

केन्द्रीय पुस्तकालय

वनस्थली विद्यापीठ

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APITH.

presenting the second part of the Concise Dictionary of law-terms to the public, the author is duty to explain what has been his aim in compiling it.

This book is primarily intended to be a work of reference for the use of a translator or an interpreter, but European Judges, Revenue Officers and Magistrates, who often find themselves at a loss to ascertain the exact meaning of vernacular words, may find it a reliable *vade mecum*.

It contains all the Urdu and Hindi words having legal or technical significance, current in Civil, Criminal and Revenue Courts and various other offices connected in the administration of the country. These words and phrases, terms used in Law, Agriculture and Medicine have been admitted, wherever it was thought they would facilitate the work of translators, interpreters, or the interpretation of the statements of witnesses. Revenue terms, words relating to Agriculture, words describing tenures and rights of the cultivator of the soil in different parts of the country have been collected to make the work

more complete. Words as were found in old Hindu and Muslim Law-books, though not current now have also been given a place in this lexicon to be helpful to students of law. The words of Arabic origin though comparatively few are of great importance, as Courts have often to go into the

questions connected with the usage, customs, religious institutions of the Hindus and Muslims. It may be added that uncommon words of Sanskrit origin have also been written in Nagri character.

As regards terms of Hindu and Muslim Laws as administered by British Indian Law, it may be noted that not only their meanings are given in English equivalent but explanations also have been given to elucidate law-points suggested by the text. The explanations have been taken from authentic sources and in this respect the book may be relied upon by legal practitioners and law students with confidence.

The author cannot finish this preface expressing his gratitude to his predecessor in the same work whose work he had to consult.

FATEHGARH:

1st September, 1906. }

DURGA PRASAD

ابطال (Ibtál)

or void
a t

DICTIONARY OF LAW AND USAGE

AND

GUIDE TO LEGAL TRANSLATION.

الف

اب

آباداني

اب (Ab) A father.

آب (Áb) Water.

آبپاشي (Áb-páshí) Irrigation,—
watering fields.

آب و دانه (Ábdáná). (1) (Water
and grain) livelihood. (2) Em-
ployment. (3) Lot, destiny.

آبرو (Ábrú) Honor, reputation.

آبرو لوتلر To disgrace, to vio-
late the chastity of.

آبرو پانا } To obtain honor,

آبرو حاصل كرنا } rank or dignity.

آبرو صين بده لگانا To stain one's
character.

آب روان (Áb rawán) (1) Running
water. (2) A kind of cloth.

آب گذر (Áb guzar) Water course,
canal.

آب و هوا (Áb-o-hawá) Climate,
literally water and air.

آبستاني (Ábistání) Land artificially
irrigated.

آبشيز (Áb-khez). A soil impreg-
nated with water; moist soil.

آبكار (Áb kár) A manufacturer or
retailer of spirits and liquors,
wine seller.

آبکاري (Áb kárf). Excise, still
house.

مستكمه آبکاري Excise department.

داروغه آبکاري Superintendent of
excise department or of distil-
lery.

آبا (Ábá) Fathers.

آبا و اجداد (Ábá-o-ajdád) Fathers,
ancestors, forefathers.

آباد (Ábád). Inhabited, peopled.

(In revenue papers in connec-
tion with village tracts means
land from which revenue may
be levied), well-peopled.

آباد بيشي (Ábád beshí) First as-
sessment of newly cultivated
land.

آباد رها (Ábád rahná). To be
flourishing and prosperous.

آباد كرنا (1) To people, to inhabit, to
settle tenants. (2) To found
(a colony.) (3) To build up
house. (4) To marry from two
(آباد هونا) (5) To put in occais, Abú
tion of a house, to settle.

آباداني (Ábádání). (1) A habit
a cultivated populous at his doc-
(2) flourishing condition
zation.

آبادي (Ābādī) (1) Population. (2) Cultivated place. (3) Town. (4) Inhabited spot or place.

آبان (Ābān) The eighth month of the Persian year.

آبای (Ābai) Belonging to or descending from one's ancestors, paternal or ancestral (property).

ابتدا (Ibtidá) (1) Beginning, commencement. (2) Rise, source, origin. (3) Preliminary, originally.

ابتدا سے From the beginning, *ab initio*.

ابتدا میں At first, originally.

ابتدائے (Ibtidá'an) At first, in the beginning.

ابتدائی (Ibtidá'ī). (1) Primary. (2) Preliminary point.

امور ابتدائی Preliminaries.

عذر ابتدائی Preliminary objection.

ابتدائی رسوم Initiatory rites.

ابتداع (Ibtidá) (1) Innovation. (2) Invention.

ابتر (Abtar) (1) Dissolute, worthless, (2) Poor, miserable, (3) In disorder, defective, confused, in games to mix up cards.

ابتر کرنا To ruin, to corrupt.

ابتراف (Abtarf). (1) Deterioration.

(2) Poverty. (3) Mismanagement, confusion.

Abjad). The arrangement of the Arabic alphabet according to the occurrence of the

The arrangement of letters are as follows.

- = (c) ا, ب = (b) ج, د = (d) هـ, و = (e) ز, ح = (g) ط, ث = (h) ج, ك = (k) ل, م = (m) ن, هـ = (n) و, ز = (o) ح, ط = (p) ص, ق = (q) ف, ك = (r) ش, و = (s) ح, ط = (t) ج, د = (x) ح, و = (w) ح, و = (z) ح, و = (No English letter) ح, و = (No English letter) ح, و

ابده (Abda). In Bengal literature year. (1) The period of which a party who ro waste land is allowed to it rent free. (2) The rent remitted. (3) The land so held.

ابد (Abad). Endless time, eternity, age.

ابد تک } For perpetuity, to eternity
تا ابد }

See—ابتداع

ابتداع پتر (Abedan patra) (Bengal). Petition, plaint.

ابدی (Abdī). Eternal, everlasting.

ابر (Abr). Clouds.

ابرار Clouds without rain, to express.

ابر قیله (Abr qaylah) Nimbus clouds.

ابرا (Ibrá). Release, indemnity.

ابرا نامہ (Ibrá námá). Indemnity-bond.

ابطال (Ibtál). (1) Rendering null or void; abolition, (2) Proving a thing false, refuting.

ابطال كى دستاویز (Ibtál kí dastáwez) Instrument of cancellation.

ابری (Abrí). Marble paper.

ابلق (Ablaq). Party-colored.

إبلیس (Iblís). The Devil, Satan.

ابن (Ibn). Son, مثلاً

زيد ابن بكر Zed son of Bakr.

ابن الوقت Time server.

ابعاد (Abád). Dimensions.

ابعاد ثلاثة The three dimensions of a solid body.

ابلاغ (Iblágh). Sending.

ابناء جنس (Abnáí jins). Brothers; or colleagues.

ابناء روزگار (Ibnáí rozgár). Men of the world.

ابنات (Abnatá). An unchaste woman or wife.

ابوبكر (Abú Bakr). The name of the father-in-law of and first successor to Mohammed.

ابو تراب (Abú Turáb). A nickname (literally, "Father of dust") of Ali, son-in-law of Mohammed.

ابو حنيفة (Abú Hanífa). (1) *Imám* Abú Hanífa was the founder of one of the Sunni sects called after his name Hanifite. He was born at Koofa, the ancient capital of Iráq A. H. 80. He is considered as the great oracle of jurisprudence; he being the first among them who attempted to argue abstractedly on

points of Law. He received his first instructions in jurisprudence from Abú Jafer and heard traditions chiefly from Abdulla Ibn-ul-Mubárik, both of which authorities he frequently quotes. It is related that Abú Jafer's eminent piety and learning, having attracted to him a considerable number of followers, the increase of his reputation alarmed the reigning *Khalifa*, who in order to destroy his credit, gained over Hanífa by promising to support his opinions and *Fatwás* against those of Jafer; and that Hanífa allured by the offer quitted the preceptor and instituted a school in opposition to him. It is certain that the dissension, which thus took place, is considered as the origin of the different tenets of Shiyás and Sunnis in jurisprudence. He wrote several treatise both of civil and religious nature. Abú Hanífa's views are distinguished by the stress he lays on the *Qiyás* (قياس) and the extent to which he permits the right of private judgment to be exercised. His principles have received further development and application from two eminent disciples of his, Abú Yusuf and Muhammad. (2) The sect of Hanífa at first prevailed chiefly in Iráq; but his doc-

trines afterwards spread into Asyria, Africa and Transoxonia; and his authority with respect to jurisprudence is at present generally received throughout Turkey, Tartary and Hindostan. His principal work is entitled *Fiqah-al-Akbar*, it treats of *Ilm-al-Kulam*.

ابو حنیفہ (Abú Jafer) ابو جعفر

ابو حنیفہ (Abú Yusuf). Imám Abú Yusuf (also known as Yaqúb bin Ibráhím) was born at Baghdád A. H. 113. He studied under Hanífá. He as well as Imám Mohammad is celebrated as a disciple of Abú Hanífa, from whose opinions, he like Mohammad, not unfrequently differs. When there is a difference of opinion between the two disciples and the master is silent, the opinion of Mohammad prevails.

ابو عبدالله (Abú Abdullah) Muhammad Ibn Ismáil-al-Bukhárí, the author of the well-known collection of traditions received by the Sunnis.

See also بخاری

ابو عبدالله احمد ابن حنبل (Abú Abdullah Ahmad Ibn Hanbal). Ahmad Ibn Hanbal was the founder of the fourth orthodox sect of Sunnis known as Hanbalí sect. He was born at Bagdad A. D. 780, where he received his education under Yazed bin Hárún and Yahiá

ibn Sáíd. He acquired a high reputation from his profound knowledge of both civil and spiritual law, and particularly for the extent of his erudition with respect to the precepts of the Prophet. He published only two works of note: one entitled *Musnad* which is said to contain 30,000 traditions, and another a collection of apothegms. His authority is but seldom quoted by any of the modern commentators on jurisprudence. The modern Wahábis are the followers of Imám Ahmad bin Hanbal. He died A. D. 855.

ابو عبدالله محمد (Abú Abdullah Muhammad). Imám Abú Abdullah Muhammad Ibn. A. Ahsan was born in A. H. 132. He studied under the great Imám Abú Hanífa, and had also studied under Imám Mullik for 3 years. He is celebrated as one of the disciples of Abú Hanífa from whom he occasionally differs as is seen in the *Hidagah*.

ابو داؤد (Abú Dáud). Sulemán ibn Al 'Ashás Sajistáni was born at Basrah A. H. 202. He is the compiler of one of the six correct books of Sunní tradition called the *Sunan Abu Dáud* containing 4008 traditions.

ابو ہریرہ (Abú Harirah). One of the most constant attendants

of Muhammad, who from his peculiar intimacy has related more traditions of the sayings and doings of the Prophet than any other individual.

ابواب (Abwab) (1) Head or subjects of taxation. (2) Taxes which were imposed under the Mohammedan rule in addition to the regular assessment on the land. (3) Rates, cesses. Illegal cesses. ابواب بیجا

ابواب زمینداری Zemindari cesses.

ابواب راہداری Rates charged on the people of a town for the repair of public roads also called surkáná.

أبھارنا (Ubhárná) } (1) To run
أبھار لیجانا (Ubhár lejáná) } away
with, to kidnap. (2) To instigate.
(3) To rescue, to liberate.

ابھام (Ibhám) (1) Ambiguity.
(2) Confusion, doubt.

ابھام جانی Patent ambiguity.

ابھام خفی Latent ambiguity.

ابھشیک (Abhshek अभिषेक) (1) Inauguration of the king, installation. (2) Religious bathing.

ابھی پتی (Abhi patti अभि पट्टी) An extra cess or assessment (under the Peshwás govt.)

ابھوشان (Abhushan) Ornaments, jewels.

ابھی (Abhí) Just now.

ابھ پتر (Abhay patra अभय पत्र) A safe conduct, an amnesty.

ابھیت (Abhít अभित) Fearless.

ابھیودایک شراذہ (Abhiyudayak shradh अभयोदायक श्राध) Offering to deceased progenitors on some prosperous event as birth of a son or the like.

ابھیوپیت شسررکھا (Abhyopeta shas-rukhá अभयोपीत शसरुखा) Contracted service (Title of a Hindu law book treating of disputes between master and servant.)

آبی (Ábí) Watered. (In the U.P. of Agra and Oudh, it is applied to land watered from ponds, tanks, &c., in distinction to that which is watered from wells.)

آبیق (Abíq) (M. Law.) A runaway slave.

آپ بیتی (Áp bítí आपबीती) The story of one's suffering.

آپ سے آپ - آپ سے آپ } (1) Of itself. (2) Of
اپنے آپ } himself, voluntarily,
آپ ہی آپ } alone.

آپا آپا (Ápá ápí) Each for himself, selfishness.

آپ سے باہر ہونا To be in fury, to be beside one's self.

آپ دھائی میں In the struggle.

آپے میں آنا To come to one's self, to come to one's senses.

آپا (Appá) A father (a term commonly added to Mahratta proper names as a mark of respect.

آپادھ (Upádh उपाध) (1) Violence, mischief. (2) Fraud, artifice.

آپادھی (Upadhyá उपाध्या) (1) A preceptor. (a title given for learning.) (2) A family priest.

اپاس کرنا (Uṣās karnā उपास करना) Tasting.

اپاشک (Upāshik उपाशिक) Worshipper.

اپارو } (Upāro उपाची) Remedy.
اپارے }

اپتی (Aptī आपत्ति) Distress from failure of harvest (mab)

اپت کال Time of distress.

اپدیشک (Updeshik उपदेशक) Teacher.

اپرادہ (Aprādh अपराध) Fault, sin, offence.

اپرادہ لگا To impute a crime to, to charge, to defame.

اپرادھی (Aprādhī अपराधी) Offender.

اپریت بندہ (Aprit bandha अप्रतबन्ध) Unobstructed inheritance.

اپرس (Upras उपरस) Leprosy.

اپروہت (Uprohit उपरोहित) Family priest.

آپس کا معاملہ (Āpas kā muāmlā) Private affairs, matters to be adjusted among relations or friends.

آپس میں (Āpas men) Among ourselves.

(1) آپس میں رہنا To live together.

(2) To live as man and wife.

(3) To live in adultery.

اپسرا (Apsrā अपसरा) (1) Nymph.

(2) A courtesan.

اپکاری (Upkārī उपकारी) (1) Philanthropic. (2) benefactor.

اپکرت کرنا (Apkirt karnā अपकृत करना) To defame, to disgrace.

اپنا (Apnā) One's own, personal.

اپنا اپنا Each his own, respective, particular.

اپنی اپنی جگہ (Apnī apnī jagah) In respective or assigned places.

اپنی اپنی پرتا (Apnī apnī parṇā) To be keen each after his own interests.

اپنی کرنی بھرنی (Apnī karnī bharnī) To reap the fruit of one's own misdeeds.

اپنا ہونا To become one's own, to become like a relation.

اپنام (Upnām उपनाम) Surname.

اپنایت (Apnāyat अपनायत) Relationship, friendship, kinsmanship.

اپنیشد (Upneshad उपनिषद्) The theological parts of the Vedas.

See—وید

اپوجہ (Apúj अपूज्य) Unsuitable as an object of worship.

اپہار (Uphar उपहार) Offering to a deity.

اپہلتا (Aphaltā) Barrenness, unproductiveness.

اپتر (Aputra अपुत्र) A man who has no son or lost his only son, and may therefore adopt.

اپردہ پتر (Aavidhputra) A son who was deserted by his parents adopted by a stranger.

See—پتر

اپیل کرنا To appeal.

اپیل (Appeal). Appeal.

اپیل بنا راضی فیصلہ (یا حکم) Appeal from the decision (or order) of.

اپيل خاص Second Appeal or first appeal.

اپيل عام First appeal, Regular appeal.

اپيل متنفرقه Miscellaneous Appeal.

اپيل متخالف Cross Appeal.

اپيل صيغه (Sigha Apil). Appellate Jurisdiction.

اپيلانت (Apilant). Appellant.

اپيلتوت (Apavitratā अपवित्रता) One who has lost caste and with whom his kindred will not eat and drink.

آتا جاتا (Ātā jātā) Wayfarer.

آتا چرھو دينا (Utār charháo dená) To practise shifts, subterfuges, to cheat.

اتار (Utār उत्तर). (1) Abatement or remission of revenue. (2) Scale of decrease in the rate of revenue. (3) Ford or ferry. (4) Charge for ferrying. (5) Ebbtide, low-water.

آتا (Utárná) (1) To dethrone. (2) To dislocate (a bone or limb) (3) To lower in the regard (of). (4) To cast off. (5) To dismount, to unload. (6) To take down, to record, to copy.

اتاليق (Atáliq). Private tutor.

اتباع (Itbá). Followers. (2) Fidelity, allegiance.

اتباع به Following, in pursuance of, in obedience to.

آتپاتك (Utpátik उत्पतिक) A heinous crime.

آتپ (Utpat उत्पत्ति). (1) Origin. (2) Birth.

اتحاد (Ithád). Union, friendship.

آتريال (Uturpál उत्तरपाल). Land - which has been formerly cultivated but has lately been abandoned.

آترائي (Utráf उत्तराई). (1) Ferriage. (2) Cheque.

آتروسون (Atarson). The day after to-morrow.

آترن (Utran उत्तरन). (1) Out of debt, to be freed from obligation. (2) Worn out clothes.

آتش (Ātish). (1) Fire, flame. (2) Anger.

آتش افروز (Ātash afroz). (1) Incendiary. (2) Mischief-maker. (3) Factions.

آتش پرست (Ātash parast). Fire-worshipper, a disciple of Zoroaster.

آتش كده A fire-temple.

آتش زدگي (Ātish Zadgi). Arson.

آتشك (Ātshak). Syphlis.

اتصال (Itsál). (1) Conjunction, connection. (2) Union, attachment. (3) Neighbourhood.

اتفاق (Itfáq). (1) Union, agreement, accord. (2) Consent. (3) Incident. (4) Opportunity. (5) Chance, accident.

اتفاق حسن (Husn-i-itfáq). Luckily, by a happy chance.

اتفاق سوء (Súe-i-itfáq). By misfortune, unfortunately.

اتفاق كرنا (Itfáq karná). To combine, to conspire. (2) To unite, to agree, to coincide.

اتفاقات (Itfáqan). Accidentally, by the way.

اتفاقات (Itfáqát). Accidents, events, occurrences.

اتفاقي (Itfáqí). Casual, occasional.

اتم بند هو (Atam bandhú आत्मबन्धु).
One's own kinsfolk.

اتم ديوتا (Atam devtá आत्मदेवता).
Tutelar deity.

اتم گھات (Atam ghát)
आत्मघात). } Suicide.
اتم هتيا (Atam hatiyá). }

اتھاس (Ithás इतहास). History.

اتيا چاري (Atyá chári अत्याचारौ).
Transgressing religious rules.

اتالا (Aṭalá). Goods and chattels.

اتپتي بات (Aṭpaṭí bát अटपटी बात)
Nonsensical talk, crooked answer, confused speech.

اتكل سے (Atkal se). Approximately,
by guess at random.

اتڪنا (Aṭakná अटकना). (1) To be
stopped or prevented. (2) To be
unrealizable or unrealized. (3)
To be in league with. (4) To be
engrossed.

اتڪ ڪر (Aṭak aṭak kar). Hesitatingly,
falteringly.

اتھان (Uṭhán उठान). (1) Tallness,
build. (2) Salacity (of the female).

اتھانا (Uṭháná). (1) To close work,
to break up (2) To gather in,
(as اٽڻا). (3) To consume, to
expend.

اتھا لڳھانا (1) To run away with.
(2) To abduct or kidnap.

اتھائي گيرا (Uṭhái girā उठाई गौरा).
Petty thief, purloiner.

اتھ پيار (Áṭh pabar). Throughout
the 24 hours, day and night.

اتھ پھري (Áṭh pahri अठ पहरी).
One who is always on duty,
especially a servant employed
to collect rents, or a man set to
watch crops.

اتھ ماس (Aṭhmás अठमास). Lands
constantly ploughed for eight
months for sugar cane.

اتھ ڇڏڻا (Uṭh jáná उठ जाना). (1)
To be removed. (2) Abolished.
(3) To expend, to die. (4) To
go away.

اتھ وارا (Aṭhwárá अठवारा) (1) The
period of eight days. (2) The
use or loan of a thing for a
period of eight days.

اٿاڻ (Asás) Goods, chattels.

اٿاڻ البيت (Asás-ul-bet). Household
property.

اٿاڻس (Asásá). Property, wealth,
effects

اٿار (Ásar). (1) Signs, symptoms,
indications of. (2) Sayings or
traditions of Mohammad.
(3) Basis, foundation, breadth
of a wall.

اٿبات (Asbát). (1) Affirmative.
(2) Proof. (3) Demonstration.
اٿبات ڄرم Conviction.

اٿر (Asar). (1) Effect, influence.
(2) Result. (3) Impression.

اٿر قانون Effect of the law.

اٿر پڌير هونا To take effect, to
come into operation.

اٲر (Be-asar). Without effect, ineffectual.

اٲنا (Asná). Midst, middle, during, in the interval.

اٲنا راء (Asná-i-ráh). On the way; while travelling.

اٲنا مقدمه مين (Asná-i-muqadma meḡ). During the pendency of a suit.

اٲنا مين (Asná meḡ). In the meantime, in the interim.

اٲم (Asím). (1) A sinner, a criminal. (2) One doing what is unlawful.

اٲ كك كرتا } (Áj kal karná). To
اٲ دل بتاتا } put off from day to
day, to shilly shally.

اجابت (Ijábat). Granting a favorable reply, acceptance of a (prayer or petition) a free stool.

اجارة (Ijára). (1) A lease or farm of land at a defined rate or revenue. (2) A farm or lease of revenue, or customs. (3) Letting land on farm or lease. (4) The lands so let. (5) A monopoly or title (arising from a lease or contract).

اجارة پٲنه (Ijára paḡḡa). (1) Lease. (2) Title-deed; agreement.

اجارة دار (Ijára dár). (1) Leaseholder, lessee. (2) Farmer. (3) Contractor. (4) Farmer of land revenue. (5) Holder of a monopoly. (6) A renter of any items of public revenue.

اجارة داري (Ijára dárí). (1) Farming. (2) A cess formerly levied

on lands farmed for the benefit of the farmer.

اجارة داري پٲنه (Ijára dárí paḡḡa). A lease for a farm, giving authority to the holder to occupy land or receive the rents of an estate.

اجارة ديننا (Ijára dená). To farm, to let, to give out on contract.

اجارة ليننا (Ijára lená). To take on lease or hire.

اجارة ناما (Ijára náma).—See اجارة پٲنه

اٲاز (Ujáḡ). (1) Devastation, ruin. (2) Desolation.

اٲازت (Ujáḡat). To ruin, to plunder, to depopulate.

اجازت (Ijázat). (1) Permission, sanction. (2) Authority. (3) License, pass-port.

اجازت مانگنا } (Ijázat mangná).
اجازت چاهنا } To ask permission, to ask sanction.

اجازت ديننا (Ijázat dená). (1) To grant leave or permission; to permit. (2) To grant, to authorize, to admit, to sanction.

اجازت ناما (Ijázat náma). (1) Authority, license, pass-port, a written document giving permission. (2) In Mohammadan diction it is applied to "Authority to adopt."

اجازت ناما تبنيت (Ijázat náma itabnát). Authority to adopt.

اجان (Aján अज्ञान). Ignorant;

- اجتماع (Ijtmá). (1) Act of assembling. (2) Agreeing together in opinion. (3) Assemblage, collection.
- اجتناب (Ijtináb). (1) Abstinence, continence. (2) Keeping away or aloof.
- اجتهاد (Ijtiháð). Care, effort. In Mohammedan Law, it implies the fundamental grounds or authorities in legal disquisition. Which are—(1) **أَلْ كِتَاب** the Qurán, **سُنَن**, tradition, the sayings and doings of Mohammed recorded by his successors and associates, **اجماع**, the concurrent opinions of Mohammad's companions; and **قياس**, reasoning.
- اجداد (Ajðád). Forefathers, ancestors.
- اجر (Ij). Recompense, remuneration.
اجر جايز Remuneration.
- أجرت (Ujrat), Hire, price, pay, eost.
- اجرا (Ijrá). (1) Putting into force. (2) Putting in circulation. (3) Issue, execution.
اجراے حکمنامہ یا سون Issue of a warrant or summon.
- اجراے دگری (Ijrae-i-digrí). Execution of a decree.
- اجرا کرنا (Ijrá karáná). To execute.
اجرا کرنا (1) To put in force. (2) To issue. (3) To execute. (4). To perform.
- اجزا (Ajzâ). (1) Elements, parts. (2) Sections of the Qurán.
- اجلاس (Ijlás). The court, sessions.
باجلاس (Ba-ijlás). Before (Mr. Justice).
اجلاس کرنا To sit in court, to preside.
- اجلاس فرما (Ijlás farmá) Presiding. —
اجلاس میں In the court of; in the presence of, before.
- اجلاس کامل (Ijlás kámil). Full Bench.
- اجلاس واحد (Ijlás i-wáhid). Single Bench.
- اجماع (Ajmá). (1) (M. Law) The unanimous authority of the companions of Mohammad on a point of law (called also **اجماع صحابہ**) It is one of the sources of M. Law. (2) Assembly, council, senate, Court of Justice. (3) Concurrence, agreement. (4) Collection, amount.
- اجماع اُمت (Ijmá-i-ummat). General assembly of the sect.
- اجمال (Ijmál). Joint occupancy or possession.
- اجمالي (Ijmálí). (1) Held jointly (as an estate). (2) Unpartitioned. (3) Settled with in common with two or more.
- اجمالي متعال (Ijmálí-muhál). An undivided estate, coparcenary; one held jointly by the heirs of a common ancestor.
- اجناس (Ajnás): (1) Food grains. (2) Commodities.

اجنب (Ajnab). Stranger, foreigner.

اجوره (Ajúrá). (1) Hire, wages. (2) (In commercial) the fee or percentage charged on a dishonored bill, for the expense of returning it to the drawer.

اجوره دار (Ajúrá dár). A hired labourer.

اجوره داري (Ajúrá dári). Hire, wages, pay by the job.

اجولي (Ajúlí). Perquisite of the lower caste from the threshing-floor.

اجوري } (Ajorí). Advances particular to agricultural labourers.
اگروري }

اجير (Ajír). Hireling, slave.

اچاپت (Achápat अचापत). (1) A running account (as with a Ban-ya). (2) Credit. (3) The goods taken on credit.

آچار (Áchár आचार). (1) Religious observance, essential rites or ceremonies. (2) Performance of appropriate duties in different stages of life, custom.

اچارچ (Achárj अचारय). A religious teacher.

اچارن کرنا (Uchháran karná उच्चारण करना). To deliver (a speech), to pronounce.

اچاریہ (Acháryá आचारय). One who invests the students with the sacred thread and instructs him in Vedas.

اچکا (Uchchaká उचका). A shop-lifter, a pick-pocket, a sharper.

اچھوتا (Achhutá अछूता) Not to be touched (as food for religious use); undefiled.

احادیث (Ahá-lís). Traditions, particularly traditions or sayings of Muhammad as constituting the basis of Sunnat. These are either.

احادیث متواترة (Ahádís-i-mutwát-
ra). Traditional precepts of public and universal notoriety. They are regarded as absolutely authentic and decisive, or

احادیث مشہورہ (Ahádís-i-mash-
húrá). Traditions, which though known publicly by a great majority of the people, do not possess the character of universal notoriety, or

اخبار واحد (Akhbár-i-wáhid). Traditions which depend for their authenticity upon the authority of isolated individuals. These have little or no value attached to them.

احاطہ (Aháta). (1) Boundary. (2) Presidency (as احوالہ بنگال or Bengal Presidency). (3) Premises, compound, precincts. احوالہ کرنا To enclose, to fence.

احتساب (Ahtisáb). (1) Reckoning, making up accounts. (2) Superintendence of police.

احتسابی (Ahtisábí). The office of the superintendent of the market.

احتمال (Ahtimál). (1) Apprehension. (2) Likelihood, probability. (3) Presumption.

(4) Legal presumption. **احتمالی** **قانونی**
احتمالی نساد Apprehension of the breach of the peace.
احتمالی (Ahtmalı). Doubtful, hypothetical.
احتیاط (Ahtiyát). Diligence, prudence, caution.
احتیاط کامل (Ahtiyát kámil). Due diligence.
احتیاطاً سے Cautiously, carefully.
احتیاطاً (Ahtiyátan). Circumspectly, as a matter of precaution.
احد الطرفین (Ahd-ul-tarfen). One of the parties (in a law suit).
احد المتخاصمین (Ahd-ul-mutkhashmín). One of the two parties to a suit.
احدی (Ahdf). (1) A pensioner; a lazy fellow; (2) A man sent to realize revenue or debt who remains at the house of the debtor till paid.
احشام (Ahshám). (1) Dependents, retinue. (2) A kind of militia.
احشام جاگیر (Ahshám-jágír). An assignment of revenue for the support of irregular troops.
احقر (Ahqar). Your most unworthy slave (a self-humiliating expression).
احکام } (Ahkám). Orders, decrees, provisions.
احکامات } Ordinances, injunctions.
احکام مستزاد (Ahkám mustizád). Supplemental provisions.

احکامی زمیندار (Ahkámí zamíndárf). A zamíndárf appointed by a ruling power, (also called by a ruling power, (also called **معالی**). No málgúzárf can be realized from these estates.
احوال (Ahwál). (1) Conditions. (2) A report or record of the particulars of an affair, account.
احیاء الموات (Ehyá-ul-mawát). Bringing waste land into cultivation.
اخ (Akh). Brother.
اخبار نویس (Akhbár nawís). A news-writer, a correspondent.
اختراع (Ikhtrá). (1) Invention, (2) Discovery, (3) Design.
ایکت ایجاد و اختراع (Aekť ijád wa ikhtrá). Inventions and Designs Act.
اختصار (Ikhtsár). Abridgment, summary.
اختتام رویداد (Ikhtítám-i-roidád). Completion of investigation in a case.
اختلاط (Ikhtilát). Union.
اختلاف (Ikhtiláf). (1) Difference, dissension. (2) Contradiction.
اختلاف رائے (Ikhtiláf-raée). Difference of opinion.
اخته کرنا (Akhtá karná). To castrate, to emasculate, to castrate a horse.
اختیار (Akhtiyár). (1) Right, privilege. (2) Jurisdiction. (3) Rule. (4) Liberty, authority.
اختیار تمیزی (Akhtiyár tamízí). Discretion.

اختیار جائز (Aḵhtiyár-i-jáyaz).
Legal authority.

اختیار سماعت (Aḵhtiyár-i-samáat).
Jurisdiction.

اختیار سرسرفی (Aḵhtiyár-i-sarsarf).
Summary power or jurisdiction.

اختیار سماعت ابتدائی (Aḵhtiyár-samáat-i-ibtadai). Original jurisdiction.

اختیار (سماعت) فوجداری Criminal jurisdiction.

اختیار عمل میں لانا To exercise power or authority.

اختیارات معمولی Ordinary powers.

اختیار کرنا To adopt, to have recourse to.

اختیار ملنا To be invested with power.

اختیار میں ہونا (1) To be in one's power. (2) To be subject to the authority of, to be dependent upon.

اختیاری (Aḵhtiyári). Discretionary, optional.

اخذ کرنا (Aḵhaz karná). (1) Taking (as بعد اخذ نقل after taking a copy). (2) To exact. (3) To conclude, to infer.

آخر (Áḵhir). The last, final.

آخرش } (Aḵhirash). (1) Ultimately, in the end.
آخر کار }
آخر الامر } (2) Once for all.

آخر الذکر (Áḵhir-ul-zikr). The latter, the last named or mentioned.

اخیر کرنا (Aḵhír karná). (1) To

finish, to conclude. (2) To put an end to.

اخراج (Iḵhráj). (1) Ejection, exclusion. (2) Disbursement, expenditure, striking off.

اخراجات (Iḵhráját). (1) Expenses. (2) Costs, charges.

اخراجات دیہہ Village expenses.

آخری (Áḵhrí). Last.

آخری شنبہ (Áḵhrí shamba). Last Saturday of the month (observed as a holiday in the mofassil).

آخری حساب خرچ (Áḵhrí hisáb ḵharch). Adjustment of the revenue at the end of the year.

آخری نکاس (Áḵhri nfkás). Annual account of collections duly balanced.

اخیر سال (Aḵhír sál). The end of the "revenue" year.

اخفا (Iḵhfá). Concealment.

اخفاے ولادت (Iḵhfá-i-wiládat). Concealment of birth.

اخفا بالعمد (Iḵhfá-i-bil amad). Wilful concealment.

اخیانہ (Aḵhyáff). Uterine (brother or sister).

ادھ مرا (Adh mará). Half dead, in a dying state.

ادا (Adá). (1) Payment or discharge (of a debt). (2) Performance, fulfilment.

ادا کرنا (Adá karná). (1) To pay off, to liquidate. (2) To perform. (3) To give. (4) To discharge (the duty).

ادا ہونا To be settled, paid or fulfilled (as a contract or debt).	آدمی پیچھے (Ādmī pīchhe). Per — man, individually.
عدم ادا (Adam adá). Default of payment, non-payment.	ادنی (Adná.) (1) Lower. (2) Trifling.
عدم ادا بصورت (Ba-súrat adam adá). In default of payment.	ادنی و اعلیٰ (Adná wá álá). High and low.
ادائے دین (Adá-i-den) Payment of a debt, discharge of a debt.	عدالت ادنیٰ Lowest Court.
ادائے زر (Adá-i-zar). Payment of money.	ادوش (Adosh अदोष). Faultless, innocent.
ادائے زر تکمیلی (Adá-i-zar-i-ḡirfī). Payment or satisfaction of judgment debt.	آدھا آدھا (Ādhá ádh). Half and half, equally.
ادائے شہادت (Adá-i-shahádat). Giving of evidence.	آدھا بٹائی (Ādhá batái अघा बटाई). Division of produce in equal shares.
ادائے مالگزاری (Adá-i-málgúzárí). Payment of revenue.	ادھیالی (Adheli अघेली). (1) Eight anna piece. (2) (In Garhwal) a small fractional measure of land.
اداب سے } (Adab se). Respectfully.	ادھیار (Adhyár अघ्यार). A man who spends half his time in one village, half in another, cultivating lands in both.
ادب سے }	ادھیاری (Adhyári अघ्यारी). A half share.
إدخال (Idkhál). (1) Filing, (as of a <small>مسئلہ</small> entry). (2) Penetration.	ادھیایا (Adhiyá अघीया). (1) The payment of half the annual rents by the cultivators to the zamíndár. (2) Division of produce between parties.
إدراك (Idrák). Perception, comprehension.	ادھار (Udhár उधार). Loan, credit.
إدعا (Iddiá). (1) Demanding as a right, claim. (2) Pretension.	ادھار دینا (1) To lend, to give on credit. (2) To discharge a debt.
إدعائے ملکیت (Iddiá-i-milkíyat). An assumption of proprietorship.	ادھار مانگنا (Udhár mángná) (1) To ask for a loan. (2) To borrow.
إدعائے خریدار اصلی (Iddiá-i-kharf-dár-i-aslí). Pretension to be the real purchaser.	ادھار کھاتہ (Udhár kháta). Credit account-book.
إدعائے صورت (Súrat-i-iddiái). Pretended person.	
ادلی بدلی کرنا (Adlí badlí karná). To exchange, to barter, to convert.	

أُدھار کی بکری (Udhár kí bikri).

Credit sale.

أُدھار میں Out in loan.

ادھرم (Adharam अधर्म). Immorality, Irreligiousness.

ادھکار (Adhkár अधिकार). Authority, power, right, privilege.

ادھکار کرنا To exercise authority.

ادھکار پتر (Adhkár patr अधिकार पत्र) (Bengal) A power of attorney, a letter of credit.

ادھیا (Adhyá अध्या). Chapter, section.

اذان (Azán). The call for prayer.

آذر (Azar). (1) A month of the Persian calendar.

اذکار (Azkár). (1) Rehearsals of prayer. (2) Reminding tradition, history.

اذن نامہ (Azan náma). A will, an order.

اذیت دینا (Azíyat dená). To injure, to molest, to harass.

إرادتا (Irádatan). Intentionally, deliberately.

إرادة (Iráda). (1) Desire, intention, aim, resolve.

اراضی (Arází) Land, property.

اراضی آبادی (Arází ábádí). Village site.

اراضی اُفتادا (Arází uftáda). Waste lands.

اراضی باغ (Arází-i-bágh). Land brought under cultivation by cutting down the trees standing on them.

اراضی بسگت (Arází basgat). Lands used as the site of the village.

اراضی پرتی (Arází partí). Uncultivated land.

اراضی چاہی (Arází cháhí). Lands in which irrigation is carried on by wells.

اراضی خالصہ (Arází khálsa). Khalsa land; lands held immediately from Government.

اراضی خراجی (Arází khirájí). Rent-paying lands.

اراضی دریا پر آمد (Arází daryá bār ámad). Alluvial soil.

اراضی سکنی (Arází sukni). Sites for building.

اراضی شاملت (Arází shámlát) Lands held in common.

اراضی گنوادہ (Arází gaunwáda). Lands given in perpetuity for some consideration creating a proprietary right in the holder.

اراضی لا خراج (Arází-lá-khiráj). Revenue free-lands.

اراضی منضبطہ (Arází munzabta). Resumed lands.

اراضی نو بار (Arází-nau-barár). Alluvial lands.

اراضی نو ترداد (Arází-nau-taraddud) Newly cultivated lands.

اراضی ہم قسم و ہم منفعت (Arází-i-ham qism wa ham munfáat). Lands of similar description and with similar advantages.

اراضی دار (Arází dár). (In Gorakhpur). The fixed rate tenant.

ارباب شرع (Arbáb shará). Law officers.

ارپن (Arpan अर्पण). A gift, money or land set apart for charitable purpose (as कृष्ण अर्पण اراضی means lands granted to a Brahman or temple in propitiation of Krishna).

ارپن کرنا (1) To set apart, to dedicate, to devote to.

ارپن نامہ (Arpan nama). A deed of gift especially to an idol or temple.

ارتداد (Irtidād). Apostasy from Islām.

According to Muslim law, a male apostate or (Murtad مورتد) is liable to capital punishment if he continue obstinate, but a female apostate may be kept in confinement until she recant.

If either the husband or wife apostatize from the faith of Islām, a divorce takes place.

ارتکاب (Irtikāb). Perpetration, commission of a crime (ارتکاب جرم)

ارث (Irs). Inheritance, heritage.

ارجاع (Irjā). Institution.

ارجاع نالشی (یا اپیل) Institution of a suit (or appeal).

ارحام (Athām). Uterine, kindred.

See—ذوی الارحام

اردی بہشت (Aradi bahisht). The second month of the Persian calendar.

اردلی (Ardli). An orderly, a peon.

اردھنگی (Ardhangī अर्धंगी). A wife.

ارز (Arz). Price, value.

ارز بازار (Arz bazar). Market price; current rate.

ارزان (Arzān). Cheap.

ارزانی (Arzāni). Cheapness, abundance.

ارسال (Irsāl). (1) Remittance.

(2) Monthly collections of rents forwarded to headquarters by the subordinate revenue authorities.

ارسال کرنا (1) To despatch. (2) To submit; to remit; send, forward.

ارسال نامہ (Irsāl nama). Invoice of goods or rent &c. forwarded.

ارش (Arsh). (M. Law). (1) Compensation; (2) A mulet, a fine. (3) Bribe, illegal gratification. (4) Whatever a purchaser receives from a seller after discovering a fault in the article bought.

ارتقام فرمانا (Arqām farmānā) To write.

ارکان دولت (Arkān daulat). Pillars of state, ministers of state.

اروندھنا (Aronḍhnā). To throttle.

آز (Āz आड़). (1) Obstinacy.

آز مان (Āz mán आड़मान). Deposit, pledge.

آز میں (Āz men आड़में). (1) Under cover of. (2) Lying in ambush, behind.

آزے کام سنوارنا (Āze kām sanwār-nā). To remove difficulties, to manage a troublesome work.

آرے وقت (Āre waqt). In the time of difficulty or adversity.

آرے ہاتھوں لینا (Āre háthoni lená). To censure severely, to humiliate.

آران گھات بتانا (Uṛán ghát batáná). To evade, to shuffle, to gammon.

آرانا (Uṛáná) (1) To blow away, to explode, (2) to squander away, (3) to fly; to give out.

آروس پڑوس (Aṛos paṛos). Near, neighbourhood, vicinity.

آرہت (Ārhat आड़त). (1) Agency. (2) Brokerage, commission.

آرہتیا (Arhatiyá आड़त्या) An agent, a broker, a correspondent.

آز خود (Az khud). Of one's own accord, voluntarily; suo moto.

آز راہ (Az ráh). By the way of.

آز روے (Azrue). By; under, (as under section از روے دفعہ), by reason of.

آز سر نو (Az sar nau). *De novo*, afresh.

آز طرف (Az taraf). In favour of, on behalf of, from.

آزاد (Āzád). Free.

آزاد کرنا To set free, to discharge or release, to emancipate.

آزادانہ رائے (Azádáná rái). Free opinion, independent view.

آزادہ بکارت کرنا (Izála bikarat karná) To ravish, to violate.

آزالہ حیثیت عرفی (Izála haisiyat urfí). Defamation.

آزالہ امان (Izála Amán). Forfeiture.

آزدواج (Izdwáj). Marriage.

آزدواج ثانی (Izdwáj-i-sání). Second marriage.

آزدواج بھیات زوج یا زوجہ (Izdiwáj ba hiyát zoj yà zojá). Bigamy.

آزمودہ کار (Azmúda kár). Experienced.

آسادھرن (Asádháran असाधरन). (H. Law). Property sold by one person without the participation of another (as opposed to co-parcenary).

آسارہی (Asàrhi असाढ़ी). The harvest of Asárh.

آسامی (Asámí). (1) Name. (2) Office. (3) Situation, post. (4) A debtor. (5) A defendant. (6) A cultivator, a tenant.

آسامی پاہی کاشت (Asámí páhí kásht). A non-resident cultivator who has no hereditary right in the land he cultivates, a tenant-at-will.

آسامی چھپر بند (Asámí ohhapr band) A resident cultivator.

آسامی دخیلکار (Asámí dakhilkār). Occupancy tenant.

آسامی ساقت الملیکیت (Asámí saqt-ul-milkíyat). Ex proprietary tenant.

آسامی شکھی (Asámí shikmí). Under tenant, sub-tenant.

اسامي تا مرضي مالک (Asámí tá marzí málik). Tenant at will.

اسامي غير دخيلکار (Asámí gair dakhlkár). Non occupancy tenant).

اسامي كهچيار (Asámí khajiyár). A cultivator who cultivates the sir land for proprietors (Cawnpore).

اسامي بشرح معين (Asámí ba shrah muaian). Fixed rate tenant.

اسامي وار (Asámí wár). According to name, applied to a revenue settlement with each individual, the same as Ryotwar.

اسامي وار بندوبست (Asámí-wár-ban-dobast). A revenue settlement with each individual.

اسامي وار حساب (Asámí wár hisáb). An account showing the particulars of each ryot's produce, assessment, and balance as it stands at the end of the year.

اسباب (Asbáb). (1) Goods, chattels, articles, baggage. (2) Causes, motives.

اسباب جنگ يا حرب (Asbáb jang yá harab). Arms and ammunitions, military store.

اسباب زراعت (Asbáb-i-zaráat). Agricultural implements.

استثنا (Istasná). Exception.

استبرا (Istabrá). Waiting for the purification of a woman to determine whether she is pregnant, before intercourse can lawfully take place.

استجازات (Istjazat). Asking leave.

استجازات اپيل (Istjazat). Leave to appeal.

استحسان (Istahsán). A favorable construction, interpretation of a point of law, deviating from the strict letter of law in kindness either to suitors or community. Lenient interpretation.

استحصال (Istahsál). Acquisitions, gain.

استحصال بالجبر (Istahsál bil jabr). Extortion.

استحصال ناجيز (Istahsál-i-nájá-yaz). Wrongful gain.

استحقاق استثنای (Istahqáq istas-nái). An exceptional title.

استحقاق اعادة وراثت (Istahqáq iáda-i-wírásat). Reversionary title.

استحقاق انفكاك رهن (Istahqáq infikák rahn). Equity of redemption.

استحقاق تركه (Istahqáq tarka). Right of inheritance or succession.

استحقاق تركه بلو صیت (Istahqáq tarka bilawasíyat). An intestate succession, title to intestate property.

استحقاق تشخیص جمع (Istahqáq tashkhis jama). Right of assessment.

استحقاق بقوارة (Istahqáq baqwára). Right of partition.

استحقاق حفاظت خود اختیاری (Istahqáq hifázat khud akhtiyári). Right of private defence.

استحقاق حین حیاتی (Istahqáq hín hiyáti). A life-interest.

استحقاق دایمی (Istahqáq dáímí).
Permanent tenure.

استحقاق دعوی (Istahqáq-i-dawí).
A right of action; an estate in
perpetuity.

استحقاق دخل (Istahqáq-i-dakhl).
Right of entry or possession.

استحقاق ذاتی (Istahqáq zátí). Per-
sonal right; inherent right.

استحقاق قائم بالوجود (Istahqáq qáim
bil wajúd). An inchoate right.

استحقاق قابضه (Istahqáq qáima).
حق محصله
A vested interest; حق محصله

استحقاق قائم مقامی (Istahqáq-i-qáim-
moqámí). Right of representa-
tion.

استحقاق قبضه (Istahqáq-i-qabza).
Right of possession.

استحقاق قدامت (Istahqáq qadámat)
Prescriptive right.

استحقاق کامل (Istahqáq kámil).
An absolute interest.

استحقاق غیر مادی (Istahqáq gair-
'máadí). A right of easement;
incorporeal right.

استحقاق جمانا (Istahqáq jamáná).
To put forward a claim, to
assert.

استحقاق ظاهر کرنا (Istahqáq záhir
karná). To show one's right.

استحقاق ملکیت (A title of owner-
ship).

استحقاق ملکیت پیش کرنا To set
up a title of ownership.

استحقاق ذلیش (Istahqáq-i-nálish).
Right to sue, right of action.

استحقاق ناقص (Istahqáq-i-náqis).

An imperfect title; a defective
right.

استحقاق وراثت (Istahqáq-i-wirásat).
Right of inheritance.

استحقاق وراثت آئنده (Istahqáq-i-
wirásat-i-áinda). Reversionary
title or interest in future; right
in expectancy.

حق See—also

استحکام (Istahkám). Confirma-
tion, ratification; corrobora-
tion, strength.

استحکام دینا To ratify, to con-
firm, to make valid.

استدعا (Istaduá). Request, prayer, ..
petition.

استدلال (Istادلál). Reliance, argu-
ment.

استدلال کرنا To rely, to insist.

استرداد (Istardád). Reversal, set-
ting aside, revocation, repeal.

استرداد نیلام (Istardád i-nílám).
Setting aside of a (public) sale.

استری (Istri). (1) Wife; woman.

استری دهن (Istri dhan स्त्री धन).
Peculium. Wife's separate pro-
perty. (A woman or wife un-
der ordinary circumstances has
an independent control over
this kind of property and it
descends to her daughter or
next of kin.

Women's property is variously
distinguished, according to the
sources whence it is derived, or
circumstances under which it
is acquired, as follows:—

ادھیانگی (Adhyágni अध्यागणी).
What is given in the presence

of the nuptial fire, by a member of either family.

پریتھی دتا (Prítí dattá प्रीती दत्ता).

What is given by her husband or his relations at any time in token of affection.

بھراتری دتا (Bhrátrí dattá भ्रात्री दत्ता).

What is given by her brother or parents.

یوتک (Youtak यौतक). All kinds of property acquired at or by marriage.

ایوتک (Ayotak अयौतक). Property acquired on any other occasion than at marriage.

انوادھیآ (Anvadheyá अनुवाद्या). Whatever is presented to a woman after marriage by her husband's family.

سودایک (Saudáyak सोदायक). Gift of affectionate kindred.

ادھیدانیک (Adhivedanik अधिवदनिक). A gift or settlement on a first wife by her husband on his contracting a second marriage.

شولکا (Shulka शुल्का). Perquisite, sum paid to the father of the bride as a consideration for his daughter, as applied to female property it is explained as money given to her to induce her to go to her husband's house.

لوانیاریجتا (Lavanyarjitá लवणयर्जिता). Property given to a wife by her husband in admiration of her beauty.

پارنایا (Pár-i-náyá पारनाया). Peripherals, ornaments acquired by marriage.

استوي دھرم (Istrí dharam स्त्री धर्म). The duties of a wife.

استدان (Istidánat). (M. Law). Limited liability of a partner in business.

استحلال (Istihlál). (M. Law). The cry of a new-born child, the occurrence of which is a proof that the child was born alive and that the interest becomes vested in him, even if he dies the next moment, with the result that the heirs of the child will inherit in preference to other collateral relatives.

استحلاف (Istihláf). (M. Law). Causing to swear, applied especially to cases in which the oath of a wife is necessary for the establishment of a fact relating to marriage.

استثناع (Istisná). Forced labour. استشهد (Istishád). Bringing testimony, summoning witnesses.

استصواب (Istiswáb). A reference; consultation. استصواب کرنا To refer.

استماع (Istetáat). (1) Means. (2) Ability.

استعداد (Iste'dád). (1) Proficiency, ability, capacity. (2) Means.

استعداد اراضی بحق پیداوار (Iste'dád-i-arází ba haq-i-paidáwárí). The productive power of land.

استعنا (Istefá). (1) Resignation. (2) Relinquishment. (3) A deed of relinquishment.

- استعفا دینا (1) To relinquish.
(2) To tender (one's) resignation.
- استعفا قبول کرنا To accept the resignation.
- استغاثة (Istighása) Complaint, suit.
- استغاثة کرنا (یا پیش کرنا) To lay a complaint, to demand justice, to sue.
- استغراق (Istughráq). A lien, mortgage.
- استفادة (Istífáda). Gain, profit, advantage, enjoyment.
- استفتاء (Istiftá). Taking a legal opinion or *Fatwá* from a doctor of law.
- استفسار (Istufsár). Enquiry, reference, statement, deposition.
- استفسار کرنا To make a reference to, to call for information, to require an explanation, to inquire.
- استفساری (Istufsárí). Statement of a prosecutor subject to investigation.
- استقرار (Istaqrár). (1) Declaration. (2) Confirmation, (3) Recognition.
- استقرار حقیقت (Istiqrár-i-haqíyat). Declaration of title.
- استقالة (Istiqála). (M. Law). Requiring any one to cancel an agreement or to give up a bargain.
- استقلال (Istaqlál). Confirmation of possession; absolute power.
- استماع (Istimá). (M. Law.) Hearsay evidence, indirect evidence.
- استمداد (Istamdád). Application for help, begging assistance, help.
- استمرار (Istamrár). A farm or lease granted in perpetuity at a fixed rent.
- استمرار دار (Istamrár-dár). Permanent tenure holder.
- استمراری (Istamrári). Permanent; perpetual.
- استمراری بندوبست (Istamrári bando-bast). Permanent settlement.
- استمراری پتہ (Istamrári paṭṭa). A lease in perpetuity. Lease or farm granted at a fixed rent.
- استمراری پتہ دار (Istamrári paṭṭa dár). Lease-holder at a fixed rent, fixed-rate tenant.
- استمراری جمع (Istimrári jamá). Fixed or perpetual assessment of rent.
- استمراری جوت (Istamrári jot). Fixed or permanent tenure.
- استمراری مقرر کرنا (Istamrári mu-qarrar karná). To fix in perpetuity.
- استنباط (Istimbát). Deduction, result.
- استنباط کرنا To elicit, to deduce, to infer.
- استہاپنا } (Istahápat). Setting
استہاپت } up or placing an
idol in a temple.
- استی (Asattí). Unchaste wife.
- استیفا (Astifá). (1) Satisfying completely, settling or paying

all that is due on an account.
 (2) Resigning or relinquishing.
 استیلا (Istflá). (1) Victory. (2) (M. Law). Subjection to authority which conveys the right of making the captives slaves.
 استیلاد (Istflád). (M. Law). Claim of offspring made by a man who has a child born to him of a female slave.
 استامپ (Istámp). Stamp.
 استامپ گونا To fix stamp.
 استامپ شده Stamped.
 استامپ عدالتی (Istámp adáltí). Judicial stamp. Court fee-stamp.
 استامپ چسپا نیدزنی (Istámp chaspánední). Adhesive stamp.
 استامپ منقش (Istámp munaqqish).
 Impressed } Stamp.
 Embossed }
 آسرم (Ásarm आसर्म). (1) Hermitage. (2) A condition or order of life of which four should be passed through in succession by Hindus of three superior castes, viz., that of برهم چاری or religious student, of the گرهست or householder of the بانا پرست or hermit and of Sanyasi, religious preacher.
 اسقاط (Isqát). Abatement.
 اسقاط حمل (Isqát hamal) Miscarriage.
 اسقاط حمل کرانا To cause miscarriage, procuring an abortion.

اسلام (Islám). The Mohammedan religion.
 اسلام قبول کرنا To be converted to Mohammedanism.
 اسلح (Aslah). Arms, weapons.
 اسلح خانہ (Aslah kháná). Arsenal, magazine.
 اسم (Ism). Name.
 اسم فرضی (Ism-i-farzí). A fictitious name, anything done under a fictitious name, or by substitution of the name of a person in the place of that of another who is the real, but unavowed party in a transaction, such as the purchase of lands &c.
Be nami transfers.
 اسم نویسی (Ism-navísí). (1) Register of names, muster roll, (2) The act of enrolling, list of names of relations.
 اسم نویسی گواہان (Ism-navísí gawáhan). List of witnesses.
 اسم وار (Ism wár). Entry in statements according to the order of individual names.
 اسماء فریقین (Ismá-i-faríqen). Names of parties.
 اسمان جاہ (Asman jáh) Of exalted dignity.
 آسمانی فرمانی (Ásmání farmání). Unforeseen disasters. A term used formerly in deeds and leases as a provision against loss or injury arising from calamitous seasons or unjust exactions of the Government,

(which if affecting the zemindárs the ryots engaged to make good).

سموتی — See اسموتی (Asnád). Testimonials; authorities.

استان (Asantán असन्तान). Childless.

اسوامی بکری (Aswámí bikrí अस्वामी विकरी). Sale without ownership, illegal sale.

آسودگی (Asodgí). Peace, contentment.

آسودگی عامہ خلائق (Ásodgí-amma-khaláiq). Public peace.

آسودہ } (Ásúdá). Well to do.

آسیب (Áseb). (1) Calamity, harm. (2) Evil spirit.

To cast off an evil spirit, to exorcise.

اسیر (Asír). Prisoner.

اسیر جنگ (Asír-i-jang). Prisoner of war.

اسیر سلطانی (Asír-i-sultání). State prisoner.

اسیسر (Asesar). Assessor.

اشارات (Ishárát). (1) Hints, signs, (in law) precepts.

اشارہ کرنا (Ishárah karná). To indicate, to hint, to signify (as for doing anything).

اشاعت (Asháat). (1) Diffusion, publication. (2) Edition.

اشتباہ (Ishtibáh). Doubt, suspicion, ambiguity.

اشتباہ معقول (Ishtibáh máqúl). Reasonable doubt.

اشتداد (Ishtidád). Violence.

اشترا (Ishtirá). Purchase.

اشتراک (Ishtirák). Partnership, community of interest.

اشتعال طبع (Ishtiál taba). Provocation.

اشتعال طبع سخت و ذگہانی (Ishtiál taba saḡht wa ná gahání)

Grave and sudden provocation.

اشتعالک دینا (Ishtiálak dená). To foment, (quarrels), to incite to bad actions, to abet.

اشتمال (Ishimál). Joinder.

اشتمال دعوی (Ishimál dáwí). Joinder of causes of action.

اشتمال بیجا (Ishimál bejá). Misjoinder.

اشتمال بیجا اراعات (Istimál bejá ilzúmát). Misjoinder of charges.

اشتهار (Ishthár). (1) Proclamation, notice, notification.

اشتهار ابتدائی (Ishthár ibtadái). Preliminary notification.

اشتهار به تهدید انفساخ بندوبست (Ishthár ba tahdíd infisákh baudobast). A notification threatening the annulment of settlement.

اشتهار نیلام (Ishthár-i nílám). Sale proclamation.

اشتهاری (Ishthárá). Proclaimed (as an offender).

آشده (Áshudh अशुद्ध). Erroneous, inaccurate; impure.

اشرابات (Ashrábát). (M. Law). Drinks prohibited, as wines.

اشراف (Ashráf). (1) Noblemen, persons of rank. (2) (In Rohilkhand and Benares and Oudh) a class of cultivators who claim certain privileges.

اشرفی (Asharfí). A mohar, a gold coin, a guinea (the fixed value of which is Rs. 15).

آشتا بھوگم (Aṣṭa bhogam अष्ट भोगम). Enjoyment of the whole or the eight products of land which are as follows :—

(a) سدھی — Cultivated land.

(b) سادھیآ — The produce of such land.

(c) پاشان — Uncultivable or rocky land and its products, as minerals &c.

(d) نیک شیپ — Property deposited on land.

(e) ندھی — Treasure-trove.

(f) حکم زم — Waters and their produce.

(g) اکشنی — Actual privileges.

(h) اگامی — Prospective rights and privileges.

اشقیآ (Aṣhqnyá). Thieves, malefactors, rebels.

اشکال (Aṣhkál). Forms, shapes, appearances, figures.

اشلوك (Aṣhlok श्लोक). Verse, stanza.

اشلوك يزھوائی A present from the female relatives of the bride to the bridegroom for reciting some verses (غزل يزھوائی name as

آشنا (Āshná). (1) Paramour. (2) Mistress concubine. (3) Acquaintance.

آشنائی (Āshnáí). Illegal intimacy, carnal intercourse.

آشنائی کرنا (یا پیدا کرنا) To form an unlawful intimacy or connection (with).

اشو مدھ (Ashwa-medh अश्वमेध). The actual or emblematic sacrifice of a horse.

اسور } (Āsur असुर). (1) Demoniacal. (2) (H. Law).

A form of marriage formerly recognised by Hindu Law in which the bridegroom gave as much wealth as he could to the bride and her parents and relations.

اشھاد (Ishhád). Taking to witness.

See—طالب

اشھار (Ashhar). Notorious, celebrated.

اشیآ (Ashiyá). Things, chattels.

اصالت (Asálat). (1) Legitimacy, nobleness. (2) Integrity.

اصالتاً (Asáltan). Personally, in person.

اصحاب (Asháb). (1) Persons. (2) Disciples of Mohammad. (3) Masters.

اصحاب کبار (Asháb kibár). The four Khálfas immediately succeeding Mohammed.

اصدار (Isdár). Delivering, issuing, arrival.

اصراف (Asráf). Expenses.

إصطباغ (Isthág). Baptism.

إصطلا (Istiláh). (1) Technical term, conventional meaning.

(2) Phraseology.

إصطلاحات (Istiláhát). Technicalities.

إصطلاحى معني (Istiláhí mání). Technical or secondary meaning.

اصغر (Asghar). (1) Younger.

(2) The minor premises in a logical proposition.

آصف الدواة (Ásafu'd-daulá). A title generally given to a wazír.

اصل (Asl). (1) The real, original, chief. (2) Truth, fact. (3) Race, lineage, thorough-bred gentleman. (4) Capital, principal. (5) Original copy. (6) (M. Law). A principle or ground of decision.

اصل جمع (Asal jamá). (1) The original rent or revenue without any *abwáb* or extra cess. (2) The amount taken as a basis of a revenue settlement.

اصل دستاویز (Asl dastáwez). An original document or record.

اصل زر قرضه (Asl zar-i-qarzá). The principal sum lent.

اصل معه سود (Asl mai súd). Principal with interest.

اصل شے (Asl shé). Subject-matter.

اصل مقدمه (Asl muqaddamá). (1) The original suit. (2) The real facts of the case.

اصل مديون (Asl madyún). The original debtor.

اصل نام (Asl nám). Real name (as opposed to عرف).

اصل نزاع (Asl nizá) The bone of contention, the real dispute.

اصل نفع (Asl nafá). Net profit.

اصل بپه هے (Asl b-phe h-e) The fact of the matter is this &c.

اصلي (Aslí). Genuine, original, real, natural, primitive.

اصلي زمين (Aslí zamín). Original land, exclusive of subsequent additions, as from alluvial deposits or encroachment.

اصلي قيمت (Aslí qímat) Real price, original value or price.

اصلي موضع (Aslí mauzá). An original village. Those *mauzás* which were numbered in the settlement list are called اصلي while داخلي were such *mauzás* as were afterwards formed.

اصليت (Aslíyat). Reality, real facts, the truth, genuineness.

اصول (Usúl) (1) Principal. (2) (M. Law). The roots or fundamentals of Mohammedanism (opposed to *faru* فروع).

اصول و فروع (Usúl-u-farú). Causes and effects, ascent and descent in kindred, ancestors and posterity.

اصولي (Usúlí). Polemic, profound reasoner, a sect of Mohammedans.

اصيل (Asíl). (1) Noble, of good family. (2) A maid servant

- who is free (as opposed to
لوتی) **اصیاء** (Asflat). (H. Law). Hereditary possession.
- إضافة** (Izáfá). (1) Enhancement, increase, excess. (2) Increase of revenue from any additional sources.
- إضافة** In excess of.
- إضافة لگان** (Izàfa lagán). Enhancement of rent.
- اضائته** (Izálata). Miscarrying.
- اضلاع** (Azla). Districts, divisions of land.
- إطاعت** (Itáat). Allegiance, obedience, submission.
- إطاعت** (Ba itáat). In compliance.
- إطاعت** To obey, to pay homage, to comply with.
- اطراف** (Atráf). (1) Limits, boundaries, sides. (2) End, sides.
- اطراف شهر** (Atráf-i-shahr). Environs of a city or town, suburbs.
- اطراف روانه** (Atráf rawánna). A pass for the transit of dutiable goods, beyond the limits of custom stations.
- اطفال** (Atfál). Children, offspring.
- اطلاع** (Itlá). Intimation, notice, information.
- اطلاع** To inform, to intimate, to report, to announce, to direct.
- اطلاعنامه** (Itlá námá). (1) A written notice, a written notification, a summons, a citation.
- (2) A notice served on the cultivators to pay the arrears.
- اطلاع یابی** (Itlá yábi) Receipt or acknowledgment of a notice or summons.
- اطلاعاً** (Itláan). For information.
- اطلاعنامه بیعبات** (Itlá námá-i-bêbát). Notice of foreclosure.
- اطلاق** (Itláq). Application.
- اطمینان** (Itmínán). Satisfaction.
- اطمینان کرنا** To be assured of, to credit, to be satisfied, to assure, to satisfy.
- اطمینان کے قابل** (Itmínán ke qábil). Trustworthy, reliable, satisfactory.
- حسب اطمینان عدالت** (Hasb itmínán-i-adálat). To the satisfaction of the court.
- اطوار** (Atwár). Behaviour, conduct, practice.
- اطوار پیشہ** (Atwár-i-pesha). Professional conduct.
- اظہار** (Ithár). Purification.
- اظہار** (Izhár). Examination, deposition, declaration, evidence.
- اظہار دینا** (Izhár dená) To depose, to bear witness to, to testify.
- اظہار لینا** (Izhár lená). To examine, to take deposition.
- اظہار تحریری** (Izhár tahrífi). Written deposition.
- اظہار حلفی** (Izhár halfi). A deposition on oath.
- اظہار سلامی** (Izhár salámí). A complimentary (but illegal) fee paid to the writer of the deposition.

- إظهار قانوني (Izhár qánúní). Legal declaration.
- إظهار نوبس (Izhár nawís). A deposition writer, an officer of the court who takes down depositions.
- إظهاري (Izhárí). A deponent.
- إعادة (Iádá). Repetition, reversion.
- إعادة حقوق زنا شوي (Iádá-i haqúq zaná shoi). Restitution of conjugal rights.
- إعانت (Iánat). (1) Assistance, aid. (2) Abetment.
- إعانت بمشورة (Iánat ba mashwará). (Abetment by conspiracy).
- إعانت مين إعانت كرنا (Iánat men iánat karná). Abetment of an abetment.
- إعتاق (Itáq). Emancipation of slaves.
- إعتبار (Aitbár). Credit, confidence, belief.
- إعتبار كرنا } To give credit, to
إعتبار ركهننا } rely upon, to con-
إعتبار كهونا } To lose credit or
reputation.
- إعتذار نامه (Etizár námá). A letter of apology.
- إعتذاري (Etizárí). (1) One who apologises. (2) Apologising.
- اعتراض (Aetiráz). Objection.
- اعتراض كرنا To take an objection, to take exception to, to protest against, to call in question.
- رفع اعتراض كرنا To dispose of an objection.
- اعتراض ضابطه (E'tiráz-i-zábtá). A technical objection.
- اعتراض لرد (E'tiráz lá radd). An insuperable objection.
- اعتراف (E'tiráf). Acknowledgment, avowal, confession, recognition.
- اعتزال (E'tizál). Withdrawing from office, abdication, retirement.
- اعتقاد (E'tiqád). Trust, belief.
- اعتقاد لانا To become a convert (to).
- اعتكاف مين بيتنهنا (Etifák men bai-
tahná). To retire from the world.
- اعتماد (E'timád). Reliance, dependence, trust, confidence.
- اعتماد كرنا To place confidence in, to trust.
- اعداد (A'dád) Numbers.
- اعداد متباين (Aidád mutbáiyán). Two numbers are said to be متباين when the smaller being subtracted from the greater once or oftener the remainder is unity (M. Law).
- اعداد متداخل (Aidád mutdákhlil). Concordant numbers. They are mutdákhlil or one an aliquot part of another, when the smaller being subtracted twice or oftener from the greater, exhausts it completely, and the smaller does not exceed half the greater.
- اعداد متماثل (Aidád-i-mutmásil). Like or equal numbers.

اعداد متوافق (Aidád-i-mutwáfiq).

Composite numbers. Two numbers re said to be متوافق when the smaller of them being subtracted once or oftener from the greater, the remainder is more than one, as 10 & 12. If after subtraction, the remainder is 2, the numbers are said to be متوافق با نصف, if it is 3 the agreement is in a third and so on.

اعلام (Elám). Notification, caveat, communication.

اعلان (Elán). Proclamation; declaration.

اعمال (Emál). Conduct, actions, acts.

اعمال نامہ (Emál náma). Character book.

اغراض (Aghráz). Purposes, motives.

واسطے اغراض For the purposes.

اغلام (Ighlám). Sodomy.

اغلب ہے (Aghlab hai). It is most probable (that).

اغماض (Aghmáz). Connivance.

اغماض کرنا To overlook, to connive, to pass over or by, to overlook.

اغوا (Aghwá). Seduction, misrepresentation.

اغوا کرنا To seduce, to lead astray.

افتاء (Ifáqah). Recovery from sickness.

افتاء ہونا (Afáqá honá). To recover, to be convalescent.

اقتادہ (Uftádah). Uncultivated land but capable of cultivation.

افتخار نامہ (Iftikhár námá). Honouring letter.

افترا (Iftirá). False imputation, slander, deception.

افراد (Afrád). Individuals, persons, separate sheets, elements.

افتراق (Iftráq). Separation.

افزونی (Afzoní). Increase, rise (in price).

افسر (Afsar). Officer.

افسر اعلیٰ (Afsar álá). Chief officer, chief authority.

افسر پرمت (Afsar permat). An excise officer, custom officer.

افشائے راز (Ifshai-i-ráz). Disclosure of secret.

افعال (Afál). Actions.

افعال ناجائز (Afál najáiz).
افعال خلاف قانون (Afál khiláf qánún). } Illegal acts.

افواج بحری (Afwáj-i-bahrí). The navy.

افواج خشکی (Afwáj-i-khushkí). The land forces, the army.

افواہ (Afwah). Rumour.

افواہ اُڑانا To spread a rumour, to noise abroad.

افیون (Afyún). Opium.

اقارب (Aqárab). Kindred, relatives.

اقبال (Iqbál). Admission, confession.

اقبال دعویٰ (Iqbál-i-dáwí yá dáwá). Confession of judgment, admission of a claim; cognovit.

اقبال دعوی کرنا (Iqbál dáwí karná).
To confess judgment, to admit
a claim.

اقبالی (Iqbálí). One who confes-
ses his crime.

اقتدار (Iqtidár). Authority, power,
control.

اقتدار رکھنا (Iqtidár rakhná). To
have the power for.

اقتدار جائز (Iqtidár jáiz). Lawful
authority.

اقتسام (Iqtisám). Partition.

اقتضای مصلحت (Iqtizái-i-maslahat)
Expedient.

اقدام (Iqdám). Attempt.

اقدام ارتکاب جرم (Iqdám-i-irtikáb-
i-jurm). Attempt to commit a
crime.

اقرار (Iqrár). Confession, agree-
ment, affirmation, covenant,
promise, declaration, acknow-
ledgment, admission, engage-
ment.

Note.—The word اقرار (con-
fession) is distinguished from
اقبال (admission in a civil
cause).

اقرار (Iqrár). (M. Law). The
giving of information respect-
ing a right in favor of another
against himself.

Iqrár is to be regarded as decla-
ratory with respect to right in
the matter acknowledged, so
that the right takes effect in
favor of the person to whom
the acknowledgment is made
on the mere *iqrár*, and is not
dependent on his assent.

The acknowledgment of a man
is valid with regard to five
persons, his father, mother,
child, wife, and slave. The
acknowledgment by a man of
a child is valid under the
following circumstances :—

(1) The ages of the parties must
admit of the party acknow-
ledged being born to the ac-
knowledger ; (2) The descent
of the person acknowledged
must not be already established
by another. (3) The acknow-
ledged must believe himself
to be the acknowledger's child
or at least assent to the new
relationship. (This condition
is not necessary in the case of
a young child.

The acknowledgment by a man
of a woman as his wife is valid
when confirmed by her, and she
is not married to another nor
in *iddat*, and the acknowledger
has not already her sister or
four others in subjection to
him.

Acknowledgment is valid with
respect to all these persons
whether it is made in health or
in sickness ; but not with res-
pect to any other person, such
as brother, or paternal or ma-
ternal uncle or the like. But
where it is valid, it is obliga-
tory not only on the acknow-
ledger and the person acknow-
ledged, but on other person
also.

A married woman cannot validly acknowledge a child, but if her husband confirms in what she has said about the child being hers, its descent is established from both.

اقرار کرنا (1) To promise. (2) To pledge (one's self). (3) To declare. (4) To confess. (5) To acknowledge. (6) To undertake.

اقرار کرنا جبراً To extort confession.

اقرار صحت قرضه (Iqrár sihat qarzá). An acknowledgment of debt.

اقرار تحریری (Iqrár tehríri). Written engagement or admission.

اقرار صالح (Iqrár sálah). A solemn affirmation or declaration.

اقرار عام (Iqrár ám). A public acknowledgment or declaration.

اقرار نامه (Iqrár námá). (1) Bond, written agreement. (2) The engagement entered into with Govt., by the málgúzárs and coparceners of a village (specifying the modes of payment of revenue and distribution of shares or profits &c. &c.

It has to be signed by all the lambardárs, attested by the patwáris and to be finally confirmed by the signature of the Settlement Officer.

اقرار نامه بندوبست (Iqrár náma-i-band-o-bast). Administration paper, settlement compact, (see above).

اقرار نامه اہتمام ترکہ (Iqrár námá-i-ihtemám-i-tarká). Administration bond.

اقرار نامه ثالثی (Iqrár-námá-i-sálsí) }
An arbitration agreement, an agreement to abide by the decision of arbitrators to whom a dispute is referred for final settlement, reference.

اقرار نامه تحریر پتہ (Iqrár námá-i-tahrír-i-patṭá). An agreement to lease.

اقرار نامه پرمات (Iqrár námá i-parmat). Customs-bond.

اقرار نامه اجرت (Iqrár náma-i-ujrat) }
Hiring agreement.

اقراری (Iqrári). One who confesses or acknowledges.

اقراری اسامی (Iqrári asámí). Confessing prisoner.

اقربا (Aqrábá). Near relatives.

اقساط (Iqsát). Instalments.

باقساط (bá-iqsát). By instalments.

اقطاع (Iqtá). Tracts of land.

اقل درجہ (Aqul-i-darjá). At the lowest computation, at least.

اقوال (Aqwál). Saying, ordinances; text.

اقوام (Aqwám). Tribes.

اقوام جرایم پیشہ (Aqwám-i-jaraim peshá). Criminal tribes.

اکال (Akál अकाल). Famine.

اُکت بنانا (Ukt banána उक्त बनाना). To concoct, to fabricate.

اكتساب (Iktísáb). Acquisition, gain.

اكتفا كرنا (Iktifá karná). To be content with; to stop short et.

اكتف (Aktfing). Acting, officiating.

اكرام (Akrám). Honors, favors, respects.

اكره (Akráh). (M. Law) Compulsion. M. Law makes provision for persons acting under compulsion, when the person who compels has it in his power to execute what he orders, e. g, a person forced into a contract may lawfully dissolve it. If a Muslim be compelled to divorce his wife, the divorce is valid.

اكرنا (Akarná). To look defiantly at, be ready to pick a quarrel with.

اكرنا (Uksáná). To excite, to incite, to instigate, to rouse.

اكرنا بيتا (Iklótá bétá) An only son.

اكرنج (Ikonj इकोज). A woman who has borne but one child.

اكرنا (Akhárá अखाड़ा). (1). Bond, a sect of Hindu Sadhus. (2) Arena, gymnasium.

اكرنا (Ukhárná उखाड़ना). (1) To root up, to dig up. (2) To dislocate. (3) To estrange (4) To demolish. (5) To overturn.

اكرنا (Akh'ej अखतीज) The 18th of the month of Baisakh (April-May) on which it is customary for the cultivators to settle

their accounts of the expenses *carabi* and make repayment of advances.

اكرنا (Akhtij ká bháo). The rate or price of corn on the day of *akhtij*, at which rate the cultivator agrees to repay in kind the amount of any money advanced together with interest.

اكرنا (Ág lagáná) (1) To set fire. (2) To inflame, to cause a quarrel. (3) To treat with scorn.

اكرنا (Ág lagáú). A seditious person, a firebrand, an incendiary.

اكرنا (Agamah अगम) A deed, a title, a descent of property.

اكرنا (Agamí अगामी). (In Bengal) An advance payment, (2) (used in leases to denote) all future possible privileges or profits.

اكرنا (Ágáh karná). To inform, to acquaint with, to fore-warn, to give notice.

اكرنا (Ugáhná). To raise money, or funds, to tax, to buy.

اكرنا (Ugáhíउगाही). Rent, revenue dues, sum of money paid or realized by instalments.

اكرنا (Agdá अगढ़). An ear of corn which is blighted and contains no corn.

اكرنا (Aglí mití rakhná अगली मित्ती रखना). To antedate.

اگلے پیچھے حساب (Agle pichhle hisáb). The whole account.

آگمن (Āgman आगमन). Sexual intercourse.

اگنی استر (Agní aster अग्नी अस्त्र). Firearms.

اگنی کریا (Agní kiryá अग्नी क्रिया). The burning of the dead.

اگنی پرکشا (Agní parikshá अग्नी परीक्षा) Ordeal by fire (as formerly practised by walking through it. or as subsequently practised dipping the hand in boiling water or oil).

اگنی پریشٹھا (Agní pratishṭha). Consecration of fire.

اگنی سنسکار (Agní sanskár अग्नी संस्कार). Funeral ceremonies.

اگور (Agaur अगौर). An advance of rent by the cultivators to the zemíndárs in the months of Jeth and Asárh (Oudh).

اگوار (Agwár). A portion of corn set apart for village servants (like the customary *sharping corn* in England). (2) The perquisite of ploughman in kind.

اگواسی (Agwásí). The body of the plough-share.

اگوریا (Agwaryá अगोरया). A man appointed to watch the crops (Benares district).

اگوند (Agond अगौन्द). The top of the sugar-cane cut up for seed.

اگھنی (Agahní अगहनी). The cold weather harvest (which is gathered in the month of Aghan).

اگھاتی (Agahátí अघाती). Land held in perpetuity, and inalienable.

اگیا پتر (Agyá patra आज्ञा पत्र). Written order, a warrant, an edict.

اگیا انوسا (Agyá anusár आज्ञा अनुसार). In accordance with the command.

اگیرہ (Agírah अगौरा). The first sheaves of a crop presented to the zamíndár.

القرآن (Al Qurán). The Qurán.

ال ہدایہ—See ہدایہ.

الاحیای بعدالموات (Al ahyá-i-bád al mawát). (M. Law). Surviving heirs after others are dead.

آل (Ál). Children, offspring specially in the female line.

آلات (Álát). Instruments, implements (pl. of آلة).

آلات کشاروزی (Álát kashá wárzí). Implements of husbandry.

آلامنا دینا (Uláhná dená). To reproach, to complain against.

اِلتجاء (Iltijá). Entreaty, petition, solicitation, supplication.

اِلتفات (Iltifát). Consideration, kindness.

اِلتفات نہ کرنا Not to attend to, to discountenance.

اِتماس کرنا (Iltimás karná). To represent humbly, to request.

- (Al tamghá). A Royal grant which the British government have declared to convey a title to a rent-free tenure in perpetuity, hereditary and transferable.
- التروا (Iltiwá). Adjournment, postponement, abeyance.
- معروض التروا مين (Máriz-i-iltiwá men). In abeyance.
- التروا فيلأم (Iltiwá-i-nflám). Adjournment of sale.
- ألتها (Ulthá उलथा). Translation.
- ألتها دهرًا باندھنا (Ulthá dhará bándhná). To bring a cross-suit or counter claim.
- ألتھی پتی پڑھانا (Ulthí paṭṭí parháná उलठी पट्टी पढ़ाना). To set against, to poison the mind of, to mislead.
- ألتها چور کو توال کو دانته (Ulthá chor kotwál ko dānte उलथा चोर कोतवाल को डांटे). The thief turns the table on the kotwál.
- ألتھی سیدھی سنانا (Ulthí sídhí sunáná). To scold roundly, to abuse.
- ألتھی طرف (Ulthí taraf). The reverse, back, wrong side.
- ألتھنا (Uljahná उलझना). (1) To fall foul of. (2) To interpose. (3) To be invested such as money. (4) To have a *liaison* with. (2) To be engaged or occupied in.
- إلھاق (Ilhâq). (1) Addition; (2) Fees (formerly) exacted from the parties to a suit, or from the police peons.
- الغ (Aluḡh). *Et caetera*, and so on.
- إلزام (Ilzám). Accusation, charge, indictment.
- إلزام لكانا To accuse, to charge.
- العبد (Al'abd). Signature, subscription.
- الغار (Alghár). (1) Army, host, crowd. (2) A large quantity.
- الغرض (Algharaz). In short, in a word, upon the whole.
- الفاظ قانونی (Alfâz-i-qanúnî). Legal expression or phraseology.
- القا حجر (Alqâi-hajr). A practice prohibited by Mohammedan Law, which compelled a person who threw a stone at any article exposed for sale to purchase it.
- القاب (Alqâb). Title of honour.
- القاب و آداب (Alqâb-o-âdâb). The address, forms of address.
- الک (Alag अलग). Excluded, lonely, separate.
- الک رھنا (Alag rahná). To live apart, to keep out of the way.
- الک کرنا (Alag karná). (1) To remove, to divorce. (2) To embezzle. (3) To dislocate. (4) To set apart. (5) To give up.
- الک ہو جانا (Alag ho jānâ). (1) To be separated. (2) To get clean away, to keep aloof.
- الإمام (Ilhâm). Revelation.

إلهي (Iláhí). The era instituted by the Emperor Akbar in A. H. 963 or 1556 A. D.

گز إلهي (Iláhí gaz). The yard of 41 inches (the standard instituted by Akbar).

آلی (Álá آلائی). (1) A continuous line. (2) Ridge. (3) A land measure equivalent to biswás. (Garhwál).

آمادگی (Ámádgi). Inclination, readiness, disposition (to) readines.

آماده کرنا (Amádá karná). To get ready, to abet, to incite.

آمار (Ámár). Daily account-book, register of receipts and disbursements.

امارات (Amárat). (1) District under the authority of a governor, the office and authority of a commander. (2) Dignity, pomp.

امام (Amám). (1) A head or chief in religious matters, whether he be the head of all Mohammedans as the *Khalifa* or the priest of a mosque, or the leader in the prayers of a congregation. The Shiyás recognise twelve *Imáms* in Ali and his successors of whom the last is (إمام) (2) *Imám* Shafai one of the four lawyers who founded as many schools.

إمامیة (Imámíyá). The sect of Shias (who hold that Ali is the lawful and true *Imam* in immediate succession.

امام باره (Imám bárá). A building in which the festival of Moharram is celebrated, and in which services are held in commemoration of the death of Ali and his sons, Husan and Husain.

امان دینا To afford protection.

امان (Amán). (1) Protection granted to an infidel during the first year of his residence in a Mohammedan country. (2) Safety, protection.

امانت (Amánat). (1) Deposit, charge, trust. (2) Money deposited in court. (3) The office of an Amin.

امانت دار (Amánat dár). A trustee, the holder of a deposit or charge.

امانت داری (Amánat dárí). Agency, trust; probity.

امانت دفتر (Amánat daftar). An officer under Mohammedan government for deposits or for a register of trusts.

امانت جاری (Amánat járí) In the (South of India). Assignments of revenue resumed or held temporarily in charge of a government officer.

امانت رکھنا (Amánat rakhná). (1) To keep as a deposit, to deposit. (2) To set or lay aside, to put apart.

امانت میں خیانت (Amánat men kھیánat). Breach of trust.

امانت متعال (Amánat muhál). An estate held in trust.

امانت نامہ (Amánat námá). Deed of trust.

امانی (Amání). (1) Land held under government supervision (in contradistinction to *Ijara* land on farm). (2) Settlement with each cultivator individually. (3) Work done under one's own supervision (as opposed to contract work).

امتحان (Imtihán). Examination, test, trial.

امتحان قانون پیشہ (Imtihán qánún peshá). Legal practitioner's examination.

امتحان میں پورا اترنا (Imtihán men púrá utarná). To pass successfully through an examination or any ordeal or test.

امتداد زمانہ (Imtidád zamáná). Length of time ; lapse of time.

امتیاز کرنا (Imtiyáz karná). To distinguish (between).

قابل امتیاز (Qábil imtiyáz). Distinguishable.

آمد و خرچ (Ámad-o-kharch). Receipts and disbursements.

آمد و رفت (Amad-o-raft). Communication, thoroughfare, way, traffic, ingress and egress.

امداد (Imdád). (1) Help. (2) Donation, endowment.

آمدنی (Ámdaní). Income, revenue, proceeds, profits, perquisites, import, import duties, resources.

امر (Amr). Fact, transaction, point, question, case, particulars.

امر استیحاظ (Amr-i-istihqáq). A question of title.

امر باعث تکلیف عام (Amr-i-báis taklíf-i-ám). A public nuisance.

امر بے ید (Amr-ba-yed). (M. Law). A form of divorce. If a man say to his wife "Your business is in your own hands (امر بے ید کہ) and the woman assents, an irreversible divorce takes place (Hedaya).

See — ترویض

امر تجویز شدہ (Amr-i-tajwíz shúda). *Res judicata*.

امر تحقیق طالب (Amr tahqíq talab). The subject of an inquiry, issue.

امر تمہیدی (Amr-i-tambhídí). A preliminary point.

امر تنقیح طالب (Amr-i-tanqíh talab). A point at issue, an issue.

امر تنقیح طالب قایم کرنا To frame or lay down an issue.

امر تنقیح طالب مقبولہ فریقین (Amr-i-tanqíh talab maqbúlá-i-farí-qén). An issue framed by the agreement of parties.

امر غیر متعلقہ (Amr-i-ghair mutal-líqá). An irrelevant question, or matter.

امر قانونی (Amr-i-qánúní). A point of law, a matter of law.

امر	}	Amr-i-mutnáza	}	The point	
متنازعہ فیہ					fiá.
امر					Amr-i-máb-bi-
مابہ النزاع		ul-nízá.			

at issue, the matter in dispute, the point in question.	اميدوار (Ummedwár). An expectant, an apprentice, a candidate, a probationer.
امر مستفسرة (Amr-i-mustafsirá). The point or matter referred to.	اميدوار هونا (Ummedwár honá). To be a candidate for a post, to serve as an apprentice or a probationer.
امر متعلق (Amr-i-mutalliq), Relevant point or question.	اميدوارى (Ummedwárf). Apprenticeship.
امر مشكوك فيه (Amr-i-mashkúk-fiha). The doubtful point.	امير (Amír). (1) The title of the chief of Kabul. (2) Governor, lord, chief.
امر وجوبى (Amr-i-wajúlf). An obligation.	امير الامرا (Amír-ul-umrá). Chief of the nobles, a minister of State.
امكان (Imkán). Possibility.	امير البحر (Amír-ul-bahr). Admiral.
املاك (Imlák). Landed possession, real property.	امير المؤمنين (Amír-ul-momnin). Commander of the faithful (a title assumed by the caliphs.)
امن و امان (Amn-o-amán). Security and tranquillity.	اميزش (Ámezish). Adulteration.
آمنه سامنه (Ámne sámne). Face to face.	امين (Amín). (1) Trustee. (2) Curator. (3) Amin (a native officer of government employed in the revenue department to take charge of an estate and collect the revenues on account of government). (4) A judicial officer empowered to try cases, called صدر امين
آمنه سامنه كرنا (Ámne sámne karná). To confront, to bring face to face.	امين محكمه ديوانى (Amín muhakma-i-díwání). Civil court Amin.
اموال (Amwál). Property, goods, chattels, possessions, effects.	امين حساب (Amín-i-hisáb). An auditor of account.
اموال ربوى (Amwál rabwí). Property that may be lent at an usurious interest.	اناج (Anáj अनाज). Grains.
امور } (Amúr). } Things, امورات } (Amúráf). } questions, matters.	اناد بنجر (Anád banjar अनदि बजर). Land that has been waste from time immemorial.
امومت (Amúmat). (M. Law). The condition of being a mother, maternity.	
اميد (Ummed). Hope.	
بااميد (Bá ummed). In expectation, in anticipation.	
اميد دلانا (Ummed diláná). To promise, to assure, to hold out.	

<p>اناد بهوم (Anád bhúm अनाद भूम). (Mysore) Land transferred by mortgage.</p>	<p>انتظام خاص (Intizám khás). Direct management or control, special arrangement.</p>
<p>انا کارن (Aná káran अनाकारन). Without cause.</p>	<p>انتظام خانگی (Intizám khángí). A private arrangement.</p>
<p>اناکال بهیرت (Anákál bhirt अनाकाल बिरत). (Hindu Law). A man who has become a slave voluntarily, for the sake of sustenance at the time of famine.</p>	<p>انتظام رکھنا (Intizám rakhná). To keep order, to maintain discipline.</p>
<p>اناسرت (Anáyasritá अनासृत). (Hindu Law). Unencumbered property.</p>	<p>انتظام کرنا (Intizám karná). To regulate, to manage, to make arrangements for, to provide against.</p>
<p>اناشن (Anáshana अनाशन). (Hindu Law). Fasting of a Brahman employed by a creditor to enforce payment of debt, the debtor incurring the sin of Brahmicide if the person should die of inanition.</p>	<p>زیر انتظام (Zair-intizám). Under orders, under arrangement.</p>
<p>اناثہ (Anáth अनाथ). (1) Having no protector, an orphan.</p>	<p>انتفاع (Intifá). Advantage, profit.</p>
<p>اناثہ بنجر (Anáth banjar अनाथ बजर). Unclaimed waste land.</p>	<p>انتقاض (Intiqáz). Violation, breach.</p>
<p>ان پراشن (An práshan अन्न प्राशन). The ceremony of making a child take rice boiled in milk for the first time (کھیر چائے) which is usually done between 5th and 8th month.</p>	<p>انتقاض شرط (Intiqáz-i-shart). Violation of a stipulation, breach of a condition.</p>
<p>انتخاب (Intikhab). (1) Extract, selection. (2) Choice, election. (3) Abstract of proceedings.</p>	<p>انتقال (Intiqál). (1) Transfer, alienation, assignment, conveyance. (2) Removal. (3) death.</p>
<p>انتساب (Intisáb). Descent, lineage.</p>	<p>انتقال کرنا (Intiqál karná). (1) To die. (2) To transfer, to convey.</p>
<p>انتظام (Intizám). Arrangement, management, administration, regulation, scheme, system.</p>	<p>انتقال ارضی مقبوضہ مشترکہ (Intiqál i-arází-i-maqbúzá-i-mushtari-ká). Transfer of land held in jointly.</p>
	<p>انتقال چایداد (Intiqál-i-jáedád). Transfer of property.</p>
	<p>انتقال جائز (Intiqál jáiz). A legal or valid transfer.</p>
	<p>انتقال خانگی (Intiqál-i-khangí). Private transfer or conveyance.</p>

انتقال دایمی (Intiqál-i-dáimí). A transfer in perpetuity.

انتقال درمیانی (Intiqál-i-darmíyá-ní). An intermediate conveyance.

انتقال سازشی یا فریبی (Intiqál-i-sáz-shí yá farebí). Collusive or fraudulent transfer or conveyance.

انتقال میعادی (Intiqál-i-míyádí). A transfer for a term of year.

انتقال کننده (Intiqál kunindá). A transferor.

انتقال دار } (Intiqál girandá). A transferee, an alienee.
انتقال گیرنده }

انتقال نامه (Intiqál námá). Deed of transfer.

انتقال بذریعہ عبارت ظہری (Intiqal ba zaríyá íbárat zuhrí). Transfer by endorsement.

انتقالات مابین اشخاص زنده (Intiqá-lát mábén-i-ashkhás-i-zindá). Transfer inter vivos (as opposed to انتقالات بالوصیت or transfer by will).

انتقالی (Intiqálí). (1) Transfer of zemíndarí property. (2) Property so transferred.

انتقالی بھمی (Intiqálí bahí). Register of transfers of property.

انتقالی رسوم (Intiqálí rusúm). Fee for entering the transfer in the official register, mutation-fee.

انتقام (Intiqám). Revenge, retaliation, reprisal.

انت کی سنت (Ant kí sant). Irrelevant, nonsense.

انتی کرنا (Antí karná अन्टी करना). To pilfer, to misappropriate another's money.

انجام کار (Anjám-i-kár). At last, finally.

انجان بننا (Anján banná अजान बन्ना). To pretend or affect ignorance, to pretend not to know.

انجولی (Anjúlí अजुली). A handful corn given from the threshing-floor.

انجمن (Anjúman). Assembly, senate.

انجیل (Anjíl). The new testament, the Gospel.

آنچ نہ آدے (Ánch ná áweआंच न आवे). To be under no difficulty, to suffer no injury.

انچل گانٹھ باندھنا (Anchal gánṭh bándhná आंचल गांठ बांधना). To tie the garment of the bride with that of the bridegroom, to tie the marriage knot.

انچینا (Anchená अनचिना). Appraisal of crops (کنکوت)

انحراف (Inhráf). Disobedience, treachery.

انحراف کرنا (Inhiráf karná). To deviate from, to turn against, to repudiate.

انحرف سے (Iqbál se inhiráf karná). To retract a confession.

انحصار (Inhisár). (1) Siege.

(2) Reliance, reference.

اندراج (Indiráj). Entry.

اندرونی (Andrúní). Internal, in-
na.

انرتھہ کرم (Anarth karm अनर्थ कर्म)
Injustice, wrong, an offence or
sin.

انریٹ (Anrít अनरीत). Injustice.

انس (Ans अंस). Degree, grade,
right, possession, part

انس ابن مالک (Ans ibn malik). The
last of the companions of Mo-
hammad, and the founder of
the sect of Malekis. He died
at Basra A. H. 93.

انساب (Ansáb). Family, genera-
tions.

انسان کو لے بھاگنا (Insán ko le bhágná). Kidnapping, abduction.

انسداد (Insdád). Prevention, pre-
ventive measure.

انشانسہ (Anshansá अंशवांसा). A sub-
division, a share of a share.

انش پتر (Ansh patrá अंश पत्र).
(H. Law). A deed of partition
between the members of a
Hindu family.

انشہرا (Anshubra अंशुहरा). (Hindu
Law). A coparcener; one who
takes a share of an estate.

انشوانسہ (Anshwánsa अंशवांसा). A
measure of land equal to $\frac{1}{20}$ of
a *pilivansa*.

انشا پردازی (Inshá pardázi). Eleg-
ance of composition.

انصاری (Ansári). A tribe of *Shaiks*
supposed to have come origin-
ally from Medíná.

انصاف (Insáf). Justice, equity.

انصاف چاہنا (Insáf cháhná). To
demand justice, to seek redress.

انصاف کرنا (Insáf karná). To do
justice, to decide.

انصاف کرانا To have the claim
(dispute) settled.

انصاف پسند (Insáf pasand). Just.

انصاف میں خال واقع ہونا (Insáf men
Iqbalai wáqé honá). Failure of
justice.

انصرام (Insrám). (1) Administra-
tion or management (of an
estate). (2) Performance, com-
pletion.

انضباط (Inzibát). Enactment, en-
acting.

انضباط اوقات (Inzibát auqát). Time
table, routine.

انطباع (Intibá). Impressed or
printed impression.

انعام (Inám). (1) Gratuity, reward.
(2) Grant of rent-free land and
in hereditary and perpetual oc-
cupation. (These are first clas-
sed as *Sanadi Inám* and as
Gaon-nisbat Inám. سندي انعام
(Sanadí In'ám) is a grant ema-
nating from the ruling power
of the time of the grant, free
from all government exactions,
in perpetuity and rendered valid
by *Sanad*. It may be granted
sometimes with a reservation
of a half, a third or a fourth
as the government claim, گاون
نسبت انعام (Gaon nisbat inám)
were lands granted rent-free

by the village out of its own lands. These grants according to the grantee are named as دھرم دایا انعام — دیوستھان انعام — وطن داری انعام — (1) *Devesthán Ináms* are lands assigned for the support of religious establishments and for keeping up of temples; shrines &c. (2) *Dharm daya Ináms* are lands appropriated to religious purposes by the heads of government and village community. (3) *Watan dári Ináms* are assignments of land to the village officer and servants.

انعام پتر (Inám patra). A document conveying an assignment of rent-free land; deed of grant.

انعام دار (Inám dár). Holder of a grant of rent-free land.

انعامت تفریق (Inámat-i-tafríq). A tax levied on farmers of inám lands.

انعامی (Inámí). Land held rent-free.

انفصال (Infisál). Decision, settlement.

انفصال مقدم Pending the decision.

انفکاک (Infikák). Redemption.

انفکاک جایداد مرہونہ (Infikák-i-jáedád-i-marhúná). Redemption of mortgaged property.

انفکاک رہن (Infikák-i-rahn). Redemption of a pledge or mortgage.

انقضا (Inqizá). Expiry, determination, lapse.

انقضا ایام (Inqizá-i-míyád). Expiration of the term.

انقضا مدت (Inqizá-i-muddat). Lapse (of a period of time).

انقطاع (Inqitá). A canal.

انقلاب (Inqiláb). (1) Change, revolution; (2) Vicissitude, transposition.

آنک (Ánk अंक). (1) Private mark (showing the sale price of an article). (2) Mark or stamp on coins. (3) Share, portion.

آنکنا (Ánkná). To mark; to operate on the poppy.

آنک بندی (Ánk bandí). An adjustment of the rents (between the individual collector and the lambardár or zamindár).

آنک دار (Ánk dár). The 'holder' of a share in village lands.

آنک کار (Ánk kár). (An assayer.

انکار (Inkár) Denial, refusal, rejection.

انکار کرنا (Inkár karná). To refuse, to disallow, to deny all knowledge of.

انکار میں اصرار کرنا (Inkár men isrár karná). To persist in a refusal.

انکاری (Inkárí). Denier, objector.

انکار (Ankáo अंकाओ). Appraisal, valuation.

انکساری (Inkisárf). Humility.

آنکھ بچا کے (Ánkh bacháke अंध बचा के). Stealthily, secretly.

آنکھ برابو نکرسکنا (Ānkh brábar na kar sakná). To be ashamed of.

آنکھ بهون چڑھانا } (Ānkh bhun chaháná).
آنکھ تېرھي کرنا } (Ānkh terhí karná). } To

frown, to make on a wry face at, to look disdainfully, to look angry.

آنکھ پھرتي پير گئي (Ānkh phúṭí píṛ gai). Better the eye out than constant pain (said also of a contention which has ceased, the subject of it being lost to both parties).

آنکھ دکھانا (Ānkh dikhána آڻڻ ديکھانا). To look threatening or angry, to stare defiantly, to scowl.

آنکھ سے گيرنا (Ānkh se girná). To fall in the regard or esteem of, to be out of favour.

آنکھ موند ڪر (Ānkh múnḍ ke). Blindly, inconsiderately.

آنکھون دیکھي (Ānkhon dekhí آڻڻون ديکھي). The fact seen by one's own eyes.

آنکھون من ڊالنا (Ānkhon men kḥák ḍálná). To deceive, to impose upon, to commend or puff wares of an inferior quality, to blind.

آنکھون نڪالنا (Ānkhon nikálná آڻڻون نڪالنا). To take out the eyes of, to look menacing.

آنکھو (Ankhao آڻڻو). Rough estimate of a standing crop.

انکشاف (Inkísháf). Exposure, detection, elucidation, discovery.

آنگ (Āng آڻڻ). Demand on each head of cattle for right of pasture by the owner of the ground.

انگنگ (Angúngá آڻڻڻا). Perquisites of grain from the threshing flour distributed among the Brahmans, *Pruhits* and others of the village.

انگوريا (Angúriá). (Benares) The practice of allowing the use of the plough as part of the wages of labour.

انگلس (Inglis). Land granted to an invalid soldier under Bengal Regulation of 1793.

انگوارا (Angwára آڻڻوارا). (1) (Benares) The proprietor of a small share of a village. (2) Mutual help in tillage.

انگل (Angul آڻڻل). Finger's breadth, a measure equal to eight barley-corns.

انگلي پر نچانا (Unglí par nachána). To do as one pleases with a person, to play with, to make a fool of, to treat lightly.

انگلي رکھنا (Unglí rakhná). To point out, to find fault with.

انواد (Anwadí آڻڻواڊي). Opponent, defendant.

انوانسي (Anwánsí آڻڻواڻسي). A measure of land, 160,000 anwánsis making one bighá.

آنہ (Ānna). (1) Anna, one sixteenth part of a rupee. (2) It is used either singly or in its multiples to denote proportional fraction of any article, thus one anna of anything, say, of land or chattels is $\frac{1}{16}$, four annas a quarter. (3) A measure of land equal to $\frac{1}{640}$ of an acre. (4) The value of the share of a village as چار آنہ حصہ (Chār ānna hissá) means four anna share 5 bisas of the whole bison bisas, 20 bisas of property. (5) The term is also used in estimating quality, character or condition, much as the expression "sixteen ounces to the pound" is used in England.

انہار (Anhár). Canals, streams.

انہدام (Inhidám). Demolition.

انوکھن (Anúgaman अनुगमन). The burning of the widow after hearing of the death of an absent husband.

انوشتر (Anúshetra अनुचेत्र). A charitable allowance made to the native servants of certain temples in Orissa by the Mahrattas and continued by the British government.

انولومج (Anúlomaj अनुलोमज). The offspring of two persons of different classes of whom the father is of the superior class. If the woman were the Brahman and the man of Kshatriya

class, the progeny is called پرتیلومج (Pritilomaj).

انومتی پتر (Anúmatí patra अनुमती पत्र). (H. Law). A deed executed by the husband about to die, authorising his widow to adopt a son.

انوادھہ (Anwádheya अनुआद्य). (H. Law). What has been given to a woman by her husband or relations after marriage.

See—استری دھن

انویہتا } (Anwáhita } A pledge
 अनुवाहिता. }
 انوادہ } (Anwádh) }
 or deposit placed with a third party.

انویہ گوترا (Anya gotra अन्य गोत्र). Of a different lineage.

انویہ پورو (Anya purva अन्य पूर्व). A woman who has been previously married.

انویہیم (Annyayam अन्यायम) A complaint; a plaint in a civil suit.

انیت (Anít अनित). Injustice.

انیس بیس ہونا (Unís bis honá).

(1) To be but slightly different. (2) To have the chances for and against pretty equally balanced. (3) To chance.

اوارجہ (Awárja). (1) A diary; a ledger (2) An abstract account of receipts and disbursements. (3) A revenue account.

اوارہ (Awára). Vagabond, vagrant.

اوارہ کرنا To make a vagabond of.

اداره گروہ (Awará gard) Vagrant.

ایکت اداره گردان اہل یورپ (Akt awára gardán-i-ahl úrup). The European vagrancy Act.

ادواسط (Awásat). Means, averages.

ادواسی (Awási بھاشی). Unripe corn (chiefly barley) cut from time to time and brought home for food.

ادال (Awál). Enclosed space formed by a cluster of peasants' houses.

ادام (Awám) Debts, loans.

ادائی (Awái) Report or news of one's approach or arrival.

ادایل (Awáyal). (1) Early portion or period of. (2) The first 10 days of a lunar month, the remaining decades being called ادواسط (Awásit) and اداخیر (Awá-khír) respectively.

ادایل عمر (Awáil i-umr). Early age, childhood.

ادباش (Aubásh). (1) A bad character, debauchee. (2) Dissolute, rakish.

ادباش ہونا (Aubásh honá). To become depraved or dissolute.

ادباشی (Aubáshí). Depravity, dissoluteness, lewdness.

ادبھاجیت (Aubhájya अवभाग्य). Indivisible as property.

ادوی بھکت (Avibhakt अवभक्त). (1) Undivided as property held in common or as joint property. (2) One who is unseparated from his family.

ادپہ تلے (Upar talé ऊपर तले). In succession.

ادپہ کا کام (Upar ká kám) Miscellaneous duties, odd jobs, extra works.

ادپہ کی آمد (Upar kí ámad). Perquisites, presents, bribe, illegal sources of income.

ادپہ لینا (Upar lená). To take upon one's self.

ادپہ ہی ادپہ (Upar hí úpar). Externally, alone, secretly, stealthily.

ادپہی (Uparí ऊपरी). Surplus, fees, perquisites, stranger.

ادتار (Avtár अवतार). Incarnation.

ادت (Oṭ ऑट). (1) Partition, screen (2) Ambush. (3) Cover, veil. (4) Shade, shelter. (5) A scotch, a piece of wood or stone placed under the wheel of cart to keep it from rating.

ادت کرنا To conceal, to screen.

ادت ہرنا To be concealed.

ادت لگانا (Oṭ lagáná). To apply a scotch (to a wheel).

ادت بندی (Auṭ bandí). Payment of a fixed amount for the use of a plough and a pair of bullocks.

ادت بندی (Uṭ bandí ऊट बन्दी). A settlement of revenue with reference to the quality of the land, the description of produce and customary rate of assessment (Bengal).

ادپرا (Upra or uparáhár) ادپراہار. Upper or high land

<p>not admitting of artificial irrigation.</p>	<p>اوپہتا (Upahta उपहता). The low part of the banks of a river over which the water flows when the river rises.</p>
<p>ادوار (Upar wār ऊपर वार). Upper (as land relatively to lower).</p>	<p>اوتشوا (Utshava उत्शव). Festival.</p>
<p>اوپ بھوگ (Up bhog उप भोग). (1) Usufruct. (2) Temporary occupation.</p>	<p>اوترا بھاس (Uttará bhas उत्राभास). An evasive or prevaricating reply.</p>
<p>اوپادھ (Upádh उपाध). Fraud, artifice, lawful deceit.</p>	<p>اوترا کرتا (Utar kartá उत्रकर्ता). Respondent.</p>
<p>اوپن چکی (Upan chakí ऊपन चकी). (Bengal:) Land held in perpetuity at a fixed rent.</p>	<p>اوترا لکشان (Uttar lakshan उत्तर लक्षण). The characteristics of a reply viz. that it is applicable to the whole charge, that it is admissible. That it is not equivocal or evasive, that it is consistent with itself.</p>
<p>اوپنایان (Upnayan उपनायन). The Solemn investiture of youths of the first three classes, of Brahman, Kshatriya and Vaish with a peculiar thread by which they are considered regenerated and admitted to all the privileges of their original birth. The ceremony should be performed not earlier than six and not later than sixteen years of age.</p>	<p>اوترا پدا (Uttar pada उत्तर पद). The defence or reply in a judicial proceeding.</p>
<p>اوپانیدھی (Upanidhí उपनिधी). (1) A pledge or deposit. (2) Hidden treasure.</p>	<p>اوترا ساکشی (Utrá sákshí उत्रासाक्षी). A witness for the defence.</p>
<p>اوپ نکشیپ (Upnikshep उपनिषेप). A sealed or enclosed deposit.</p>	<p>اوترو اوترا (Uttro uttar उत्तु उत्तर). The rejoinder.</p>
<p>اوپا پاتک (Upá pátak उपापातक). A heinous offence, as cow-killing, selling a daughter.</p>	<p>اوتھ (Uṭh उठ). That condition of the soil when it is ready for sowing or ploughing.</p>
<p>اوپویٹا (Upvita उपविता). The sacred thread worn by the three regenerated classes of Hindus.</p>	<p>اوجڑ کھرا (Ujar kherá ऊजड़ खेड़ा). Deserted village.</p>
<p>اوپیکشا (Upekshá उपेक्षा). Laches, silent neglect of a right, which is held to constitute its forfeiture.</p>	<p>اوجھا (Ochhá औछर). Mean, base, worthless, small, poor.</p>
	<p>اودھمی (Udhamí उधमी). Turbulent, quarrel-some.</p>
	<p>اور لینا (Aur lená). To take the part or side of, to be partial to.</p>
	<p>اور یہ کہ (Aur yih Li). And that, beside, moreover.</p>

- اور شخص بنانے سے دغا کرنا (Aur shakhs banáne se dagá karná).
•Cheating by personation.
- اوراد (Aurád). Daily rehearsals of the Qurán.
- آوردہ (Awardá). One who is taken into favor, a *protege*, *carteleges*.
- آوردہ نویس (Awarda-navís). The writer of accounts as delivered.
- اورس (Auras औरस). (1) Uterine, a maternal brother. (2) A legitimate child.
- اورنگ (Aurang). A place where any article of trade is manufactured and collected for wholesale disposal or export, chair of state.
- اورودھ (Aurodh औरोध). Absence of contention.
- اورھنا گلے میں ڈالنا (Aurhná galé men dálná). To seek justice against (in doing which an insulted woman, in former times, used to throw her mantle round the neck of the person who insulted her, and dragged him to the king for justice).
- اوزار (Auzár). Instruments.
- اوزان (Auzán). Weights.
- اوزان خطا ہو جانا } (Ausán khatá hó jáná.)
اوزان جاتے رہنا }
- To lose one's senses, or presence of mind, to become stupefied.
- آوستانہ (Ávasthá). Age, life.
- اوسر (Osor). Barren soil, incapable of cultivation.
- اوسری (Osri कसरी). Turn.
- اوسط (Ausat). Average, mean, mediocrity.
- اوسط درجہ Mediocre, tolerable, fair.
- اوسط نکالنا To strike an average.
- اوسط عام نکالنا (Ausat-i-ám nikálná). To strike a general average.
- اوسط جمع بندی (Ausat jama bandí). Average rental.
- اوسط شرح لگان (Ausat sharah-lugán). Average rent rate.
- اوسط رقبہ کاشت (Ausat raqba-ikásht). The average area of a cultivator's holding.
- اوسط نکاسی خام (Ausat nikásí-i-khám). Gross average assets.
- اوصاف (Ausáf). Properties, qualities, virtues.
- اوصیاء (Ausiyyá). Executors, administrators.
- اوضاع (Auzá). Deportment, behaviour.
- اوقات (Auqát). (1) Times. (2) Circumstances. (3) Means, resources.
- اوقات بسر کرنا (Auqát basrí karná). To earn a livelihood, to subsist upon or by means of.
- اوقاص (Auqás). (M. Law). Any number of cattle intermediate between two numbers which are liable to *zakát*, and on which additional payment is not levied thus the numbers from 40 to 50 are Auqás, being charged as 40.

اوی (Awak आवक). (1) Insurance.
(2) Repondentia.

اوی راج (Ukh ráj. कखराज). The day on which the sugar-cane planting begins.

اوی کھاری (Ukhárf). The field of sugar-cane.

اوی کھل (Okhal कखल). Waste land cultivated.

اوی گاہی (Ugáhi उगाही). The rent.

اوی گر (Ogar ओगर) Waste brought under cultivation.

اوی گن لگانا (Augan legáná अोगन लगाना). To impute a fault, to blame, to slander.

اوی گھٹ (Aughat अघट) Unfrequented, inaccessible, impracticable (as road or bank of river).

اوی اول (Awwal) (1) First, greatest, best. (2) At first, in the beginning, in the first place.

اوی اول درجہ کا (Awwal darjá ká) First class, first rate.

اوی اول سے اخیر تک (Awwal se ákhrítak). From the first to the last, throughout.

اوی بیاج (Awak biyáj). A transaction in which a person who has made a respondentia advance enters into an engagement with some third person, who, for a bonus or stipulated interest insures him against loss.

اوی اولاد (Aulád). Issue, descendants, children, offspring.

اوی اولاد اناس (Aulád-i-anás). Female issue.

اوی اولاد ذکور (Aulád-i-zakúr). Male issue.

اوی اولاد رشتہ مستقیمہ (Aulád-i-rishta-i-mustaqima). Lineal descendant.

اوی اولاد صحیح النسب (Aulád-i-sahih-ul-nasab). Legitimate children.

اوی اولاد غیر صحیح النسب (Aulád-i-ghair sahih-ul-nasab). Illegitimate children or issue.

اوی اولاد کی اولاد (Aulád ki aulád). Grand-children.

اوی اولاد نجیب الطرفین (Aulád najib-ul-tarfén). Legitimate issue from both sides (paternal and maternal).

اوی اولاد نسبی (Aulád nasbí). Descendant in the female line.

اوی اولاد العزمی (Olaulazmí). Determination, resoluteness, aspiration.

اوی اولیاء (Auliá) (1) Holy men, saint. (2) (M. Law). The nearest of kin, and therefore entitled to demand the fine of blood, guardians.

اوی اولیاء و آخرین (Awwalín wa ákhrín). The ancients and the moderns.

اوی اولیاء (Aoná). Due, money due.

اوی اونچاری (Unjarí). A small heap of corn set apart (by Mohammedans) in harvest time in the name of some saint.

اوی اونچ نیچ (Unch ních ऊंच नीच). Ups and downs (of the life) ins and outs, pros and cons (of the matter).

اوی اونچا سنائی دینا (Unchá sunái deiná). To be hard of hearing.

اونچي ٻينا (Un-chí lená). To demand a high price.

اونه پونه (Auné poné اونه پونه). At whatever can be got, at a loss.

اوهت (Aveváhet अवैव्याहत). Unmarried.

اوير (Aver). Late.

اوير سوري (Àver-saver). Late or early, at all hours.

اويرا (Averá अवैरा). A childless widow.

اهالي (Ahálf). Persons, individuals.

اهالي جوري (Ahálf-i-júrf). The jury men.

اهالي قانون پيشه (Ahálf-i-qánún peshá). Legal practitioners.

اهالي و مرالي (Ahálf o-mawálf).

(1) People at large. (2) Courtiers, retainers, followers.

اهانت (Ahánat). Contempt.

اهانت عدالت (Ahánat-i-adálat).

Contempt of court.

اهتمام (Ahtimám). (1) Administration.

(2) Management, supervision. (3) Charge.

اهتمام ميں ٻينا To take charge of.

اهتمام تارڪه (Ahtimám-i tarka).

Administration of the state of a deceased person.

اهتمام چٽيٽيات (Ohiṭṭhíyát-i-ahtimám).

Letters of administration.

اهتمام با (Ba-ahtimám). Under the management of.

اهت (Áhat). Sound, sound of feet approaching.

اهت ٻينا To be on the *qui vive* for the sound of footstep, to be on the watch, to be on the alert.

اهر (Ahar). Name of a tribe of Rajputs.

اهل (Ahl) People, (belonging to either person, place or practice) family dependants, the woman and children of the head of a family, domesticated.

اهل اجتماع (Ahl-i-ijtihád). (M. Law). People capable of legal investigation, qualified jurists.

اهل اسلام (Ahl-i-islám). The true believers. The Mohammedans.

اهل بيت (Ahl-i-bet). (1) (M. Law). The members of the house consisting of Ali and Fatima and their children.

(Note.—The Shias do not admit the genuineness of any tradition not received from the Ahl-i Bait—

(2) In relation to the *wákif* (Appropriator) it means and includes those persons who are related to him through the father or the grand-father or any other male ancestor.

(3) In relation to the legatee, it includes the testator's children, father and paternal grand-father.

اهل خانه (Ahl-i-khána). House, family, domestics.

اهل تفسير (Ahl-i-tafsír). Commentator or holy writer.

اهل خدمت (Ahl-i khidmat). One in office under the Government.

اهل روزگار (Ahl-i-rozgár). Working men, workmen, artificers, servants, men of the world.

اهل زبان (Ahl-i-zabán). Master of the language.

اهل زمان (Ahl-i-zamán). Time-server.

اهل سنت (Ahl-i-sunnat). (M. Law) The followers of the traditional as well as the written law. The *Sunnis* as opposed to *Shiás*.

اهل شرع (Ahl-i-shara). Legislator, one who observes the laws of Mohammad.

اهل طیقة (Ahl-i-tabqa). Unobservant of the precepts of Mohammed.

اهل طریقت (Ahl-i-taríqat). An observer of the laws of Mohammed, a free thinker.

اهل فرنگ (Ahl-i-farang). Europeans.

اهل غرض (Ahl-i-gharaz). Interested person.

اهل قلم (Ahl-i-qalam). Writer, officer in the civil employ, a literary man.

اهل کار (Ahl-i-kár). Clerk, working men, public or private servant.

اهل کتاب (Ahl-i-kitáb). (M. Law) Jews, Christians and Mohamedans.

اهل کمیشن (Ahl-i-kamíshan). A commissioner.

اهلمد (Ahlmad). Accountant of revenue, a Persian writer or a head of a department in the Collector's court or in a Judicial court, officer in charge, Ahlmad.

اهل معاش (Ahl-i-muásh). Holder of a rent free tenure.

اهل مصارف (Ahl-i-masárif). (M. Law). A proprietor; one who has the right of appropriation and disbursement.

اهل منصب (Ahl-i-mansab). High officials.

اهل نصرت (Ahl-i-nasrat). (M. Law) Goadjutators, colleagues, persons fit or able to assist or restrain their associates, and who are therefore amenable to punishment if they suffer or aid them to commit any offence.

اهل نفاق (Ahl-i-nifáq). Traitors.

اهل وراثت (Ahl-i-warásat). One interested in the succession, heir.

اهلیة (Ahlíya). Wife.

اهم امور (Ahm-e-umúr). Important matters or things.

اهی بات (Ahlí bát or Ahíwát). Coverture.

اهی بائی (Ahlí bátí अहीवाती). *Femme-covert*. A woman whose husband is alive.

اهیتة (Ahlíta अहीता). A person appointed to watch the grain when it is ripe and see that none is carried away before the demands are liquidated.

اهتگنی (Ahitagnī अहितगनी). A Brahmin householder who maintains a family-fire.

آی (Āyá). Whether.

ایام (Aiyám). Days, time.

ایام تعطیل (Āiyám-i-tatīl) Vacation.

آیت (Āyat). Sentence or verse of the Quran.

ایتلاف (Itīláf). Correspondence, connection, company, friendship.

ایتواری (Etwarī). A debtor who avails himself of Sunday to make his appearance abroad without fear of arrest.

ایجاب (Ejáb). (1) Proposal. (2) (M. Law). The first proposal made by one of the contracting parties in negotiating or concluding a bargain, as a marriage contract, sale or the like. (3). (In Logic) Affirmation (as opposed to privation). (4) Assent.

ایجاب و قبول (Ijáb-o-qabúl). Proposal and acceptance: (In the case of a negotiation of marriage, the offer and assent must be declared before witnesses to render the marriage valid.

ایجاد (Ijád). Invention, design.

ایذا (Izá). Annoyance, vexation, harm, injury, hurt.

ایذا رسان (Izá rasán). Vexations.

ایرا پھری (Erá-pherī). Exchange, barter.

ایزاد (Ezád). Increase, addition.

ایضاً (Aizan). Ditto, as above,

ایفا (Ifá). Satisfaction, discharge, fulfilment of an engagement, satisfaction.

ایفا کرنا To discharge, to fulfil, to make good.

ایفاے ڈگری (Ifá-i digrī). Satisfaction of a decree.

ایفاے کامل (Ifá-i-kámil). Full payment.

ایک آنکھ دیکھنا (Ek ánkḥ dekhná). To treat equally.

ایک ایک کر کے (Ek ek karke). One by one, separately, severally, each, every.

ایک پیت کے (Ek peṭ ke). Own (brothers or sisters), uterine brothers or sisters.

ایکشت راج (Aekhshat ráj एकषत राज). Paramount power.

ایک شامل (Ek shámil). Together; joint.

ایک لائھی ہانکنا (Ek láḥī hánkná). To treat all alike, to act indiscriminately.

ایک لوتا (Eklota). Only (son or daughter).

ایک مشت (Ek musht). In a lump sum, in one payment.

ایک طرفہ (Ek tarafá). Exparte (decision).

ایک طرفہ ڈگری (Digrī-i-yaktarfá). Exparte-decree.

ایکر (Ekar). Acre.

ایکھ (Ikh एक). Sugar-cane.

ایکت (Ekt). Act, law.

ایکت آبکاری (Ekt ábkárf). The Excise law.

ایکت استامپ (Ekt stámp). The Stamp act.

ایکت ازدواج بیوگان (Ekt izdiwáj-i-bewgán). The Widow marriage act.

ایکت اہالی قانون پیشہ (Ekt aháli-i-qánún-i peshá). The Legal practitioner's act.

ایکت اسلحہ (Ekt aslah). The Arms act.

ایکت ایجاد و اختراع (Ekt ijád-o-akhtrá). The Inventions and Designs act.

ایکت ایصال مالگذاری (Ekt isál mál-gúzárí). The Revenue recovery act.

ایکت تادیب خانہ (Ekt tádsb-kháná). The Reformatory school act.

ایکت حصول اراضی (Ekt husúl arází). The Land acquisition act.

ایکت تازیانہ (Ekt tázyáná). The Whipping act.

ایکت ثالثی (Ekt sálsí). The Arbitration act.

ایکت داد رسی خاص (Ekt dádrasí khás). The Specific relief act.

ایکت ڈاک خانہ (Ekt dák kháná). The Post office act.

ایکت چھارتی (Ekt chháoní). The Cantonment act.

ایکت رجسٹری (Ekt rajistrí). The Registration act.

ایکت رسوم عدالت (Ekt rusúmf-i-adálat). The Court-fees act.

ایکت سرائے و پڑاو (Ekt sarái wa paṛáo). The Lodging house act.

ایکت سن بلوغ (Ekt sin bulogh). The Majority act.

ایکت شہادت ہند (Ekt shahádat hind). Indian evidence act.

ایکت شکر گازی (Ekt shikram gárf). The Stage coach act.

ایکت عبارت عامہ (Ekt ibárat áamá). The General clauses act.

ایکت بتوارہ (Ekt baṭwára). The Partition act.

ایکت انسداد بیرحمی جانوران (Ekt insdád be rahmí jánwarán). An act relating to the Prevention of cruelty to animals.

ایکت تخمینہ مالیت نالیشات (Ekt takhmína-i-máliyat nálishát). The Suits valuation act.

ایکت انتقال چایداد (Ekt intiqál jáidád). The Transfer of property act.

ایکت دستاویزات قابل بیع و شری (Ekt dastáwezát-i-qábil bai washaré). The Negotiable instruments act.

ایکت حق اسایش (Ekt haq-i-asá-yesh). The easement act.

ایکت اقوام جرایم پیشہ (Ekt áqوام jaráim peshá). The Criminal tribes act.

ایکت حلف (Ekt halaf). The Oath's act.

ایکت اوقاف مذہبی (Ekt auqáf-i-mázhabí). The Charitable endowments act.

ایکت عداات ہاے دیوانی (Ekt̄ adálat hái diwánf). The Civil courts act.

ایکت قبضہ اراضی (Ekt̄ qabza ará-zf). The Tenancy act.

ایکت عداات مطالبات خفیفة (Ekt̄ adálat matálbát khafifa). The Small cause court act.

ایکت قمار بازی (Ekt̄ qamár bází). The Gambling act.

ایکت لگان (Ekt̄ lagán). The Rent act.

ایکت مالگذاری اراضی (Ekt̄ málgúzárí-i-arází). The Land revenue act.

ایکت معاہدہ (Ekt̄ muáhida). The Contract act.

ایکت مورم (Ekt̄ murammim). The Amending act.

ایکت ناسخ (Ekt̄ násikh). The Repealing act.

ایکت ولی و نابالغان (Ekt̄ walí wa nábálghán). The guardian and wards act.

ایکت نشانات مال تجارت (Ekt̄ ni-shánát mál tijárat). The Merchandise mark act.

ایکت وراثت ہند (Ekt̄ wirásat hind). The Indian succession act.

ایکت کمپنی (Ekt̄ kampanf). The Company's act.

ایم (Ayyim). (M. Law). A woman having no husband, whether she be a virgin or widow.

ایلیچی (Elchí). An ambassador, an envoy.

ایلمہ (Aila). (1) A vow. (2) (M. Law). A vow to abstain from carnal knowledge of a wife for four months, the fulfilment of which is equivalent to a divorce.

ایما (Imá). Suggestion ; hint, indirect reference or allusion.

ایمان (Imán). (1) Faith, belief, creed. (2) Good faith, trustworthiness.

ایمان بیچنا (Imán bechná). To sacrifice once integrity, honour, &c. for money.

ایمان سے (Imán se). Faithfully, conscientiously, honestly.

ایمان لانا (Imán láná). To become a convert to a faith.

ایمہ (Aima). Fief, lands granted (by the Moghal government) either rent free or subject to a small quit-rent, (for learned and religious persons of the Mohammedan faith or religious or charitable uses in relation to Mohammedanism). Such tenures were recognised by the British government as hereditary and transferable.

ایمہ باز یافت (Aimá·báz yáft). Lapsed *aima* grants or such grants subsequently assessed.

ایمہ دار (Aimá dár). A fief, holder of land granted to religious or charitable uses.

ایمہ موضع (Aimá mauzá). A village given as charitable endowment to learned or religious persons.

اینچ (Inch). The banking system by which the zemindárs pay the revenue.	authority in contradistinction to ع, ش or the laws of the Qurán, sacred traditions.
اینچ تان کے (Ainch tán ke). With difficulty, by hook or crook.	آئین دان (Ain dán). One skilled in law; (but commonly applied to) one who practises on the simplicity of his neighbours by his knowledge of law, pettifogger.
آیندہ (Áyanda). In future, hereafter, next, ensuing.	آئین دیوانی (Ain díwání). Civil law or regulation.
آیندہ ہو جانا (Aind ho jáná). To become useless, to be unfinished or incomplete.	آئین فوجداری (Ain-i-faujdarí). Criminal regulation.
آیندی باندی سنانا (Aindí baidí súnáná). To call names, to vilify.	آئین مال (Ain-i-mál). Revenue law.
ایوگ (Ayog अयोग्य). Unfit, improper, an undeserving person.	آئین شراکت (Ain-i-shirákat). Rules of partnership.
آئین (Ain). (1) Regulation, statute. (2) The laws enacted by secular	

(ب)

با (Bá). With, by, possessed of.	با فرزندان (Bá farzindán). With sons, with children (words inserted in a Grant, when it is intended that the land should be inherited by the immediate heirs of the grantee.)
باتفاق (Bá itfáq). Unanimously, with one accord.	<i>Bá farzandán</i> grant descends to the heirs general.
با اثر (Bá asar). Effective, efficacious.	با ضابطہ (Bá zábīta). Regular, formal.
با ادب (Bá adab). (1) Polite. (2) Politely, respectfully; with due regard to etiquette.	با قاعدہ (Bá qáida). Regular, according to rule.
با تدبیر (Bá tadbír). (1) Prudent. (2) With deliberation.	با قرینہ (Bá qarína). In order, methodical, well arranged.
با تمیز (Bá tamíz). Judicious, discreet.	باوجودیکہ (Bá wajúde ki). Notwithstanding.
با خبر (Bá khabar). Informed, intelligent.	

با وصف اسکے (Bá wasf iske.) In spite of. although, withal.

باب (Báb). (1) Chapter, section. (2) Head, heading. (3) Subject, affairs, business, matter. (4) Head of accounts, cess, tax. (5) In the matter of, with regard to. (6) A door.

باب وار (Báb wár). (1) Classified items entered (as fields) under their proper heads. (2) Arranged.

باب واری (Báb wárf). Classification.

بابا (Bábá). (1) Father, grandfather. (2) Children (a corruption of baby.)

بابت (Bábat). (1). Account, item, head of an account, article, business, affair, matter. (2) Concerning, respecting, in the matter of.

بابت وار (Bábat wár). Anything which is registered or entered in a general statement of accounts.

بابت یافت (Bábat yáft). The particular items of an account, (applied especially to a statement of fees and perquisites under the Govt. of the Nawáb of Bengal). The fees and perquisites so registered.

بابت واری جمع (Bábat wárf jama). The revenue of an estate according to the registered amount.

بابتی (Bábtí). Any cess or item of revenue, particularly when

imposed, in addition to the ordinary revenue.

بابو (Bábú). (1) A title of respect (as) Sir, Mr. Esqr. (2) A clerk or writer in an office. (3) Junior members of a Raja's family, especially of the Raja of Benares. (Begal Reg. VIII. of 1795).

باب دادا (Báp dádá बाप दादा). (1) Ancestors. (2) Family.

باب اسم دینا (Báptasmá dená). To baptise.

بات (Bát बात) (1) Word, speech, account. (2) Thing, affair, matter, circumstance, question, subject.

بات بدانا (Bát badalná बात बदलना). (1) To depart from one's word. (2) To equivocate.

بات بڑھانا (Bát barháná बात बढ़ाना). (1) To spin out or continue an altercation. (2) To make a serious affair of.

بات بگاڑنا (Bát bigáṛná बात बिगाड़ना). (1) To mar a plot. (2) To thwart, to frustrate. (3) To ruin one's credit, to bring disgrace upon.

بات بگڑنا (Bát bigarṇá). To loose credit, to become bankrupt.

بات بنانا (Bát banáná बात बनाना). (1) To make up a story. (2) To invent excuses, to concoct. (3) To boast.

بات بنانا (Bát banná बात बनना). (1) To gain credit or honour. (2) To be successful.

بات پکي ھونا (Bát pakkí honá). To be settled.

بات پڪرنا (Bát pakarṇá). To carp or cavil at.

بات رکھ لينا (Bát rakh lená वात रखलेना). (1) To agree, to assent. (2) To keep one's credit. (3) To assist.

بات رھنا (Bát rahná). (1) To have one's words made good. (2) To succeed. (3) To get the better in argument.

بات کھل جانا (Bát khul jáná वात खुल जाना). To leak out, to transpire.

بات لگانا (Bát lagáná वात लगाना). (1) To make arrangements for, to negotiate. (2) To impute to, to calumniate.

بات ھلڪي ھونا (Bát halkí honá वात हलकी होना). To be without credit or esteem.

باتوں میں آجانا (Bátón men á jáná वातों में आजाना). To be taken in, to be cajoled.

بات (Bát बाट). A weight, a measure of weight.

بات چھپائی (Bát chhapáí वाट छपाई). (1) Fee charged for stamping weights. (2). Stamping weights and measures.

بات پارا (Bát párá). (Bengal). A highwayman, a robber.

بات اور ترازو (Bát aur tarázú वाट और तराजू). Weights and balance.

باچ (Báj). Tax, toll, tribute.

باچگیر (Bájgir). Tax-gatherer.

باچ گزار (Báj-gúzár). A tributary chief, feudatory or dependant state.

باچنتری (Bá jantrí बाजन्तरी). A tax under the Mohammedan Government imposed upon all professional singers, dancers and musicians.

باچه (Báchh बाह). (1) A rate or contribution from the sharers in *Bhaiyachari* estate in discharge of the shares of the Government revenue or to make up any deficiency in the collections. (In some estates, the rate is according to Biswadari shares, in others according to the quantity of land cultivated by each sharer. (2) A share of the village lands consisting of as much as can be cultivated by one plough.

باچه دارانا (Báchh dálná बाहदालना). To levy a tax; to raise by subscription.

باد (Bád). Remission of revenue on account of deficient crops.

بادشاھي (Bádsháhí). (1) Royal, imperial. (2) Sway, rule, sovereignty.

بادشاھي حق (Bádsháhí haq). Royal prerogative.

بادشاھي سند (Bádsháhí sanad). (1) Royal grant. (2) A written document conveying lands or titles from the ruling power.

یادشاهی عدالت (Bádsháhí adálat.)
Court of chancery, His Majesty's court.

بادی النظر (Bádiyūn-nazar). *Prima facie*, at first sight.

بار (Bár). (1) Burden, onus. (2) Gate, threshold. (3) Admission. (4) Court or *levee*. (5) Day, time.

بار یابی (Bár yábí). Admission, access, audience.

بار خاص (Bár-i-khás). Private audience in chambers.

بار عام (Bár-i-ám). Public hall of audience.

بار (Bár). Burden, load.

بار برداری (Bár bardárí). Carriage hire, cost of conveyance.

بار بتائی (Bár baṭáí) Division of crop by sheaves before the corn is trodden out.

بار تردید (Bár-i-tardíd). The onus of rebutment, the burden of disproof.

بار ثبوت (Bár-i-sabút). Onus probandi The burden of proof.

بارانی (Bárání). Land dependant on rains, unirrigated land.

بار دانه (Bár dáná). Supplies, provisions.

بار جهاز (Bár-i-jeház). Cargo, bags, packing materials.

بار (Bárah). Land next to or surrounding village generally enriched by manure.

See—گروهانی

بارانبی (Báranbá). The revenue derived from the lease of mango grove.

بار و فات (Bárah wafát). The twelfth of the month of *Rabi-ul-awal* on which day Mohammad died.

باری (Bárfī باری). (1) Time, turn. (2). A mode of keeping the village watch in which the villagers watch by turn.

باری باری (Bárfī bárfī). In turn, each in due course.

باریکی (Bárfíkí). Nice point, nicety. باریکی نکالنا To make nice or subtle distinctions, to criticize.

بارزا (Bárázā بارزا) (1) The boundary of a field. (2) A fence, a hedge, an enclosure.

بارهی (Bárhí بارهی). Interest in kind paid upon seedgrain.

باری (Bárfī باری). Enclosed piece of ground. A plot for sugarcane or other garden-produce.

باز پرس (Báz púr). (1) Inquiry, investigation. (2) Responsibility.

باز پرس کرنا To demand an explanation, to call to account, to enquire into.

باز دعوی (Báz dawí). Withdrawal of suit.

باز نامه (Báz-náma). A deed of relinquishment.

باز یافت (Báz yáft). (1) Resumption either wholly or in part of alienated lands and again sub-

jecting them to a revenue assessment. (2) Money refunded when in excess of the authorised collection.

بازار (Bázár). Market, market place.

بازار بافتا (Bázár bafta). Discount,

بازار بیتھک (Bázár béfhak). Fee or tax for holding a stall or for trading in a market.

بازار گرم ہونا (Bázár garm honá). (1) To be actively carried on (as the practise of bribing شوت), (2) The market to be brisk or active.

بازار نرخ (Bázár نرخ). Price-current.

بازک (Bázak). A kind of spirituous liquor made from grapes prohibited by Mohammedan law.

بازر (Bázú). A document bearing the seal of a competent officer of Moghal Government authenticating a Royal grant.

بازی (Bází). Wager.

باستو (Bástú बास्तव). Site or foundation of a house.

باسی (Básí बासी). (1) Inhabitant, dweller (as Birj básí. (2) State Inhabitant of Birj).

باشندہ (Báshinda). Resident.

باشندہ مالک غیر (Báshinda-i-mulk ghair). A foreigner.

باطل (Bátíl). (1) Null and void, of no effect. (1) Futile. unsound. (3) False, fictitious.

باطل کرنا To vitiate, to nullify, to make void, to falsify, to invalidate, to annul, to abolish, to set aside.

باطن (Bátin). (1) The internal or inner state, character or circumstance (of a man or thing), intrinsic. (2) Heart, disposition of the mind.

باعتبار (Bá etibár). In virtue of, according to.

باعتبار عہدہ (Bá-etibár uhdah). In virtue of the office.

باعث (Báis). Cause, reason, motive.

باغاتی (Bághátí). (1) Produce of garden; (2) Revenue derived from gardens.

باغی (Bághí). Rebel, traitor, disloyal, insurgent, mutineer.

باقی (Báqí). Balance, arrears, remainder, outstandings.

باقی پڑنا To fall in arrears.

باقی پڑنے کی حالت میں In the event or case of default.

باقی دار Defaulter.

باقی حساب (Báqí hisáb). Balance of account.

باقی غیر ممکن الوصول (Báqí ghair mumkin-ul-wasúl). An irrecoverable balance.

باقی فرضی (Báqí farzí). A nominal balance.

باقی لگان (Báqí lagán). Arrears of rent.

باقی مالگذاری (Báqí-i-málgúzárí). Arrears of revenue.

باقی مانگناری کی علت میں In default of revenue.

باقی ماندہ (Báqí mándá). (1) Remaining. (2) Remainder. (3) Residue. (4) Survivor.

باقی کی وجہ بیان کرنا (Báqí kí wajah bayán karná). To account for a default.

باقی نکالنا (Báqí nikálná). To strike out a balance, to carry forward a balance, to show a balance-sheet.

باقی وصول کرنا (Báqí wasúl karná). To collect arrears, to recover arrears.

باقیات (Báqíyát). Balances, arrears.

باقیات حال (Báqíyát-i-hál) Current balances.

باقیات دایرہ وصول (Báqíyát dairul wasúl). Balances in train of liquidation.

باقیات سنین ماضیہ (Báqíyát-i-sanín-i-mázíyá.) Outstanding balances, balances for past years.

باقیات مشتبہ وصول (Báqíyát i-mushtibah-úl-wasúl). Arrears the recovery of which is doubtful.

باکرہ (Bákrá). Virgin, maid.

باکھر (Bákhār). (1) A cattle shed. (2) A plough (used in Bundelkhand to remove the hard crust of fields). (3) Syrup of unrefined sugar.

باکند (Bákand). The portion of $\frac{2}{5}$ of the crop which is some-

times paid as rent to zemindars.

بال (Bál). (1) A child. (2) (In law) A minor who is distinguished as کمار (kumár) a boy under 5 years of age. ششو (shishu) a boy under eight. پوگاندا (pogandá) a boy from the 5th to the end of the 9th year. کشر (kishor) a boy from the 10th to the 16th year. After the close of his minority youth is termed ویرہاری (Vyahári) one by whom affairs may be conducted, (the British Government however have extended the minority to 18th year.)

بال ہتیا (Bál hatiyá). घालहत्या Infanticide.

بالا بالا (Bálá bálá). Secretly.

بالا دستی (Bálá dastí). High handedness, unauthorised or oppressive exactions.

بالاجمال (Bil íjmál). (1) Collectively, in the gross. (2) Jointly.

بالرادہ (Bilirádá) Intentionally, designedly, wilfully.

بالائی (Bálái) Extraneous, additional, over and above, cream.

بالائی آمدنی (Bálái ámdaní). } Emo-
بالائی یافت (Bálái yáft) } tions

لuments, perquisites, pickings. (2) Bribes.

بالتخصیص (Bil takhsis). Particularly, specially.

بال تصریح (Bil tasrih). In detail, expressly, explicitly.

بالتفصيل (Bil tafsil). In detail, particularly.

بالجبر (Bil jabr). By force, violently.

بالذات (Bilzát). Naturally.

بالعكس (Bilaks). On the contrary, *vice versa*, converse.

بالعموم (Bilamum). Generally, commonly, ordinarily.

بالفرض (Bilfarz). Supposing, granted that.

بالاشتراك (Bilishtirák). Jointly, in common.

بالانفراد (Bilinfrád). Individually, separately.

بالانفراد و بالاشتراك Jointly and severally.

بالفعل (Bilfail). (1) In fact, at present, just now.

بالمقطع (Bil-muqtá). (1) According to agreement, fixed, stipulated. (2) A tenure by which a tenant holds his land at a fixed rate per plough or per bigha. (3) The patta or engagement by which his rent is fixed for a given term without liability to enhancement during the currency of the lease. (4) Consolidated revenue including the malguzari and cesses. (Benares.)

بالمقطع انعام (Bi-l-muqtá inám). A grant of land at a low fixed rent...

بالمقطع جمع (Bi-l-muqtá jamá). Consolidated revenue.

بالمقطع متخاصمة (Bil-muqtá muḥhasá). A village held either rent free or at a low stipulated quit-rent.

بالغ (Báligh). An adult.

بالغ هرجان To attain to puberty or majority.

بالغة بالسن (Balghá bilsin). Adult by majority. In Mohammedan Law though a girl does not show any signs of womanhood up to her 11th year is deemed an adult and termed بالغة بالسن

بالغة بالعلامات (Bálghá bil-alámát) (1) Adult by puberty. (2) (M. Law) A girl who shows signs of puberty at the early age of 10, 11, or up to 14th year.

بالمشاهدة (Bil-musháfáha). Face to face.

بالبوردر (Balú-burd). (1) A tract of land which is covered with a deposit of sand after an inundation. (2) An item of remission of revenue on this account.

باليدگی (Báldgi) (1) Vegetation. (2) Growth, development. (3) Adolescence.

بالباندهنا (Báná bándhná). To be determined; to be expert.

بالم (Bám). A measuring rod, a balcony.

بان پرستہ (Bána parasthá वानपरस्त). A person who passes his life in the wood after having per-

formed his duties as a householder.

See اسرم

بانٹ Bánt (बांट). (1) Division, distribution, share. (2) lot, concern.

بانٹ پتر (Bánt paṭr बांट पत्र). Deed of partition.

بانٹ لینا To participate, to go shares in, to have a thing apportioned or divided.

بانج (Bánj or bánjh बांज). (1) Barren. (2) Unproductive, sterile (soil).

بانڈہ (Bándh). An embankment.

بانڈھنا (Bándhná). (1) To impose, to levy (as محصور). (2) To fetter. (3) To contrive, to plan (as منصوبہ) (4) To embank. (5) To pack (as اسباب) (6) To direct (as نشانہ)

بانڈھو (Bándhú). A relation, a kindred.

بانڈی (Bándí). A female slave.

بانڈا (Bándá). A man who has been circumcised (applied as a term of abuse to musalmans, especially in Bengal).

بانک (Bánk). (1) A winding course of a stream, (2) A dagger with a curved blade. (3) A kind of anklet.

بانگر (Bánger बांगर). (1) Hilly ground. (2) High ground, uplands (as opposed to ترائی)

بانگی (Bángí बांगी). Sample pattern.

بانگہ پکڑنا (Bánh pakarṇá बांघ पकड़ना). (1) To hold the arm of, to restrain from doing some rash act. (2) To protect, to support. (بانگہ پکڑنا)

بانگہ چڑھنا (Bánh chāḥnā). To tuck up the sleeves (for or against)

بانہی (Bání). Founder.

بانہی کار (Bání kár). (1) Expert. (2) Consummate rogue, sharper.

بانہی (Bání). A yellow earth with which potters ornament vessels.

بانہی کار (Báwar karná). To believe, to give credit.

بانہی (Báolí बावली). A large masonry well with winding steps down to the water.

بانہی (Báoní बाऊनी). Seed time (called *Bawaq* in Benares).

بانہا (Báhá बाहा). Watercourse.

بانہرا (Báhrá बाहरा). (Delhi) A man who stands by the mouth of a well to turn over bucket when drawn up,

بانہر ہوم (Báharbhúm बाहर हूम). Lands lying beyond the village boundaries.

بانہر کار (Báhar karná बाहर करना). To eject, to put away (a wife), to turn out.

بانہر ہونا (Báhar honá). (1) To be beyond the influence of, to be outside (the jurisdiction اختیار سے) (2) Not to agree to (ham kisi bat se báhar nahín. I agree to every thing.)

- بَاهِرِي (Báhrí बाहोर). Extrinsic, outer. (2) Foreign. (3) Outsider, foreigner.
- بَاهِم (Báham). Mutual, private.
- بَاهِمِي فَايْصَلَة (Faislá-i-bahmi). A compromise.
- بَاهَان (Bàhan). Land prepared for cultivation.
- بَائِي (Bái बाई). (1) A lady, madam. (2) Woman, wife. (3) Dancing girl.
- بَايِع (Báyá). A seller, a vendor.
- بَايِنَا (Báená बायिना). (1) Presents of sweet meats &c. forming part of an offering to a deity or prepared on festive occasions and sent to relatives and friends. (2) Share, allotted portion.
- بِيَادِ بِيَوْرُگ (Bibád bhog बिबाद भोग). Disputed possession, disputed estate.
- بِيَهَاگ (Bibhág बिभाग). Portion, part.
- بِيَوْتِي (Bapautí बपौती). (1) Patrimonial, patrimony, inheritance, ancestral property,
- بُت (Bút). (1) An idol. (2) Hazard table. (3) An inclined plane along which dice or *cowries* are rolled (in gambling).
- بُتَارَاد (Bútárad). An extra cess upon a cultivator.
- بِتَادِرِيَج (Batadríj). Gradually, by instalments.
- بِتَر (Batar). Land in a state fit for plough.
- بِتْرَا بَنْدِي (Bitra bandí). Detailed settlement.
- بِتْرَانَا (Butwáná बुतवाना). To cause to be measured or fitted.
- بِتْرُول (Batúl). (M. Law) A pure and chaste woman who is detached from world (applied to Fatma, the daughter of Mohammad)
- بِتْرِيْسِي (Battísí बत्तीसी). A sum of money sent with the invitation card to relatives at the time of marriage.
- بِتْرَا (Baṭṭá बट्टा (1) Discount. Difference of exchange. (3) Flaw, blemish. (4) Fault, offence, stigma.
- بِتْرَا أَنَا (Baṭṭà áná बट्टा आना). To accrue loss, to be stained.
- بِتْرَا دِينَا (Baṭṭá dená). (1) To pay discount or exchange. (2) To suffer loss, to make up a deficiency.
- بِتْرَا لَگْنَا (Baṭṭá lagná बट्टा लगना). (1) To be liable or subject to discount. (2) To lose one's good name.
- بِتْرَا پَر (Baṭṭa par बट्टे पर). At a discount.
- بِتْرَا كِهَاتِي (Baṭṭekháte बट्टे खाते). Bad debts, irrecoverable balance, account of profit and loss.
- بِتْرَا كِهَاتِي لِكْحْنَا (Baṭṭá kháte likhná) To enter as a doubtful debt; to write off.
- بِتْرَا كِهَاتِي مِي (Baṭṭá kháte men- बट्टे खाते में). Losing in the bargain.
- بِتْرَا فِ (Baṭáf). Division of the crop between the cultivator and the zemindár.

بٹائی دار (Batái dár). A cultivator who is a shareholder with the landlord in the crop.

ادھا بٹائی پر دینا (Adhá batái par dená अधा बटाई पर देना). To lease a field on the condition of taking half the produce from the cultivator.

بٹکھرا (Baṭkhará बटखरा). A small weight used in weighing goods.

بٹوار (Baṭwár बटवार). (1) Tax-gatherer (2) Customs or police officer stationed on a road to collect transit duties.

بٹوارا (Baṭwára). Partition, the division of a mahal or of a part of a mahal into two or more portions, each consisting of one or more shares.

بٹوارا غیر مکمل (Baṭwára-i-gher mukammal). Imperfect partition. In imperfect partition the several portions remain jointly responsible for the revenue assessed on the whole mahal.

بٹوارا مکمل (Baṭwára-i-mukammal). Perfect partition. In perfect partition the whole mahal is divided and the several portions become separate mahals, each severally responsible for the revenue distributed thereon.

بٹوارا بذریعہ اقرار نامہ خانگی (Baṭwára bázariá iqrár námá khangí). A partition made by private agreement.

بٹوارا سرکاری (Baṭwára-i-sarkárf). A public partition.

بٹہ (Baṭṭá) See بٹہ

بٹیری (Baṭeri). A Hindu marriage ceremony in which the bride presents the bridegroom with a wedding garment and some money.

بجالانا (Bajá láná). To carry out an order, to give effect, to comply, to perform.

بجائے (Bajai). In the place of; instead of.

بجائی (Bijái बिजाई). Portion of seed corn which the poorer classes are allowed to take from the field.

بجانتری (Bajantri बजन्तरी). See बाजन्तरी

بجھارت (Bujharat बुजहारत). Settlement or adjustment of the account of profits.

بجھونٹا (Bujhontá बिभोंटा). Abstract account of village proprietary.

بچار (Bichár बिचार). (1) Trial. (2) Judgment, prudence, exercise of judgment.

بچانا (Bacháná बचाना). (1) To screen (2) To protect, to save. (3) To avoid, to move out of the way.

بچانا (Bachá jáná) To get off scot free, to escape.

بچت (Bachat बचत). (1) Balance. (2) Surplus savings.

بچن (Bachan बचन). Word, declaration, agreement, vow.

بچن دت (Bachan datta बचनदत्त).
Betrothed.

بچن دينا } Bachan' denà बचन देना }
بچن هارنا } Bachan hānā }

To pledge one's word, to give one's word, to promise, to affirm.

بچال رکھنا (Bahál rakhná). To confirm, to maintain *in statu quo*.

بچال کړنا (Bahál karná). (1) To confirm, to restate. (2) to restore (to an office) to revive (a statute).

بچال هونا (Bahál honá). To be re-instated, to be restored.

بچالي (Bahálí). Maintenance, restoration—بچالي حکم—order of confirmation.

بچالي سند (Bahálí sanad). A grant restoring a person's possession or privilege of which he had been deprived.

بچالي قبضه (Bahálí-i qabzá). Maintenance of possession.

بھس (Bahas). (1) Argument, discussion. (2) Question. (3) Debate, dispute, contention.

بھس اختیاری سماع (Bahas-i akhtiyār samaát). Question of jurisdiction.

بھس توادی (Bahas tamádí). Question of limitation.

بھس حق و استحقاق (Bahas haq o-istahqáq). A question of right and title.

بھس قانونی (Bahas qánúní). A question of law.

بھس واقعات (Bahas wáqiyát). A question of fact.

بھس حساب (Ba hisáb). In the proportion, in the account of.

بھس حساب رسدي (Bahisáb-i-rasdí). Rateably, in proportion.

بھس (Báhaq). In favor of.

بھس حکم (Ba hukm). Under the authority of, by order of.

بھس کاري (Baḵhárí). A hole or a pit in a house to store grain, a granary.

بھس بخشش (Baḵhshish). Gift, donation, reward.

بھس بخشش نامہ (Baḵhshish námá). A deed of gift.

بھس بخشنا (Baḵhshná.) (1) To grant, to bestow, (2) To excuse, to pardon.

بھس بخششي (Baḵhshí) Pay master (in Mohamadan armies) An officer who kept an account of all disbursements connected with military tenures.

بھس بخشي خانہ (Baḵshikháná) Pay office, General's office.

بھس بخلاف (Baḵhiláf) On the contrary.
بد اطواري (Bad atwári) Misconduct.

بد انتظامي (Bad intizámí) Bad management, mal administration.

بد خط (Bad khat) (1) A scrawler ; (2) One who writes a bad hand.

بد خواهي (Bad khuáhí) Disaffection, ill will, dislike, want of affection, enmity.

بد دیانتی سے (Bad diyanti se) (1) Dishonestly, (2) With intent to defraud, *mala fide*, dishonestly.

بد زبانی (Bad zubani) Abuse, use of foul language.

بد طینت (Bad tinat) Malevolent, iniquitous.

بد عہدی (Bad ahdi) Treachery, faithlessness.

بدکاری (Badkari) Wickedness, licentiousness, fornication, unnatural offence.

بدگمان کرنا (Bad gumán karná) To make one suspicious of, to make one think evil of, to make one disaffected.

بد معاش (Bad muash) Bad character, a person of bad livelihood.

بد معاشی (Bad muashi) Villainy.

بد معاملگی (Bad muámlígí) Unfair dealing.

بد نام کرنا (Bad nám karná) To defame, to injure one's reputation.

بدا کرنا (Bidá karna) (1) To dismiss (2) to see one off. It is a corruption of Wida (داع)

بداہت (Bidáhat) Unexpected event or accident.

بداہنا (Bidáhna बदाहना) To harrow.

بدائی (Bidai बदाई) Present made by a host to a visitor, or money paid by the relatives of the bridegroom for giving permission to bride to go with him.

بدر (Badar) Out of doors, outside.

بدررو (Badar-rau) A drain, a sewer.

بدر روام (Badar rau--ám) Public drainage, public sewer.

بدر نویسی (Badr-nawisi) Writing off items of an account which are objectionable or excessive, audit of an account.

بدر نکالنا (Badar nikálná) To show balance due, to debit to.

بد رتہ (Badriqá) (1) A guide, a guard, (2) Safe conduct. (3) A charge for convoy formerly levied on merchandize, a companion.

بدستور (Badustur) As usual, as formerly.

بدعت (Bidát) Oppression, an innovation.

بدل (Badl) (1) Consideration. (2) Change, alteration.

بدل قیمتی (Badl qimti) Valuable consideration.

بدل مشاہرہ (Badl mushahre) Stipend in kind to servants.

بدلا لینا (Badlá lená) To take revenge, to retaliate.

بدلانا (Bad láná) To cause to be exchanged, to have or get changed.

بدلانی (Badláí बदलाई) Barter, exchange, something given in exchange, price of exchange.

بدلی (Badli बदली) (1) Barter (2) Transfer (3) Person or thing taken in exchange for another.

بدلی کرنا To transfer, to relieve (from duty or watch).

بدني (Badni बदनी) (1) A transaction of a gambling nature. (2) A contract by which a borrower gives a bond at a high interest and as a further security assigns to the lender his crop (3) Selling or buying standing crop at a certain fixed rate of grain.

بده (Badh बद्ध) (1) Killing, slaughter. (2) (In law) corporal punishment, which may be of 3 kinds. (1) Taziana (Flogging) (2) Cheddana (mutilation now-abolished by Government) (3) Marna (Putting to death.)

بدہ ملا (Bidh miláná बिद्ध मिलाना) (1) To consult the sacred texts with respect to performing a rite or ceremony (as marriage). (2) To correspond the horoscopes of bride and bride-groom to see if they agree. (3) To check or clear an account, to strike a balance.

بدهيا کرنا (Badhya karna) To castrate.

بدي (Badí बदी) The dark half of the lunar month.

بديارتي (Bidayáarthí बिद्यार्थी) Scholar, student.

بديسي (Bidésí बिदेसी) Stranger.

بديه (Badíh) Obvious, manifest, self-evident.

بذات (Bá zát) Personally, in person, of itself, intrinsically.

بذريسي (Bá-zariyé) By means of, through, by way of.

برदान (Bardán बरदान) (1) Granting a boon, benefaction. (2) Wedding gift to a bride from her betrothed.

بُرا حال کرنا } Bura hál } To ill treat.
karna. }
بُري گت بنانا } Buri gat } To ruin, to
banana. } torture.

بُرا کام (Burá kám) (1) Vice, (2) Anything forbidden by law (3) Adultery.

بُرا ماننا (Bura manná बुरा मानना) To be affronted, to feel insulted, to take ill.

بُرا وقت (Bura waqt). Hardtimes, evil hour (same as بُرا زمانہ) (بُرا وقت)

برابر کرنا (Barábar karná) (1) To liquidate a debt, to equalise, to adjust, to balance.

برابري کرنا (Barábrí karná) (1) To confront, to oppose, to defy (2) to be insolent.

برات (Barát) (1) Acquittal, discharge. (2) A writing conferring immunity or exemption.

برات (Bárát बरात) (1) Marriage procession, assemblage, crowd. (2) A draft or bill.

برات چرنا (Bárát chaṛhná बरात चरना) The setting out of the bridegroom in procession to the house of the bride.

برات کرنا (Barát karná) To join in a marriage procession.

براجنا (Birájna बिराजना) To preside.

برادر (Brádar) Brother.

برادر اخیانی (Birádar-i-aḵhyáfi) Step-brother, uterine brother.

(same as گیار بہائی)

برادر توام (Birádar-i-tauám) Twin-brothers. (same as چوروان بہائی)

برادر حقیقی (Birádar haqíqí) Own brother, full-brother. (same as سا بہائی)

برادر خورد (Birádar-i-ḵhurđ) Younger brother.

برادر رضعی (Birádar-i-razáfi) Foster brother.

برادر زادہ (Birádar-zadá) Nephew.

برادر علاقی (Birádar-i-allatfi) Half brother.

برادرانہ (Birádráná) Fraternal, like a brother.

برادری (Birádrí) (1) Brotherhood, fraternity, relationship. (2) Relatives, kinsfolk, (3) Community, society.

برادری سے خارج (Birádrí se ḵhárij) One who is put out of caste, an outcast.

برادری سے خارج کرنا To put out of caste, to excommunicate, to expel from a fraternity.

برار (Barár) (1) Tax in general. (2) Land tax or rent. (3) Apportionment of revenue payments according to agreement with the village community. (4) Any division of shares.

براری (Barárf) A shareholder, one paying his portion of the *Jamá* according to the *Barár* taxation.

براری اراضی (Barárf árází) (In Bundelkhand) Land in a village retained by proprietary cultivators, not let to strangers and paying the rent or revenue.

برآمد (Barámad) (1) Expenditure. (2) Land thrown up by a river, alluvial deposit.

برآمد ہونا (Barámad honá) (1) To come out (of or from) (2) To accrue. (3) To be recovered (as stolen property. — مال مسروقہ)

برانا (Baráná) (1) To hold oneself aloof, to avoid. (2) To regulate the water in the water-course.

برآورد (Baráward) Calculation, estimate, budget, pay abstract. برآورد تانخواہ کا نقشہ (Baráward tankhwáh ká naqshá) Pay calculating table.

برآوردہ (Baráwurdá) (1) Brought or carried forward. (2) Estimate.

برائے (Baráe) For, for the sake of, on account of, in order to.

برائے خوردپوش (Baráe ḵhurđ-posh) Designation of an assignment of real or personal property to a person for maintenance for life, not conveying a right to transfer (but for the sake of feeding and clothing).

برائے نام (Baráe nám) (1) Nominal, ostensible, fictitious. (2) Nominally.

برائے خود (Baráe ḵbud) For one's self, voluntarily; in itself.

برپا کرنا (Barpá karná) (1) To raise, to cause, to set on foot. (2) To excite.

بیرت (Birt) A right, custom, or privilege derived from the performance of offices whether secular or religious. Proprietary right. The tenure in Gorakhpur under which the Birteas pay a fixed yearly sum, subject to enhancement only with the increase in the Government revenues. They are the owners of the soil entitled to the entire management of their villages holding a transferable and heritable tenure.

Various kinds of Birt are specified as recognised in Gorakhpur.

The *Jiwan birt* is an assignment in favor of a person and his descendants for subsistence. An allowance to the family of an old servant deceased.

The *sankalp birt* is a religious grant to a Brahman rent-free or on only a small quit rent.

The *Marwat birt* is a grant made by the Raja as a compensation to the family of any man who was killed in his service in open fight. It was chargeable according to the custom of the Raj with half the rent demandable for a regular Birt village.

بیرتیا (Birtia हत्या) A tenant who holds land upon a fixed annual assessment : the land held by him cannot be claimed by the donor.

بیرت (Bart बरत) (1) (Delhi dist.) Government revenue or part of it. (2) A rope for drawing out bucket from a well. (3) Mark, streak.

بیرتا (Birtá) (1) Substance, means, power, ability. (2) Action, support, help.

بیرتاو (Bartáo) (1) Behaviour, conduct. (2) Custom, practice. (3) Disbursement.

برجاستہ (Bar jastá) (1) *Impromptu*. (2) Opportune, *a propos*.

برجیت (Barjit बरजित) Forbidden.

برخواست کرنا (Barḡhást karná) (1) To remove from office, to dismiss (2) To break up (a court), to dissolve (as a meeting مجلس)

برخواست ہونا (Barḡhást honá) (1) To rise or break up (as a court or assembly), or to be closed, dissolved. (2) To be dismissed.

برخواستگی (Barḡhástgí) Dismissal.

برداشت (Bardásht) (1) Stores, supplies. (2) Credit transaction (same as اچاپت)

برداشت خانہ (Bardásht ḡháná) A temporary store house for preserving supplies for travellers or troops.

برده (Bardá) Prisoner of war, slave.

برده فروشہ (Bardá farosh) Slave-trade.

برودہ (Birudha बिरुद्ध) See برخلاف

برساتی (Barsáti) (1) What is sown or produced in the rains. (2) A disease in the heels of a horse, farcy. The Glanders and farcy Act ایک امراض دکنارو برساتی

بر سر کار ہونا (Bar sar-i-kár honá) (1) To be ready when occasion demands. (2) To hold a situation, to be employed.

برسی (Barsí बरसी) A ceremony in commemoration of a deceased relation performed at the close of the first year after decease.

برش پتی (Barish-paṭṭī बरष पट्टी) A statement showing the quantity of rain fallen. (بارک پتی)

برشاسن (Bar shásan बरशासन) (1) Subsistence for a year. (2) Annual salary.

برص (Baras) A kind of leprosy.

بر مابق اسکے (Bar tabaq iske) Subsequently, after this, upon this.

بر طرف کرنا (Bartaraf karná) (1) To put away. (2) To remove, to dismiss (from office). (3) To turn out.

بر طرفی (Bar tarfí) Dismissal, discharge.

برعکس (Bar'aks) On the contrary.

برقرار رکھنا (Bar qarár rakhná) (1) To establish, to confirm, to

ratify. (2) To uphold, to maintain.

برقنداز (Barqandáz) (1) Peon of a Police Station or Tháná, constable. (2) Messenger of court, bailiff. (3) Guard.

برقی (Barqí) Electric. (e. g. tār-i-barqí-telegraph wire).

برگشتہ ہونا (Bargashtá honá) To turn away or aside, to revolt.

برگن (Bargan) Partition, share.

برگیدہ (Barged) Brigade.

بر ملا (Bar malá) Openly, publicly.

برن (Barn) (1) Taint, colour, (2) Class, tribe, sect. (The Hindus are divided into four principal barns, viz. (1) Brahman, (2) Khatriya, (3). Vaishya, (4) Sudra.

برن ہین (Barn-hín) Out-cast.

برن (Barn) Alluvial deposit or soil.

برنار مٹی (Barnár-maṭṭí बरनार मट्टी) Coloured soil of two kinds. (The one tinged with yellow and the other with yellow and white).

برنجاری (Biranjári) One who follows a camp with grain, sutler (برنجاری)

برگہ (Bargá) (Bengali) Same as برتائی see under آدھا برتائی

برندہ (Barindá) Carrier.

برندہ خفیہ (Barindá-i-ḵhufíá) (1) Secret emissary or agent, (2) Smuggler.

३०१ (Barwá बरवा) Sandy soil of inferior quality.

३०२ (Barhá बरहा) (1) A narrow channel for the passage of water from a well to a field or from one field to another. (2) A field in which cows are fed. (3) A rope or string, specially one by which a harrow is drawn or one thrown over a loaded cart to secure the load. (4) (called also (ब्रह्मि)) A land of a township or village farthest from the inhabited portion constituting the third class of land. *Bārā* or *Gohānī* is land immediately adjacent, *mānjhā* middle or intermediate, and *Barha* or *Burreh* far away from habitations.

ब्रह्मचारी (Brahmcharī ब्रह्मचारी) A religious student from the time of his investiture till his marriage.

ब्रह्मचर्य (Brahm-charj ब्रह्मचर्य) (1) The condition of a young Brahman or student in the first order of his life, see *आस्रम* (2) Religious self-restraint, continence.

ब्रह्मघात (Brahmghát ब्रह्मघात) Brahmanicide, murder of a Brahman.

ब्रह्मनोत्र (Brahmanotr ब्रह्मनोत्र) A free grant to a Brahman for religious purposes, see *अन्वय*

बरी (Barī) (1) Acquitted, discharged (Note. In criminal law the word *बरी* is distinguished

from *ला*, the former being used for acquittal and the latter for discharge only). (2) Exempt (from).

बरी (Barī) (1) To acquit. (2) To discharge from liability, to relieve from responsibility, to exculpate.

बरी-अज़मा (Bariyu-zimmá) Free from charge or obligation, justified.

बरीत (Baryat) Exemption, immunity, exoneration, release.

बरीत (Barehtá बरहेता) A land of the third quality. See *ब्रह्म* A land on which sugar-cane has been lately grown.

बरीजा (Brejá बरेजा) Betel-garden.

बरीदा (Buredá) Field cut by stealth by a cultivator.

बरीश (Barésh) Negotiating a marriage.

बरी (Bará bháo बड़ा भाओ) (1) A kind of appraisalment. (2) Money borrowed by the cultivators at a rate per cent to be reckoned according to the highest rate during the season, (in contradistinction to the *बरी का अन्वय* which see).

बरी नागर ताव (Bará nágara taqávi) An allowance granted to the cultivator who uses the *बरी नागर* or large plough used for breaking up weed land.

बरीत (Barhtí बढती). (1) Increase. (2) Excess, surplus, and profit.

بارھی (Bārḥí) Interest in kind upon seed grain.

بارھوتری (Bārhotrī बडहोतरी) Profit, interest.

بارھیآ (Bārhiyá) (1) Superior, of good quality (2) Rich, fertile (soil) (3) Costly.

بزرگان (Bazurgán) (1) Great men. (2) Ancestors. (3) Sages, saints, doctors.

بزر لیتا (Ba-zor lená) To take by force, to extort.

Bas men lúnà वस में लाना } To bring one under subjection, to subdue, to get the better of.

Bas men karná. }
بس میں کرنا

بسآت (Bisát) (1) Goods, wares. (2) Stock-in trade. (3) Capital; means (4) Ability, power, importance.

بسآنا (Basáná बसाना) (1) To settle a village, to bring into cultivation, to people, to found a colony.

بسآوری (Basâvrí बसावरी) Ground bearing rent on which the huts of a village are erected by such of the inhabitants as do not cultivate village land.

بست (Bast) Inhabited, cultivated.

بستا (Bastá) Inhabited, populated.

بستہ (Bistar) Bedding.

بستا (Basta) Parcel, a cloth in which papers or other articles are wrapped up.

بستا باندھنا (Bastá bāndhná) To tie up a bundle and put

away papers &c., to close an office.

باسر کرنا (Basar karná) To accomplish, to execute, to pass time, to live.

باسر چشم (Basar-o-chashm) Most willingly and heartily.

باسگت (Basgat बसगत) Homestead, site of a village residence.

بسواری (Diswarí दिसवारी) A bamboo grove.

بسوا (Biswá दिसवा) (1) Twentieth part of a bigha (2) A measure of land, the twentieth part of a *bigha* (3) It is also used to express a proportionate share of a proprietary right in a village which is conventionally taken as a *bigha*, which is subdivided into twenty parts each called a *Biswa*, to show the extent of the right of any particular sharer. Thus the holder of 4 *biswas* is a proprietor of $\frac{1}{5}$; of half a *biswa* or 10 *biswansis* of one fortieth.

بسوا برار (Biswá barár) Assessment or collections of the revenue upon the *biswas* or shares of land.

بسوادار (Biswádár दिसवा दार) The holder of a share or shares in a coparcenary-village.

بسواداری (Biswá-dárá) (1) Proprietary tenure in *biswas*. (2) A tenure of independent village communities holding under a superior taluqádár. (3) In some places the term is used

to denote *paṭṭī-dārī* or *zamīn-dārī*.

بِسْوَانَسِي (Biswānsī विसवान्सी) The $\frac{1}{20}$ th part of a Biswa.

بِسْوِي (Biswi विसवी) The alienation of land on low Jamá on the payment of fines in advance. (*E. Oudh*) (2) Two biswas deducted from each bigha cultivated by under-tenants, which are taken by the landlord as his right.

بِسِيْمَا (Basīmā) The head manager in a village, the same as *muqaddam*.

بَشَرْتَايَكَا (Basharteki) Provided, on condition that.

بَشَامُول (Bashamúl) Inclusive of, including.

بِشْنِ پْرِيْت (Bishn-prít विसन प्रीत) Lands held rent free by Brahmans or religious persons to perform the service of Vishnu.

بِشْنِ پْرِيْت دَار (Bishan prít-dár) Grantee of the Brahman caste to whom land has been assigned in the name of Vishnu by zamindárs.

بِشِيْش (Bishesh विसेश) Special rule or distinction.

بِصُوْرَت (Basúrat) In case of.

بِصُوْرَت خَلَاْف وَرْزِي (Ba-súrat khálá-f-warzī) In case of breach.

بِصُوْرَت قَاصُوْر (Basúrat qasúr) In case of default.

بِصِيْغَة (Ba sighá) In the jurisdiction of. In the department of.

بِصِيْغَة مُفْلِسِي (Ba-sighá-i-mufli:sī) In *pauperius*.

See صِيْغَة

بِصِيْغَة اِپِيْل (Ba-sighá-i-apíl) On the appellate side. Appellate jurisdiction.

بِصِيْغَة مَال (Ba-síghá-i-mál) In the revenue department.

بِضَاعَات (Bá-záat) (1) Stock-in-trade, capital. (2) Agency.

بِطَرِيْق (Ba taríq) By way of, by means of.

بِطَرِيْق نَاجَاْز (Ba-taríq-i-nájáiz) In an illegal manner.

بَطْنًا بَعْدَ بَطْنًا (Batnan-bád-batnan) Generation after generation. (A term inserted in a grant to denote its descent in direct female line; at present it is understood to imply the right of perpetual descent to heirs in general without restriction.) (*synonymous* with بِشْتِ دَرِ بِشْتِ (نسلاً بعدَ نسلًا))

بَطْن (Batu) The womb.

بَاتِن (Bátin) (1) (*In law*) The property of a domestic nature. (2) The concealed or internal meaning of a passage in a book of law or religion.

بَعْدَة (Bádhú or Bád azán) Subsequently, after that, then.

بَعْلَت (Ba-illat) On account of, by reason of.

بَعْلَتِ اِجْرَاے دَکْرِي (Bá-illat ijrá-i-dígrī) In execution of a decree.

بعروض (Ba-ewaz) In consideration of ; for.

بعید (Baíd) Remote, beyond.

بعید از عقل (Baid-az-aql) Unreasonable, improbable (*syn.* بدبختیت)

بغارت (Baghávát) Revolt, rebellion, mutiny.

بُغْض (Bughz) Malice, animosity.

بفاصله (Butáslá) At a distance of ; at intervals of.

بقال (Baqqál) A grain merchant, grocer.

بقایا (Baqáyá) Arrears, balances, dues, balance of revenue.

بقایاے تقاوی (Baqáya-i-taqáwí) Taqáwi balances, balances of money advanced to tenants.

بقایاے زر لگان (Baqáyá-i-zar lagán) Arrears of rent.

بقدر (Baqadr) To the extent of.

بقدر مالیت (Ba-qadr-i-máliyát) *Quantum valeat*, to the extent of the value of a thing.

بقول (Baqaul) According to the saying or diction of.

بقلم خود (Ba-qalam khud) In his own hand-writing.

بقید (Ba-qaid) With the restriction of ; with the condition of.

بکار (Bakár बकार) Amount or value of a crop fixed by an appraiser by word of mouth.

بکارت (Bakárat) Virginity.

بکری (Bikrí) (1) Sale. (2) Selling price.

بکری بٹہ (Bikri-baṭṭá) Money realised by sales.

بکری کھاتہ (Bikri khátá विकारी खाता) Account of sales.

بکھیرا (Bakhérá) (1) Any troublesome or vexatious business, affair or occurrence, (2) Hitch, complication. (3) Dispute, quarrel.

بکھیرا چوکنا (Bakherá chukáná बखिडा चुकाना) To settle a dispute, to finish a troublesome business.

بکھیرے میں ڈالنا (Bakhere meṅ ḍálná) To throw obstacles in the way of, to raise or create a difficulty, to cause contention.

بگڑ کرنا (Bigár karná बिगाड़ करना) (1) To harm, to spoil. (2) To quarrel, to forfeit friendship.

بگھن ڈالنا (Bighan ḍálná बिघन डालना) To throw obstacles in the way of, to resist.

بال دینا (Bal dená बल देना) To offer, to sacrifice, sacrificing a victim.

بال چڑھانا (Bal charháná) To sacrifice.

بلا توقف (Bilá tawaqquf) Without delay, speedily, promptly.

بلا شرط (Bilá-shart) Unconditional, absolute.

بلا شک (Bilá-shak) Doubtless, unquestionably.

بلا واسطہ (Bilá wástá) (1) Direct, independent. (2) Unreasonably.

بلا واسطه شهادت (Bilá-wástá shahádat) Independant evidence, direct evidence.

بلا وصیت فوت هونہ (Bilá-wasíyat faut honá) To die intestate.

بلا تکار (Bilátkár) Detention of a debtor and violence exercised upon him to recover a debt.

بُلاَد (Bulád) Cities, towns, country, province.

بُلاَد پریسیڈنسی (Bulád presidency) Presidency-towns.

بِلْتِی (Biltí) Bill of lading, railway receipt.

بِلْحَاز (Ba líház) With regard to, regard being had, considering.

بِلْدَان (Baldán बलदान) Sacrifice.

بِلْدَة (Balda) Town, city.

بِلْدَة هَاے (Baldiháe) A compensation for pasture grounds.

بِلْسُنْدَر (Balsundar बालसुन्दर) A kind of sandy soil in Azamgarh.

بِلْكَاٹ (Balkaṭ बलकट) (1) Rent taken in advance. (2) Cutting of ears of corn without reaping.

بِل رِکھائی (Bal rakhái बल रखाई) Wages of persons employed to watch ripe crops at night.

بِلَام بَرْدَار (Ballam bardár) Lancer, staff bearer; mace bearer.

بِلَامْتِی (Ballamṭer) Volunteer.

بِلَانْد مَرْتَبَة (Buland martabá) Of high rank.

بِلَاوْتَا (Balútá) (Marh) A village officer or servant.

بِلُوغ (Balúgh) Pubarty, maturity.

بِلُوغِيَات (Bulúghiyat) Adolescence.

بِلْوَة (Balwá) Riot.

بِلَة بَنْدِي (Bila bandí) (1) An account of the revenue settlement of a district (specifying each mahál, the tenant and his rent. (2) (*In U. P*) An arrangement for securing the payment of revenue. (3) (*In Behár*) The annual distribution of lands among the Ryots for their respective cultivation.

بَمْبَا (Bambá बम्बा) (1) A canal, (2) Pump.

بِمَدَد (Ba madad) With the aid of, by means of.

بِمُقَابَلَة (Ba muqáble) Against.

بِمَقْدَار دَعْوِي (Ba miqdár-i-dáwí) To the extent of claim.

بِمَنْزِلَة (Ba manzila) (1) In the place of, in the station or degree. (2) Equivalent to.

بِمَنْزِلَة وَالِدِيْن (Bá-manzila-i-wáldáin) In loco parentes.

بِمَنْزِلَة دِغْرِی كے (Bá-manzile digrí ke) It has the effect of a decree.

بِمَوْجِب (Bamújib) According to, under, in pursuance of, in accordance with, in conformity with, by virtue of.

بِمَوْجِب حِسَاب ذِيل (Ba mújib hisáb-i-zel) As per account at foot.

بِمَوْجِب دَفْعَة (Bamújib dafá) Under section.

بِن كَٹِي (Ban kaṭṭí बन कटो) (1) Fee paid for cutting timber

- in a forest. (2) The right obtained by clearing of jungle and bringing it under cultivation.
- بنکر (Bankar वनक्षर) (1) Produce of forest lands, (2) Revenue from wood and forests.
- بنکرہا (Bankhará वनखरा) Land on which cotton was grown in the past season and is now under a crop of grain.
- بنتریا (Bantariyá वनहरया) A class of forest rangers formerly holding rent free lands in quit-tance of police duties, but now as their duties have ceased, revenue has been assessed on them at an easy rate.
- بنا (Biná) (1) The foundation, the basis, (2) Motive, cause, origin.
- بنا براين (Biná bar in) With the view, on this account, therefore.
- بنای دعوای (Biná-i-dáwí) } Cause
بنای مختاصات (Biná-i-mu- } of ac-
khasmat). } tion.
بنای نالیش (Biná-i-nálísh.) }
- بنام (Banám) (1) Versus, against. (2) In the name of.
- بنتی کرنا (Binti karná बिली करना) To implore, to supplicate, to entreat of.
- بنج (Banj बज) Trade, traffic, mercantile transaction.
- بنجارا (Banjára वनजारा) A caste who are carriers of grain, salt &c.
- بنجر (Banjar वनजर) Waste land.
- بنجر جدید (Banjar jadíd) Land brought recently into cultivation after lying some time fallow.
- بنجر قدیم (Banjar qadím) Land left fallow for some years.
- بنجر تورنا (Banjar torná) To break up waste land.
- بنداب (Band-i-áb) Embankment.
- بند بتائی (Band batái) Account of each share of assessment in grain.
- بند برداشت (Band bardásht) Account of the share of an instalment to be paid by each villager.
- بند پھانتا (Band phántá) Account of the shares of the liabilities of a village.
- بند جامع (Band-i jamá) Distribution of the assessed lands among the cultivators so as to allot to each an equal portion of good and bad land, and to make him responsible for a fixed proportion of assessment.
- بند حساب (Band-i-hi-áb) Abstract account.
- بندی مدت (Bandí muddat) Stated period for the settlement of account.
- بندوبست (Bandobast) (1) Management, administration, adjustment, settlement. (2) Settlement of revenue to be paid by the zamindar, renter or farmer to the Government or by the tenant to the zamindar.

بندوبست اراضی معافی منقبطہ (Bandobast-i-árází-i-muáíf-i-munzabtá) Settlement of lapsed or resumed rent-free tenures.

بندوبست استمراری (Bandobast istamrání) Permanent settlement.

بندوبست چندروزہ (Bandobast-i-chandrozá) A temporary settlement.

بندوبست پنج سالہ (Bandobast-i-panj sálá) Five year settlement. A settlement made for only five years. This is done in respect of villages, which are susceptible of being washed away by a river. Such villages are assessed every fifth year.

بندوبست مستاجری (Bandobast mustájrí) A farming settlement.

بندوبست سراسری یا سراسری (Bandobast-i-sarásarí yá sarsarí) A summary settlement.

بندوبست میعادہ (Bandobast-i-me-yádi) Temporary settlement.

بندوبست جدید (Bandobast-i-jadíd) (1) New arrangement (2) New settlement.

بندوبست مالک (Bandobast-i-mulk) Sum total of the revenue of a province or kingdom.

بندوبست کی پیمائش (Bandobast kí pemáish) Revenue survey.

بندوبست کے صاحب } (Bandobast
مہتمم بندوبست } ké sáhib, Mu-
hatmim bandobast) Settlement officer.

بندر (Bandar) Port, harbour.

بندش (Bandish) (1) Construction, composition, (2) Contrivance, scheme, artifice, manoeuvre. (3) Making up a false account of a transaction, (4) League; collusion.

بندوق (Bandúq) Musket, gun, fowlingpiece.

بندوق چالانا (Bandúq chalá-ná.) } To discharge a gun, to shoot.
بندوق مارنا (Bandúq már-ná.) }
بندوق چھوڑنا (Bandúq chhoṛná.) }

بندہ (Bandh बन्ध) (1) Tie, knot. (2) Fetter (3) Bondage, (4) Pledge, deposit.

بندہ گره (Band girah) (1) A ceremony of tying the marriage knot. It makes the agreement of marriage complete. (2) Betrothal.

بندہ (Bandá) Humble servant, servant, (a term used by a writer when speaking of himself when addressing a superior).

بندہ پرور (Bandá parwar) Patron, your honor, your worship.

بندہ زادہ (Bandá zádá) Your slave's son, my son.

بندھک (Bandhak बन्धक) Pawn, pledge, deposit, mortgage.

بندھک گرهت (Bandhak grihit बन्धक ग्रहित) A mortgagee.

بندھک پتر (Bandhak patr बन्धक पत्र) Mortgage-deed.

بندھو (Bandhú बन्धु) (1) A relation, a kinsman in general (2)

(In law) Cognate kinsmen of a remote degree, *i. e.*, kinsmen sprung from a different family but connected by funeral oblations. The Bandhus are of three kinds.

تم بندھو (Personal bandhus)

(1) Such as are in parallel grade to the individual himself, who are the sons of his own father's sister, the sons of his own mother's sister, the sons of his paternal aunt, and the sons of his own maternal uncle.

پتا بندھو (Bandhus paternal)

Such as are parallel to his father, who are the sons of his father's paternal aunt, the son of his father's maternal aunt, and the sons of his father's maternal uncle.

ماتا بندھو (Maternal bandhus)

Such as are parallel to his mother who are the sons of his mother's paternal aunt, the sons of her maternal uncles (Mitakshra Chapter II., Shlok VI. § 1).

بندھواس (Bandhwás बन्धवास)

Land embanked all round so as to admit of being flooded.

بندھان (Bandhán बन्धान)

(1) A pension, stipend. (2) also (بندھوا) Purchase of grain in advance of the harvest.

بندی (Bandí)

Arrangement, settlement.

بنس (Bans बन्स)

(1) Lineage, family (2) Descendants.

بنساروی (Bansawáí बन्सावली) Genealogy.

بنک (Bank) Bank, savings bank.

بنک گھر (Bank ghar) Bank.

بنک کی کتاب (Bank kí kitáb) Pass book.

بنوائی (Banwái बनवाई) Price paid for making, cost of making.

بنہار (Binhár बिन हार) Labourer, ploughman whose services are paid in *Banni* or in kind.

بنی (Banní बन्नी) Portion of grain given to a labourer as his remuneration.

بنی (Baní) Children, sons.

بنیاد (Bunyád) (1) Foundation, basis, origin. (2) Source, power.

بنظر (Bánazar) With reference to, in advertence to, in view of.

بنظر حالات (Ba-nazar-i-hálát) With reference to the circumstances.

بنظر حالات مذکورہ } Ba nazar ha-
بالیاً بحالات مذکورہ } lát mazkúra-bá-

lá or Ba-hálát muzkúra, Under the above circumstances; with reference to the preceding remarks, in reference to what has been stated above, under the particulars stated above.

بنظر حالات مقدمہ (Ba-nazar-hálát-i-muqadma) Under the circumstances of the case.

بنفسہ (Benafsí-há) *Ipsa facto*, by itself.

بونا (Buwáná बुवाना) To cause to be sown, to have or get the field sown or cultivated.

پوراہ (Biwáh विवाह) Marriage.

Eight forms of marriage are described by Manu. (1) *Brahma* (2) *Daiva* (3) *Arsha* (4) *Perjapati* (5) *Asura* (6) *Gandharva* (7) *Rakshasa* (8) *Pisacha*. (1) The gift of a daughter, clothed only with a single robe, to a man learned in the veda, to whom her father voluntarily invites and respectfully receives to perform the nuptial rite called *Brahma*. (2) The rite which sages call *Daiva* is the gift of a daughter, whom her father has decked in gay attire, when the sacrifice is already begun, to the officiating priest who performs that act of religion, (3) The *Arsha* form is when the father gives her daughter away, having received from the bridegroom one or two pairs of kine for uses prescribed by law. (4) The *Prajapatiya* form is when the father gives away his daughter with due honor saying distinctly "may both of you perform together your civil and religious duties" (5) The marriage named *Asura* is when the bridegroom having given as much wealth as he can afford to the father and paternal relations of the bride and to the damsel herself takes her voluntarily as his wife. (6) The reciprocal connection of a youth and a damsel

with a mutual desire is the marriage denominated *Gandharva*. (7) The *Rakshasa* form of marriage is when a maiden is taken by force after her kinsmen and friends have been slain or wounded in battle and their houses broken open. (8) The last form of marriage called *Pisacha* is when the lover secretly embraces the damsel either sleeping or disordered in her intellect.

These various forms of marriage all but two, the *Brahma* and the *Asura*, are now obsolete.

پورات (Butát) Account of household expenses. (Arabic).

پوتی زمین (Bautí-zamín) Land held by the owner of a village in his own possession to give out to the peasants for cultivation.

پوجہ بتائی (Bojh baṭái बोझ बटाई) A mode of division by stacks or bundles of mowed corn. (Rohilkhand).

پودر باش (Búd-o-básh) Residence. پودر (Bodar बोदर) (1) A place to stand on for throwing the *dauri* or basket by which water is raised from a well. (2) A small enclosure of mud in which water is taken for irrigation.

پورا (Borá बोरा) (1) Redeemable mortgage.

- بوري (Borí बोरि) (1) A gunny bag, (2) A measure of 3 maunds, (3) A bag in which a banker keeps rupees.
- بوساطت (Ba wisátat) (1) Through, care of. (2) By means of, through the instrumentality of.
- بوسيلہ (Ba-wasilé) By means of; through the instrumentality of.
- بوکا (Boká बोक़ा) Bucket for throwing water to a higher elevation.
- بوکارا (Bukará बूकारा) Land recovered by the recession of a river but rendered useless by a deposit of sand.
- बोला (Bolá बोल़ा) (In the Delhi district) Agreement between the village kussees and cultivators as under-tenants.
- बोलंस (Bolans बोलन्स) Making over one's share to another.
- बोलन्सी (Bolansí बोलन्सी) The holder of a share of property belonging to another, an adopted heir. (Benares and East Oudh).
- बोल चाल हونا (Bol chál honá बोल चाल होग़ा) To be on friendly terms (after estrangement).
- बोली (Bolí बोलि) (1) Bid at an auction (2) Language, dialect, conversation.
- बोली (Bolí. bolná) To bid.
- बोनी (Boní बोनी) Sowing, seed-time, sowing season.
- बोहरा (Bohrá बोहरा) A village banker or money-lender.
- बोहनी (Bohní बोहनी) A handsel, the first money received during the day, or the first ready money-sale by shop-keepers and hucksters, no credit being generally given for the article first-sold.
- बोई बाँझ (Boí báchh बोई बाँझ) Assessment to be realised on cultivation.
- बोयर (Boyar बोयर) Land that never lies fallow.
- बाहा (Bahá) Price, value.
- बाहा ई खून (Bahá i khùn) Blood money, paid to the relations of the person slain.
- बाहा ई काغذ (Bahá-i-kágaz) Allowance office.
- बाचा (Bháchá भाचा) A nephew.
- बात (Bhát भात) (1) Advances to cultivators without interest. (2) The name of a particular soil north of the Ganges, containing much nitre. (3) Uneven ground. (4) A marriage-ceremony which consists in the mother's family presenting rice, garment, money, &c., to the bride. (5) The present of garments, &c., sent on the occasion of the marriage of the child of a daughter to her parents.
- बहादोन (Bhádōn भादों) The fifth month of the Indian calendar, corresponding to a period from

about the middle of August to the middle of September.

بہادونی (Bhádóní भादोनी) Autumnal crop.

بہار جا (Bhárjá भारजा) A wife, a spouse.

بہاشا (Bháshá भाषा) (1) The vernacular of any country. (2) The Hindi language. (3) Complaint in law-suit.

بہاگنا (Bhágná भागना) To escape from custody, to make off, to run away.

بہاگ بتائی (Bhág baṭáí भाग बटाई) Allotment of shares.

بہاگ دینا (Bhág dená भाग देना) To apportion, to divide, to allot.

بہاگنر (Bhágnar भागनर) The rich alluvial lands under the bank of the *Jumna*.

بہاگنی (Bhágní भागनी) Coheirress, sister.

بہاگی (Bhági भागी) (1) Sharer, participator. (2) Accomplice. (3) Heir.

بہانج (Bhánj भानज) Discount for exchange.

بہانجا (Bhánjá भानजा) Sister's son, nephew.

بہانجی (Bhánjí भानजी) Sister's daughter, niece.

بہانجی مار (Bhánjímar भांजी मार) } A mar-plot, a back biter.

بہانجی خور (Bhánjí khór.) }

بہانور پڑنا (Bhánwar pārná भांवर पड़ना) To be married (this is an

important ceremony at Hindu marriage ; it consists in going seven times round the sacred fire).

بہانہ کرنا (Baháná karná) (1) To make an excuse. (2) To pretend. (3) To evade, to shuffle.

بہاؤ (Bháo भाओ) Rate, price, value. See بہاؤ کا نتیجہ and بڑا بہاؤ

بہاؤ چڑھنا (Bháo chaṛhná) To rise in price, to be at a premium.

بہاؤ گرنا } (Bháo girná. } To fall
بہاؤ اترنا } (Bháo utarná. } in price or value.

بہاؤج (Bháwaj भावज) Brother's wife (Syn. Bhábí. Bhaují).

بہاؤلی (Bháolí भावली) (1) Distribution of the produce between the landlord and tenant in previously stipulated proportions. (2) Rent paid in kind.

بہاؤلی کھیل (Bháolí khíl भावली खील) Land recently brought under cultivation of which the cultivator is allowed a large share of produce.

بہائی (Bhái भाई) Brother.

بہائی انس (Bhái-ans' भाई अन्स) The share or portion of a brother.

بہائی انسی بیگہ (Bhái-ansi-bighá भाई अन्सी बीघा) An arbitrary measure of land, used by the brotherhood of a coparcenary village for appointing the revenue on the lands which they cultivate.

بہائی بند (Bhái-band भाई बन्द) Brethren ; kindred ; relations ;

friends, people of the same caste.

بھائی بندی (Bhái-bandí) Brotherhood, fraternity.

بھیا بانڈ (Bhaiyá bāṅṭ) Held in common as a village. See the next.

بھیا چارہ } (Bhaiyáchárá.) } Lands
بھیا چاری } (Bhaiyáchárí.) } or vil-
lages or certain rights and
privileges held as common
property, either entirely or in
part, as in the perfect or the
imperfect paṭṭídárá tenures, by
a number of families forming
a brother-hood, and perhaps
descended from a common an-
cestor; but now not always
connected by sameness of des-
cent. (In all such fraternities the
Government revenue is most
usually paid through one of
the members representing the
whole. Any one of the co-parce-
ners, may let or mortgage his
share to a non-proprietor, in
some places, subject to the
concurrence of the rest of the
fraternity. In such case, the
original share-holder may re-
tain his privileges of adminis-
tering and voting, in regard
to the interest of the commu-
nity, as well as his share in
the manorial rights of the
whole, viz; to the waste lands,
ground rents, and let to stran-
gers and other emoluments
which are shared in common).

بھیا جمع (Bhaiyá jamá) A fee paid to the head or heads of a village on settling the assessment of revenue.

بھبکا (Bhabká) Still.

بھتہ (Bhattá) (1) Advances to ploughman without interest. (2) Extra allowance or pay to public servants on special duty. (3) Travelling allowance, extra payment.

بھتان (Buhtán) False accusation, calumny, defamation.

بھتیجا (Bhatíjá) Nephew; wife's brother's son.

بھتیجی (Bhatíjī) Niece, wife's brother's daughter.

بھت (Bhat) A title given to a learned Brahman or to any great teacher.

بھتوا (Bhatwà) Light dry soil yielding only an autumn crop.

بھتہ (Bhatṭá) Ploughman's wages in kind.

بھتیانہ (Bhatyáná) (1) To ebb (the tide) (2) To ruin a person.

بھتی (Bhatṭí) Distillery, a liquor shop.

بھتی دار (Bhatṭí-dár) (1) One who manufactures and sells spirituous liquors, distiller. (2) One who keeps a liquor shop.

بھدرا (Bhadrá) Unlucky moment.

بھدوار (Bhadwár) (1) Land prepared for the planting of sugarcane. (2) Land ploughed during the *kharif* and allowed to remain

بھدئی

fallow till the cotton is sown.
 (3) Land ploughed for the rabi sowings.
 بھدئی (Bhadai) The autumnal crop.

بھرحال (Ba-har hál) Any how, at all events, by all means, somehow or other (syn. *Ba har surat, ba har kaif, ba har taur*).

بھرائی (Bharái) Price paid for milling or stuffing.

بھارت (Bharat) (1) Goods, cargo, lading. (2) Carriage, transit or transport charges. (3) Amount paid by an individual or party.

بھارت بھارنہ (Bharat bharaná) (1) To supply a deficiency, (2) To convey merchandise to a place, to export.

بھارتی (Bhartí) (1) Store, stock, cargo, lading. (2) Admission enrolment, investment, recruiting (soldiers). (3) Additional or irrelevant matter.

بھارشت ہونا (Bhrishta honá) To be fallen, to be polluted, to be deprived of caste.

بھارن (Bharan) Heavy shower of rain.

بھارن پوشن (Bharan-poshan) Maintenance.

بھارنا v. i. (1) To fill, (2) To satisfy, (3) To make good, to discharge, to liquidate, to reimburse. (4) To load, to charge. (5) To give evidence. (6) To pay

the penalty of. (7) To undergo, to suffer. (8) To stir up, to excite.

بھارپا سے یا بھارتی (Bharpáe yá Bharó-tí) A release in full, a cocket. Main ne kaupí kaupí bhar-páí. I received in full) an acknowledgment of full payment.

بھارائی (Bharái) Cess or tax (in the Beuares district) one half of which was given to the *amil* for charges of remittance, and the other carried to the credit of Government (now abolished).

بھادھار (Bhadahar) The cutting of grain when it is only half ripe. (It is a common saying-*chaná bhadáhar, aur Jaukura, Gehun dhenka dhará*) Cut your *chaná* half ripe, your barley ripe, your wheat when the ear b rids down).

بھارتکانا (Bharḱáná) To instigate, to excite.

بھارتوا (Bharḱwá) (1) Pimp, procurer. (2) Attendant on a dancing girl. (3) Fool, blockhead.

بھوس (Bhus) (1) Husk (of corn.) (2) Chaff, bran.

بھوس اڑانا (Bhus-uráná) To make the chaff fly, to beat.

بھوسوری (Bhusaurí) A place where corn straw or chaff is kept.

بھک سے ادر جانے والا مادہ (Bhak se urjáne wálá máddá) Expl. live substance, combustibles.

بھکانا (Bahkáná) (1) To entice, to decoy. (2) To set one against. (3) To mislead to delude.

بھکا لیجانا (Bahká lejáná)—To entice or lure away, to run away with.

بھکشا (Bhikshá)—Alms, begged food.

بھگالے جانے (Bhagá lejáná)—To abduct.

بھگتانا (Bhugtáná)—(1) To liquidate. (2) To distribute, to portion out. (3) To perform, to execute. (4) To cause to suffer or undergo.

بھگاتنا (Bhughatná)—(1) To suffer, to undergo (as سزا) (2) To pay the penalty of. (3) To settle with. (4) To put up with.

بھگنی (Bhagní)—Sister.

بھالماسی (Bhalmansí)—(1) Credit. (2) Gentlemanliness, urbanity.

بھالی (Bahlí) A small two-wheeled carriage without spirings drawn by two oxen.

بھام پھونچانا (Ba-ham pahúncháná)—(1) To convey, provide, acquire (2) To bring about.

بھمان (Bahman)—The eleventh month of the Persian calendar.

بھومیا (Bhumyá)—Land-holder.

بھین (Bahin)—Sister, female cousin.

بھین گوترا (Bhin gotrá)—One not belonging to the same family, one of different lineage.

بھین گوتراچ سپندا (Bhin-gotraaj sapinda)—One not belonging to the same family but performing funeral oblations to the owner, cognate.

بھین واران (Bhin varan)—Of different caste.

بھین اودر (Bhinnodr)—Brother not by the same mother, a half brother.

بھیناپا (Bahnápá)—Sisterhood, sisterly affection.

بھینانا (Bhunáná)—(1) To cause to be changed, to change (as money). (2) To have or get (grain) parched or fried.

بھینافی (Bhunáf)—Discount in exchange.

بھیندار (Bhandár)—(1) Place where household goods and utensils are kept, store-room. (2) Bed of a river. (3) Villages managed by a Raja or Zamindar himself. (4) Private estate (not rented or farmed to others).

بھنگ (Bhang)—An intoxicating preparation of hemp.

بھانگی (Bahangí)—A stick or pole with slings at both ends for carrying boxes or baskets &c., on the shoulder.

بھنوت (Bahnot)—Sister's son.

بھنوتی (Bahnof)—Brother-in-law, sister's husband.

بھو (Bahú)—(1) Daughter-in-law, (2) Wife, bride.

بھودان (Bhú dán)—Grant of land, or revenue thereof.

بھودان پتر (Bhú dán patr)—Deed of a grant of land.

بھو سوامی (Bhú-swámí)—Landlord.

۲۰۰۰ (Bhúá)—Father's sister, paternal aunt.

۲۰۰۰ (Bhútak)—Material.

۲۰۰۰ (Bhúdá)—Light, sandy soil.

۲۰۰۰ (Bhúr bátná)—To give alms to a crowd of poor people.

۲۰۰۰ (Bahorú)—The sloping path-way for bullocks drawing water from a well. (Syn.—*پیشتریا*)

۲۰۰۰ (Bhúr)—Any unproductive soil (consisting for the most part of seven-tenths of sand and the rest of clay) being the third in common enumeration. Varieties of it are named *Bhúr kháki* and *Bhúr Puráni*.

۲۰۰۰ (Bhúrá)—Land belonging to a village lying farthest from the inhabited part.

۲۰۰۰ (Bhúrári)—Corn remaining in the ear after it has been trodden down.

۲۰۰۰ (Bhúrí)—Light sandy soil.

۲۰۰۰ (Bahorá)—The ceremony of bride's dismissal with her husband.

۲۰۰۰ (Bhúsá)—Chaff or husk of corn.

۲۰۰۰ (Bhúsí)—Bran or chaff.

۲۰۰۰ (Bhog-bandhak)—A usufructuary mortgage. A kind of mortgage in which the article pledged or mortgaged may be converted to use, as land, houses, cattle, trees, the profits of which are to be appropriated in lieu of interest.

۲۰۰۰ (Bhog dár)—One in the possession or enjoyment of property.

۲۰۰۰ (Bhog adhkárf)—The possessor of the usufruct of pledged or mortgaged property.

۲۰۰۰ (Bhog lábh)—Usufruct in lieu of interest.

۲۰۰۰ (Bhogotra)—A grant of revenue for the enjoyment or use of an individual, especially of a religious character.

۲۰۰۰ (Bhog)—The food offered to an idol.

۲۰۰۰ (Bhog karná)—(1) To enjoy. (2) To have sexual intercourse with. (3) To suffer, to undergo.

۲۰۰۰ (Bhog lagáná)—(1) To offer food to an idol. (2) To partake of food.

۲۰۰۰ (Bhúl chúk)—Error and omission.

۲۰۰۰ (Bhúl chúk leni deni)—Errors and omissions excepted.

۲۰۰۰ (Bhúm bhárá)—Ground-rent.

۲۰۰۰ (Bhúmí)—(In Rajputaná) Hereditary landed estate held free of assessment.

۲۰۰۰ (Bhúmiyá)—A proprietor of the soil, descendant of the founder of a village.

۲۰۰۰ (Bhúmíká)—A head-man, a military chief.

بہون داری (Bhúndárá)—A small patch of cultivation allotted rent-free to village-servants.

بہونڈیا (Bhúndyá)—One who cultivates with a borrowed plough.

بہونری (Bhonrí)—Same as بہونری q. v.

بہونہار (Bhonhár)—Name of an agricultural tribe of Hindus.

بہونڈ گدہ (Bhúnd gadh)—Gifts at marriages (Eastern Oudh).

بہون ہاری (Bhún hári)—Land let at a low rent to military retainers.

بہی (Bahí) Register, diary, book of daily accounts.

بہی روز نامہ (Bahí roz-námchá) Daily account book, as diary and ledger.

بہی کھاتہ (Bahí khátá)—Account books, ledger.

بہی میں چڑھانا (Bahí men chāháná)—To ent into the account book, to debit or credit, to place to account.

بہی یادداشت (Bahí yád dásht)—Memorandum book, note book.

بہیت (Bhit) (1) Wall, breadth of a wall. (2) Embankment.

بہیتروالا (Bhitár wálá)—Inmate.

بہیتری (Bhitrí)—(1) Internal *zarar* or injury) (2) Hidden, secret.

بہیتری (Bhitóri)—Ground rent paid for the site of a house.

بہیت (bhet)—(1) Interview, visit. (2) Present to a superior, (3) Offerings, sacrifice.

بہیت ہونا (Bhet honá)—(1) To have an interview with, to meet with. (2) To be sacrificed, to fall a victim to, (3) To become payable to.

بہیج (Bhej) Rent, a proportionate share of it, an instalment.

بہیج برار (Bhej barár) A tenure in which the shares of the brother-hood are liable to the periodical or occasional adjustment, and in which balances of revenue and village expenses occasioned by the fraud or insolvency of a sharer are made good by a rateable contribution from the other sharers.

بہیج برار گاون (Bhej-barár-gáon) A village in which the *Bhejbarár* tenure prevails.

بہید دینا (Bhéi dená) To give a clue to, (2) To divulge or betray a secret.

بہید کرنا (Bhed karná) To distinguish or classify, to sort.

بہید لینا (Bhed lená) To spy, to pry into, to get at the secret of, to worm oneself into another's confidence, to sound.

بہیدی (Bhedí) The spy.

بہیش بدانا (Bhesh badalná) To change one's appearance or garb. (2) To personate a character.

بہیش داری (Bhesh dárí) Disguised person.

بہیک (Bhík) Alms.

دھینگے بلی (Bhígi billí)—Cunning person (very quiet in appearance).

دھینگے بلی بتانا (Bhígi billí batáná) To make lame or absurd excuses.

بھلی (Bhelf)—A lump ball of *gur*. (generally four or five seers in weight).

بھینا پلا (Bhináplá)—Sisterhood, sisterly friendship.

بھواد (Bhewád)—Paying and receiving on the footing of one of a brotherhood or fraternity.

بے آبرو کرنا (Be ábrú karná) To dishonor, to disgrace.

بے اثر (Be asar)—Ineffectual

بے اختیار (Be akhtiyár)—(1) Without jurisdiction. (2) Against one's will (3) Without choice.

بے استطاعتی (Be istita ati)—Insolvency, indigence.

بے اصل (Be-asl)—Groundless, frivolous, unfounded.

بے اعتبار (Be-etibár)—Unworthy of credit, unreliable.

بے اعتباری (Be-etibárf)—Want of credit, mistrust, disbelief.

بے انتظامی (Be intizámí)—Disorder, mismanagement.

بے انصافی (Be-insáfí)—Injustice, iniquity.

بے ایمانی کرنا (Be-ímání-karná)—(1) To act dishonestly. (2) To play oneself false. (3) To cheat, to misappropriate.

بے باق کرنا (Be báq karná)—(1) To pay up, to wipe off. (2) To adjust, to settle, to discharge (an account). (3) To clear up accounts.

بے باقی (Be-báqi)—Adjustment, liquidation, acquittance.

بے بنیاد (Be bunyád)—Groundless.

بے پردگی کرنا (Be pardgí karná) To trespass on the modesty of a woman, to invade privacy.

بے تامل (Be-táammul)—Without hesitation; inconsiderately, without deliberation.

بے تعلق (Be táalluq)—Independent.

بے تن مال (Be-tan-mál)—Escheat, property devolving on state for want of legal claimants.

بے ثباتی (Be sabátí)—Inconstancy, instability.

بے جا (Bejá)—(1) Improper, out of place, (2) Illegal, unjustifiable, unreasonable, objectionable, irrelevant.

بے جا قرقی (Bejá qurqí)—An illegal attachment or distraint.

بے جرمی (Be-jurmí)—Innocence.

بے چراغ (Be-chirágh)—Ruined, deserted (as a village or house).

بے چارہ (Bechárá)—Destitute, helpless, miserable, innocent.

بے حساب (Be-hisáb)—(1) Without reckoning. (2) On account.

بے خاش (Be khalish) Without disturbance, without flaw, undisturbed, without hitch.

بيدخلى (Be daḵhl)—(1) Dispossessed, ejected (2) Ejected person (3) Out of possession.

بيدخلى كارنا (Bedaḵhl karná)—To eject, to dispossess.

بيدخلى (Bedaḵhlí)—Ejectment, dispossession. (نالشات بيدخلى) (nálishát bedaḵhli) Ejectment suit (اطلاعنامه بيدخلى) (itlání-námá-i-bedaḵhlí) Notice of ejectment, notice to quit.

كارروا ئى بيدخلى (Karrawáf-i-bedaḵhlí)—Ejectment-proceedings.

بيدخلى بالجبور (Bedaḵhlí-i-biljabr)—Forcible dispossession.

بيج وار (Bijwár)—Perquisites of the lower classes, consisting of a portion of seed corn from the field.

بيجر (Bejar)—A description of soil in which the cereal grains are generally sown.

بيجك (Bíjak)—(1) A ticket tied to goods or on bags to mark their contents. (2) Invoice, inventory.

بيجهزا (Bejhrá)—(1) Mixed crop. (2) Mixed grain (generally wheat and barley). (3) Of a mixed race, mongrel.

بيج بچاؤ كارنا (Bích-bicháo karná)—(1) To interpose, to mediate, to intercede. (2) To arbitrate, to adjust, (3) To reconcile, to pacify.

بيج سىن پونا (Bích men paṇná)—(1) To interpose; to interfere. (2) To negotiate a bargain, marriage &c. (3) To give a pledge.

بيچا ليكنا (Bechá lihná)—To endorse a bill.

بيچنه كا ادھكار (Bechne ká adhi-kár)—Monopoly.

بيدهي رچھنا (Bedhí rachná) To prepare the ground for marriage or other religious sacrifice.

بيز (Bair)—Malice, ill will, hatred.

بيز ركھنا (Bair rakhná)—To bear malice, to hate.

بيز نكالا (Bair-nikálná)—To take revenge, to retaliate.

بيز (Birj)—(1) *Sperma genitale* (2) Seed.

بيرون (Bairan)—Female enemy.

بيزنگ (Bairang)—Unpaid, bearing postage.

بيرونجات (Birúnjât)—Suburbs, country (in opposition to town).

بيروني (Beroní)—External.

بيروني نشانات (Beroní nishánát)—External marks.

بيري (Berí)—Enemy, adversary.

بيزا اوٹھانا (Bírâ uṭháná)—To take up the gauntlet, to take an enterprise upon one self.

بيزا دالنا (Bírâ dálná)—To propose a premium for the performance of a task, to challenge.

- بیڑا (Beṛá)—(1) Enclosure, fence, hedge, railing. (2) Timber formed into a raft to be brought down a river. (3) Boat, fleet.
- بیڑا پار کرنا (Beṛá pár karná)—(1) To ferry over a raft or boat. (2) To help one over a difficulty.
- بیڑا پار ہونا (Beṛá pár honá)—To tide over a difficulty or distress, to get well through a business.
- بیڑا راس (Beṛá-i-rás)—Pound, a public place for keeping cattle, trespassing on another's ground.
- بیڑا لجانا (Beṛá lejáná)—To carry cattle by force to the pound.
- بیڑی (Beṛí)—(1) Fetters (2) Basket used to irrigate fields.
- بیجاچی (Biyájí)—Money lent or borrowed at interest.
- بیادا (Biyádh)—Contention, quarrel, difficulty, trouble.
- بیاس (Biyás)—Land cultivated to be sown in the following year.
- (Byás)—Name of a celebrated saint and the supposed original compiler of Vedas and Purans.
- بیاض (Biyáz)—Note book, account book.
- بیان (Bāyán)—Statement; assertion, declaration, affirmation; explanation, averment, allegation.
- بیان بدنا (Byán badalná)—To retract one's statement, to contradict oneself.
- بیان امر واقعی (Bayán amar-wáqai)—An allegation of fact.
- بیان تحریری (Bayán-tehriri)—Written statement.
- بیان دعوی (Bayán dáwí)—A statement of claim.
- بیان زبانی (Bayán-zubání)—Oral or verbal statement.
- بیان ضمنی (Byán-zamní) *Obiterdictum*; incidental remark.
- بیان خلاف واقعہ (Bāyán-khiláf waqá) A false statement.
- بیان و ثبوت کے بموجب فیصلہ کرنا (Bayán wa sabút ke bamújib faislá karná)—To decide *Secundum allegata et probata*.
- بیان حافی (Bayán halí)—Affidavit.
- بیاه (Biyáh)—Marriage.
- بیاه رچنا (Biyáhrachná)—To make preparations to perform the ceremonies of marriage.
- بیاه لجانا (Biyáh lejáná)—To have one's self married and take away the bride.
- بیاهتا (Biyáhtá)—Married woman.
- بی بی (Bíbí)—(1) Lady, madam. (2) Wife.
- بی بی بی (Bíbí jí)—Husband's sister, sister-in-law.
- بیپاری (Baipáří)—Trader, merchant, dealer.
- بیٹ کھیٹ (Bit khet)—(1) Field or land grazed on by cattle. (2)

بیڑا (Berá)—(1) Enclosure, fence, hedge, railing. (2) Timber formed into a raft to be brought down a river. (3) Boat, fleet.

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بیڑی (Berí)—(1) Fetters (2) Basket used to irrigate fields.

بیاجی (Biyájí)—Money lent or borrowed at interest.

بیادھ (Biyádh)—Contention, quarrel, difficulty, trouble.

بیاس (Biyás)—Land cultivated to be sown in the following year.

(Byás)—Name of a celebrated saint and the supposed original compiler of Vedas and Purans.

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بی بی بی (Bíbí jí)—Husband's sister, sister-in-law.

بیپاری (Baiparí)—Trader, merchant, dealer.

بیٹ کھیت (Bit khet)—(1) Field or land grazed on by cattle. (2)

Land cultivated by forced labour.

بیٹ (Bait)—(1) House (2) (M. Law) The simplest kind of residence.

بیٹ المال (Bait-ul-mál)—(1) Public treasury or exchequer. (2) Escheat, the property that falls to the crown on failure of heirs.

بیٹا (Beṭá)—Son.

بیٹا بنانا (Beṭá banána)—To adopt a son.

بیٹے والا (Beṭe-wálá)—The father of the bride-groom.

بیٹھا (Baiṭha)—Value of the government share of produce, amount settled on land.

بیٹھن (Beṭṭhan)—Pack cloth, wrapper.

بیٹی دینا (Beṭí dená)—To give one's daughter in marriage.

بیٹی والا (Beṭí-wálá)—Father of the bride, relation of the bride.

بیج کھاد (Bīj khád)—Advance for seed and manure.

بیے رحمی سے (Be ráhmí se)—Mercilessly, in cold blood ; cruelly.

بیے روک ٹوک (Be-rok-ṭok)—Without let or hinderance.

بیے سبب (Be-sabab)—Without cause or reason.

بیے شاہد (Be-sháhad)—Without evidence.

بیے ضابطگی (Be-zábtgí)—Irregularity.

بیے ضابطہ (Be-zábta)—Irregular.

بیے طرفدار (Be-tarafdár)—Impartial, unsectarian, disinterested.

بیے طلبی (Be-talbf)—Without demand.

بیے عزتی (Be-izzatí)—Ignominy, dishonor.

بیے غرض (Be-ḡharaz)—Disinterested, independant, indifferent, impartial.

بیے قصور (Be-qasúr)—Innocent, faultless.

بیے کار (Be-kár)—(1) Unemployed, not in office, without work. (2) Useless, without effect.

بیے کاری (Be-karí)—The state of being unemployed, want of employment.

بیے گناہ (Be-gunáh)—Innocent.

بیے محل (Be-mahal)—Out of place, improper.

بیے معنی (Be-mání)—Unmeaning, absurd, foolish.

بیے موقع (Be-mauqá)—Out of place, inopportune.

بیے نام و نشان (Be nám-o-nishán)—Without name and description, unknown.

بیے نامی (Be-námí)—Fictitious.

بیے نامی خریدار (Benámí kharídár)—Fictitious purchaser.

بیے نامی انتقال (Be-námí-intiqál)—Fictitious transfer, a transfer in the name of some one who is not the real payer of the consideration.

بے وارث (Be-wáris)—Without heir.

بے وارثی مال (Be-wársí-mál) Property that escheats to government for want of heirs.

بے وقعت (Be-waq'at)—Having no weight; worthless.

بے ہوشی (Be-hoshí) Insensibility, intoxication.

بیا (Baiá)—An assigner, a person appointed in bazars to measure grain.

بیپار (Bepár)—Business, traffic, trade.

بیاج (Biyáj)—Interest, discount.

بیاج ہتہ (Biyáj baṭṭá)—A comprehensive term for the various items of business of a *Shroff* or banker, money lending and exchange.

بیاج خوری (Biyáj ḵhorí)—Usury.

بیاج پر بیاج (Biyáj par biyáj)—Compound interest.

بیاج میں دینا (Biyáj meṅ dená)—To pay a sum as interest.

بیاج پے دینا (Biyáj pe dená)—To lend at interest.

بیاجو (Biyájú)—The principal or capital put out at interest.

بیاجو لینا (Biyájú lená)—To borrow at interest.

بیڑی ڈالنا (Beṛí ḍálná)—(1) To put fetters. (2) To cause to be in chains.

بیڑیاں پڑنا (Beṛiyàn paṛná)—To be put in chains.

بیس بسوے (Bis biswe)—(1) The whole village. (2) Full amount; (3) In all probability, very likely.

بیسا (Bísá)—A score.

بیساکہ (Baisákh)—The first of the twelve months constituting the Hindu solar year (answering April-May).

بیساکھی (Baisákhí)—Growing in the month of Baisákh.

بیسر (Bisar)—Gleanings left in the field for the lower orders to gather.

بیسوا (Beswá)—Prostitute, courtesan.

بیسوی (Bisí)—(1) A measure of weight commonly equal to five seers. (2) A score.

بیشی (Beshí)—(1) Increase, surplus. (2) Increased assessment, (either on the general account, or any particular item of the revenue). *Beshi māmúlí* (معمرای) (Beshí) Express the additional duty formerly levied on the cultivator of opium.

بیشی جمع (Beshí-jamá)—Increase of revenue or assesment on that of the preceding year.

بیشی زمین (Beshí-zamín)—Increase in the lands cultivated either by addition, or by accurate measurement.

بیشی لگان (Beshí lagán)—Enhancement of rent.

بيض (Baiz)—A sort of monogram formerly affixed to public writings by Mohammedan functionaries and persons of rank.

بيضانة (Baizáná)—Free to a magistrate or public officer for affixing his name-stamp to a deed or document.

بيع (Bai)—A sale.

بيع بالرفق (Bai-bil-wafá)—(1) A conditional sale. (2) (M. Law) Conditional sale; sale depending for its completion on the consent of the seller. Also the nominal sale of an article in lieu of a debt, to be returned when the debt is paid or upon condition that the debt shall be paid at a given time or in default the article would become the property of the purchaser.

بيع بالرفق دار (Bai-bil-wafá-dár)—A person having the use of an article conditionally sold to him in acquittance of a debt; a conditional vendee.

بيع تلجیح (Bai-i-taljih.) } A fictitious sale made to serve any temporary purpose.

بيع بالاكراه (Bai-bil-ikrah.) }

بيع جائز يا حقيقي (Bai-i-jáiz or haqíqi)—A valid sale.

بيع خانگی (Bai-i-khángi)—A private sale.

بيع سازشی (Bai-i-sázishí)—A collusive sale.

بيع سلطانی (Bai-i-sultání)—Sale by order of government.

بيع سالم (Bai-i-salim)—(M. Law) A contract of sale, causing an immediate payment of price and admitting delay in the delivery of the wares. In this kind of sale the wares are designated مسلم فیه (Muslim fiha), the price مال (Rasul-mál), seller مسلم علیه (Mooslim-aií he) and the purchaser رب السلام (Rabul sillim). A salim sale is legal and valid except in the case of *Non frangibles* (Hedaya).

خط قبالة (Bai-i-shartí or khat qibálá)—A conditional sale,

بيع صرف (Bai-i-sirf)—(M. Law) A pure sale of which the articles opposed in exchange to each other are both representatives of price (This is termed *Sirf*, because *Sirf* means removal, and in this mode of sale it is necessary to remove the articles opposed to each other in exchange from the hands of each of the parties, respectively, into those of the other).

بيع فاسد (Bai-i-fásid)—A void sale.

بيع فريبی (Bai-i-farebí)—A fraudulent sale.

بيع قسولي (Bai-ifazúlí)—(M. Law) A sale of the property of another without his consent. (In such a sale the contract is com-

plete, but it remains with the proprietor either to confirm or dissolve the sale as he pleases (Hedáyá).

بيع قطعي يا كامل (Bai qataf or kámil)—An absolute sale, an out and out sale.

بيع لائلائي (Bai-i-lakálámí)—An out and out-sale.

بيع قطعي وغير مشروط (Bai-i-qataf-o-ghair mashrút)—An absolute, unconditional or unrestricted sale.

بيع مقايضا (Bai-i-muqáizá)—(1) Sale or exchange of one article for another, barter. (2) (M. Law) Sale or transfer of property by a husband in liquidation of dower debt.

بيع مكروه (Bai-i-makrúh)—(M. Law) An abominable sale or a sale which is lawful both in its essence and its quality, but attended with some circumstances of abomination. (It is abominable to enhance the price of merchandise by a fictitious tender of high price or forestall the market or to buy or sell on Friday &c).

بيع مرابحة (Bai-i-murábihat)—(M. Law) A sale of anything for the price at which it was before purchased by the seller, with the superaddition of a particular sum by way of profit. (It is distinguishable from توليت which is when one person sells anything to another at the cost price.)

بيع ناجاز (Bai-nájáyez)—(1) An illegal sale. (2) (M. Law) An invalid sale, *i. e.*, a sale where it is lawful with respect to its essence, but not with respect to its quality, as a sale of forbidden thing (Hedaya).

بيع ناقص (Bai-i-náqis)—An imperfect sale.

بيع نمائش (Bai-i-numáishí)—A colorable transaction.

بيع و شرا (Bai o-shará)—Buying and selling, sale and purchase.

دستاريزات قابل بيع و شرا (Dastáwezát qábil bai wa shará)—Negotiable instruments.

بيمانه (Bai-áná)—Earnest money.

بيعبات (Baibát) Foreclosure.

بيع دار (Bai-dár)—A proprietor by purchase.

بيعنامه (Bainámá)—A deed of sale, a conveyance.

بيعت (Bai'at)—Allegiance, homage, fealty; the sale of one's self, to become disciple.

بيگاري (Begárí) Forced labourer, one pressed to carry burdens for individuals or the public.

بيگار پاكړنا (Begár pakarṇá)—To press into service with or without pay.

بيگار ټالنا (Begár-ṭálná)—To work in a half-hearted or perfunctory manner.

بيگم (Begun)—(1) Lady, queen. (2) a title.

بيگهه (Bíghá बीघा)—A measure of land varying in extent in differ-

ent parts of India. The standard bigha of the revenue surveys of the United Provinces is equal to 3025 sq. yds. or $\frac{2}{3}$ of an acre. In Bengal the bigha contained only 1600 sq. yds. or little less than $\frac{1}{3}$ of an acre. In Benares it was determined at 3136 sq. yds. In other parganas it was equal to 2025 to 3600 sq. yards. Akbar's bigha contained 9600 Iláhí gaz (one gaz = 33 inches). The Gujr- at bigha contains only $28\frac{2}{9}$ sq. yds. The Mahratta bigha is equal to some thing about 4383 sq. yds.

Mr. Elliot specifies the following as some of the variations found in the United Provinces.

	Big.	Bis.	Bis.
Farrukhabad 100 acres =	175	12	0
East and south Gorakhpur. „	=192	19	7
Allahabad and part of Azamgarh. „	=154	6	8
Bijnor „	=187	19	15

In the Upper Doab (kachcha bighá) is = 582-3-0. A kachcha (کچھا بیگھا) bigha is in some places a third, in others only a fourth of a pakka (پکھا بیگھا) or standard (بیگھوٹی) Rate per bigha per Bigha.

بیلا (Belá বেলা)—Money to be distributed in charity.

بیلا بردار (Belá-bardár)—One of the retinue of a great man who

scatters money among the populace.

بیلدار (Beldár)—A digger.

بیل (Bel বেলা)—(1) The spot in which the receiving pots are placed when sugar is manufactured. (2) A line marked on a road or garden with spade, indicating the direction of any proposed work. (3) Line.

بیما (Bimá)—(1) Insurance. (2) Money paid for the insurance of goods.

بیما بحری (Bímá-i-bahrí)—A maritime policy of insurance.

بیما جان (Bima ján)—Life-insurance.

بیما کرنا (Bimá karná)—To insure.

بیما کی سند (Bímá-kí-sanad) Policy of insurance.

برہاک (Bewáhak বিবাহক)—(1) Of or relating to marriage, nuptials. (2) The parent of a daughter's husband or the son's wife.

بیوپار (Beopár ব্যোপার)—Traffic, trade ; business.

بیوپاری (Beopári)—Dealer, trader, merchant.

بیورا (Byorá ব্যোরা)—(1) Detailed account. (2) News, tidings, (3) Day-book.

بیورا دینا (Byorá-dená)—To relate, to describe.

بیروستہا (Bewasthá বেবস্থা)—(H. Law) Legal opinion, judgment or decree.

بیوتنا (Biyotná बीतना)—(1) To cut out or shape cloth. (2) To cut up. (3) To plan, to scheme.

بیوا (Bewá) —Widow

بیوہار (Beohár बीहार)—(1) Profession, calling, trade. (2) Trade, transaction. (3) Money-lending. (4) Business. (5) Practice, usage, custom. (6) Intercourse.

بیوہار کرنا (Beohár karná)—(1) To do or transact business; to set up business. (2) To negotiate with, to bargain, to lend money.

بیوہاری (Beoháří बीहारी)—(1) Mercantile. (2) Customary. (3) Trader, money lender; party engaged in any business.

بیوہاری (Beoháří)—Trader, money lender. A village creditor who gives money to cultivators.

بیوی (Bíwí) —Lady, wife.

بیہرا (Behra बेहरा) Grass kept for pasturage.

بیہری (Behrí बेहरी)—(1) A subscription; an assessment on a share. (2) Instalments paid by under-

tenants to land-lord. (3) Distribution of an aggregate sum on several individuals, or a monthly collection according to their respective circumstances. A sub-division of a pattidari or bhyaoháří estate being an unequal fractional part of a *Thok*, (a thok of 3 *biswas* may be divided into 3 *behris*, one containing 2 *biswas*, one $\frac{3}{4}$, and one $\frac{1}{4}$ of a *biswa*.) The share or interest of one of the coparceners in such an estate.

بیہری بانڈھنا (Behrí bándhná)—To raise money by subscription.

بیہری بانڈی (Behrí-bandí)—An allowance for repairing roads &c.

بیہری دار (Behrí-dár)—The holder of a share in the lands of a village; one bearing his quota in the assessment and charges.

بیہڑ (Behar बेहड़)—(1) Uncultivated, uneven land. (2) Waste land with bushes.

(پ)

پا (Pá) Foot, leg.

پا با زنجیر (Pa-ba-zanjír)—Fettered.

پابند (Páband)—Bound.

پابند ہونا (Pá-band honá)—(1) To be clogged or fettered. (2) To be bound by, to be ruled or guided by. (3) To observe, to follow.

پابندی (Pá bandí)—Check, control, observance, restriction.

پایاب (Pá yáb) Fordable; ford.

پاپ (Páp पाप)—Evil; sin, crime.

پاپ چڑھنا (Páp chāṛhná पाप चढ़ना)
—To be stained with sin.

پاپ یکت (Pap yukt पाप युक्त)—Connected with sin, sinful.

پاپڑ (Papar पापड़)—Thin light soil.

پاپڑ بیلنا (Pápar belná पापड़ बेलना)
—To be under difficulties, to have insufficient means.

پاپی (Pápi पापी)—(1) Sinful.
(2) Criminal.

پات (Pát पात)—A written paper ; a bill or draft on a banker ; a promissory-note.

پات بندی (Pát bandi)—A statement of the particulars of the assets and debts of an estate as agreed upon between the heirs and claimants.

پاتر (Pátr पात्र)—(1) King's counselor or minister. (2) Deserving, able, accomplished.

پاتک (Pátak पातक)—Crime ; guilt ; sin ;

پاتک لگنا (Pátak lagná पातक लगना)—To be defiled or polluted ; to be stained or sullied (in character).

پاتکی (Pátakí पातकी)—Sinner, criminal.

پاتی (Pátí पाती)—Letter ; document, message.

پات (Pát पात)—Lesson, task.

See پاتھ

پاتنا (Pátná पाटना)—(1) To lay planks across, to roof. (2) To shut or close in ; to fill up. (3) To overstock, to accumulate.

پاتھ (Páth पाठ)—(1) Reading. (2) Lecture, lesson, task, text of reading.

پاتھ شالہ (Páth shálá पाठ शाला)—School, college, reading-room.

پاتھ کرنا (Páth karná पाठ करना)—To repeat or revise a lesson, to recite daily portions of Vedas.

پاتھک (Páthak पाठक)—Spiritual preceptor ; a pandit who declares what is the law according to sacred writings.

پاتی (Pátí पाठी)—A kind of board which is used for writing.

پاجی پن (Pájí pan)—Meanness ; low or base conduct ; rascality.

پاچھ (Páchh पाछ)—(1) Inoculation (2) Incision made in the poppy head for the opium to ooze out.

پاچھنا (Páchhná पाछना)—To make any incision in.

پاد (Páda पादः) (Hindu Law)—One of the four steps or stages by which a law-suit is directed to proceed, viz :—

پادشاہ (Bháshá páda भाषा पादः)—The declaration, the charge, the plaint.

پادشاہ (Utaropáda उत्तर पादः)—The reply or defence.

پادشاہ (Kriyá páda क्रिया पादः)—The essential matter, the evidence or proof, whether oral or documentary.

پادشاہ (Sádhya siddhi-pada साध्य सिद्धी पादः)—The judgment or decision.

پاداش (Pádásh)—Recompense, reward ; requital, retribution, revenge.

پادری (Padrí)—Clergyman, chaplain, missionary.

پادشاہ (Pádsháh)—King.

پادشاہ زادہ (Pádsháh-zádá)—Prince.

پادشاہت (Pádsháhat)—Sovereignty.

پادھ (Pádhá पाधा) Tutor, teacher.

پار اتارنا (Pár utárná पार उतारना)
—To put or ferry over, to carry through; to cause to reach the end.

پاردارجیہ (Párdárjya पारदारज्य)—
Adultery.

پارسا (Pársá) (1)—Abstemious, chaste, holy. (2) A holy man, a devotee.

پارسی (Pársí)—Parsi, the followers of Zoroaster and worshippers of Fire; inhabitants of Persia.

پارکھی (Párkhí पारखी)—Discriminator, judge, critic.

پارمپاریہ (Párampariyá परमपरिया)
(1)—Hereditary succession; hereditary property. (2) Tradition, traditional knowledge.

پاروانہ (Parvana पारवन)—(1) Any thing related to a certain *Parva* or holiday, as a ceremony then observed. (2) Due description of *Shradh* or obsequial rite. (3) The set of progenitors in honor of whom it is celebrated. (4) Any fee exacted for the performance of such ceremonies. (5) An impost formerly levied on the Ryots by the zamindars to defray the cost of the religious ceremonies and festivities performed by the latter.

پاروانہ شرادہ (Párvana-shrádh पारवन श्राद्ध)—An obsequial ceremony to be observed monthly at the Amavasya; at this rite three cakes are presented to the manes of the father, paternal grandfather and great grandfather, and three to maternal grandfather, his father and grandfather, and the fragments in each set are presented to the remoter ancestors of each line.

پارہ (Párá)—One chapter or part of the Qurán.

پاری (Pári पारी)—Time, turn.

پاروشیہ (Párúshya पारुश्य)—Violence, injury, tort. In law two descriptions are specified :—

1.—دندہ پاروشیہ (Dandā-párushya दंडा पारुश्या)—Personal injury, assault, battery homicide.

2.—واک پاروشیہ (Vák-párushya वाक पारुश्य)—Verbal injury as slander, abuse, libel, defamation.

پارینہ دفتر (Páriná-daftar)—Ancient records.

پارہا (Párahá पाहा)—(1)—Cluster of huts apart from the village to which they belong. (2) Boundary of a field.

پاس رہنا (Pás-rahná पास रहना)
—To be present or at hand; to remain near, to wait or attend on; to live with, to cohabit.

پاسبان (Pasbân)—Watch, sentinel.

پاس خاطر (Pás khâtir)—In consideration, out of regard for one's wishes.

پاسا (Pasá)—Dice.

پاسا پھینکنا (Pásá phenkná)—To throw dice (in gambling).

پاسنگ (Pásang)—Make-weight, some thing placed on one scale to balance the other.

پاسپی } (Pási पसी) } (1) A net
 پاسپی } (Pánsí) } made for the
 purpose of
 keeping *Bhusa* or grain. (2) A
 fowler; one who casts a noose
 or net. (3) A member of a
 caste whose occupation is to
 extract the juice of the palm
 tree.

پاک دامان (Pák dáman)—Chaste, virtuous.

پاک کرنا (Pák karná)—(1) To clean; to wash; to winnow. (2) To make one's self clean of any charge. (The proverb says:—

آن را که حساب پاک است از محاسبه بچا
 پاک (An rà ki hisáb pàkast az
 muhàsiba chi bák—Or one
 whose account is clear has no
 fear of auditors).

پاکھند (Pákhand पाखण्ड)—Heterodox; hypocrisy, deceit in religious matters; dissimulation.

پاکھند پھیلانا (Pákhand phailáná पाखण्ड फैलाना)—To practise dissimulation; to play the hypocrite.

پاکھندی (Pákhandí पाखण्डी)—Religious imposter, sanctimonious.

پاکیزگی (Pákzígí)—Chastity, purity.

پاگل (Págal)—Idiot, lunatic.

پاگل خانہ (Págal kháná)—Lunatic asylum.

پاگلپن (Págal pan)—Lunacy, insanity, madness.

پال (Pál पाल)—(1) Crown lands kept by the ruling family in their own hands. (2) A raised bank (to confine water for irrigation) (3) Small tent. (4) Layers of straw, leaves &c., in which unripe fruits are ripened. (5) Protector, guardian, preserver.

پالا پڑنا (Pálá pārná पाला पड़ना)—(1) To have to do with; to be united (in wedlock &c.); to fall in the clutches of. (2) The falling of snow.

پالک پتر (Pálak putr पालक पुत्र) An adopted son.

پالکی (Pálkí पालकी) Palanquin.

پالکی نشین (Pálkí nashín)—A grandee or noble.

پالان کرنا (Pálan karná पालन करना)—To protect, to nurse, to adhere to.

پالی (Páli पाली)—(Bengal) A measure of grain, equal in some places to five, in others to eight seers.

پالیز (Pálíz)—Field of melons or cucumbers.

پان (Páni पानि) The hand. (2) The consideration for making marriage.

پان گرہن (Panigrahan पाणिग्रहण)
Marriage, the junction of the hands of bride and bridegroom forming part of this ceremony.

پانا (Pána पाना) -- (1) Dues, out-standings.

پانت (Pánt पंत) -- Line, row (as of trees), row of soldiers.

پان مہال (Pán muhál) A tax on betel leaves.

پان سپاری (Pán supári पान सुपारी)
-- A small present or bribe of a few rupees to stir up or refresh the memory.

پانچ چھٹانک (Pāñch-chhatāñk पंच छटानक)
-- Toll of five chittack in a rupee worth of rice or paddy (levied to defray the expenses of inspectors or weigh men stationed in the bazars of large cities to prevent fraud in the measure of commodities sold therein).

پانچ سات کارنا (Pāñh-sát-karná पंच सात करना)
-- To discuss or dispute.

پانچوں کپڑوں (Pāñchon kaprē) پانچوں کپڑوں
-- The five articles of clothing necessary for the dress of the court, viz, (1) *Pagri* or turban (2) *Angarkha* or coat (3) *Pajāmā* or trousers (4) *Duputta* or mantle. (5) The *rumal* or handkerchief.

پانچواں (Pāñchwāñ پانچواں)
-- The fifth.

پانچواں سوار ہونا (Pāñchwāñ sawār honá)
-- To show any small

claim, to claim an equality with any person.

پاندڑی (Pāndrē पान्दरी) -- Whitish or chalky earth or soil.

پانس (Pāñs पंस) -- Dung, manure.

پانو اُکھارنا (Pāñw ukhārná पानु उखारना)
-- To loose one's footing, to run away.

پانو بہاری ہونا (Pāñw bhāri honá پانو भारी होना)
-- To be pregnant.

پانو میں آپ کھاڑی مارنا (Pāñw mēñ āp kulhāri mārñā)
-- To injure or ruin oneself, to cut one's own throat.

پانو پکارنا (Pāñw pakārná पानु पकड़ना)
-- To fall at the feet of; to beseech submissively.

پانو پھونک کر رکھنا (Pāñw phūñk phūñk kar rakhñā or phūñk phūñk kar pāñw rakhñā)
-- To do any thing carefully and cautiously.

پانو پسارنا (Pāñw-pasārná पानु पसारना)
-- (v.t.) To raise one's demands, to be exacting, to be insatiable.

پانو جماںا (Pāñw jamāñā पानु जमाना)
-- To get a footing or foothold.

پانو گالے میں ڈالنا (Pāñw galē mēñ ḍālnā پانو گالے میں ڈالنا)
-- To convict one by his own arguments.

پانی بہرنا (Pāñi bhārnā पानी भरना)
-- (1) To draw or fetch water. (2) To yield.

پانی پانی ہونا (Pání pání honá پانی پانی ہونا)
 पानी हैना)—To be overwhelmed with shame.

پانی پانی کوسنا (Pání pí pí kosná)
) —To heap curses upon.

پانی دیوا (Páni-devá पानी देवा)
 —One whose duty it is to offer a libation of water to a deceased person, a son or other heir.

پانی مرنا (Pání marná पानी मरना)
 (1)—To leak ; to be absorbed.
 (2) To exhibit signs confirming a suspicion ; to look suspicious.

پانی نہ مانگنا (Pání na mángná पानी न मांगना)—To die instantly ; to be slain with a single stroke of sword.

پاڑ (Páo पाओ)—Quarter, quarter of a seer.

پاڑ تکی (Páo takí पाओ टकी)—The fee of a *qanungo* formerly allowed by government at the rate of 4 annas per hundred rupees on the net revenue of each district, to defray the expenses of establishment.

پاڑ تکی (Páotí पाओती)—Gain, profit ; income.

پاڑنا (Páwná पावना)—Due.

پاہل (Páhal)—The ceremony of initiation into the *sikh* religion.

پاہنائی (Páhnái पाहनाई)—Entertainment of guests or visitors.

پاہی (Páhi)—Non-resident cultivator ; tenant-at-will.

پاہی اسامی (Páhi asámi)—Tenant-at-will.

پاہی پرتی (Páhi-partí)—Fallow land.

پاہی کاشت (Páhi-kásht)—Cultivation by non-residents.

پاہیٹہ (Páyaṭha पायठ)—Scaffold.

پاے کار (Paikár पैकार)—A person who purchases goods from the manufacturer to sell to the merchants ; a broker, a retail dealer.

پائی (Pái पाई)—(1) A pie, the eighth or the twelfth part of an anna. (2) A vertical line (in Hindi accounts) denoting the fourth part of an anna.

پاے بند (Páe band)—See پابند

پاے باقی (Páe-báqí)—In Moham-
 medan finance, the designation of such lands as were set apart for *jagir* grants if required ; also the revenue from lands so reserved and not yet alienated.

پاے باقی کھالسا (Páe báqí-khalsá)
 —The revenue of resumed or lapsed but suspended alienations receivable in the public treasury.

پاے مالی (Páe-málí)—(1) Laying waste, especially of crops. (2) Compensation for damage done to standing crops by the passage of troops.

پاے کاشت (Páe-kásht)—See پاہی کاشت

پت (Pat पत)—(1) Good name, honor, credit. (2) Husband.

پت اُتارنا (Pat utárná पत उतारना)
—To disgrace.

پت رکھنا (Pat rakhná पत रखना)
—To preserve one's honor.

پت (Put पुत)—Hell.

پتا (Patá पता)—Clue; address of a person, address, (place to which one is directed).

پتا دینا (Patá-dená पता देना)—To give the clue, to show the direction of.

پتا لگانا (Patá lagáná पता लगाना)
—To trace out, to find out or discover (the personality, abode, or business of a person); to follow up a clue; to search.

پتا (Pitá पिता)—Father.

پتا کا (Patáká पताका)—Flag, banner; flag-staff.

پتبریت دھرم (Patibrit dharm पतीव्रत धर्म)—Loyalty or fidelity to husband, conjugal duties.

پتیت (Patit पतित)—(1) Fallen; outcast; guilty. (2) Fallow-land.

پتر (Patr पत्र)—(1) Paper; letter, epistle; document; deed. (2) A grant or conveyance of land engraven on a plate of metal.

پتر (Pitr पित्र)—(1) Father. (2) Paternal ancestors. (3) The manes either of the ancestors of an individual or mankind generally, to both classes of whom obsequial worship is paid; the *Feralia* of the Romans.

پتر بندھو (Pitr-bandhū पित्र बन्धु)
—A cognate relation in the paternal line; see بندھو

پتر بھوجن (Pitr-bhojan पित्र भोजन)
—Food offered to the manes of deceased ancestors.

پتر پراپت (Pitr-prápta पित्र पराप्त)
—Inherited patrimonially.

پتر پاکش (Pitr-paksh पित्र पक्ष)
—The first or dark fortnight in the month of *kuar* so termed as peculiarly appointed for the celebration of obsequies of the *Pitras* or manes.

پتر تہی (Pitr tithí पित्र तिथी)—The day appointed for offering any one of the deceased ancestors, generally, the anniversary.

پتر ارچت (Pitrarjitá पित्रर्जित)
—Derived from a father, property originally acquired by him and therefore disposable by him at pleasure.

پتر گھات (Pitr ghát पित्र घात)—A parricide.

پتر دت (Pitra datta पित्र दत्त)
—Given by father; one kind of woman's property.

پتریجان (Pitriyaján पित्र यजन)—Obsequial offerings, worship of the manes.

پترییا (Pitriyá पित्रिया)—Paternal, ancestral; anything relating to forefathers.

پترونگو پانی دینا (Pitron ko pání dená पित्रों को पानी देना)—To offer libations of water, as an offering to the manes.

پتر (Putr पुत्र)—Son, child (According to Hindu religion a son is called putra as he is considered a deliverer from a hell).

In the old Hindu Law the word was applicable to twelve sons, namely.

1. اورس (Aurasa औरस)—The son born of a wife of the same class.

2. کشتراج (Kshetraja क्षेत्रजा)—The son born of a wife duly appointed to raise up issue to a husband who is incompetent or who died childless.

3. داتا یا داتکا (Dattá yá Dattak दत्तया या दत्तक)—A son given by his parents in adoption according to prescribed rules: a son lawfully adopted.

4. کرتاما (Kritama कौरतमा)—A son made, *i. e.*, a boy of the same class as the person adopting him, who is either an orphan or has been deserted by his parents.

5. گودھج (Goudhuj गौधुज)—Son of concealed birth; one born of the wife during the absence of a husband, or under circumstances which leave the father doubtful.

6. اپاویدا (Apávidha अपाविध्या)—A foundling, one deserted by his natural parents and adopted by a stranger.

7. کانینا (Kaníná कनौना)—The son of a girl yet unmarried or before consummation.

8. سہودا (Sahodá सहोदा)—The son of a pregnant bride, who being accepted with the woman, becomes the son of the husband.

9. کریتک (Kritak क्रीतक)—The son bought, one purchased of his parents.

10. پونر بھاوا (Punar bhava पुनरभव)—Son of a twice married woman.

11. سویام داتا (Swayamdatta स्वाम दत्ता)—A son self-given, one who being without natural parents, or being deserted by them, offers himself for adoption.

12. پاراشوا (Párásava पाराशवा)—The son of a sudra mother by a man of the three first castes. (He is also called *nishada*).

13. Another description of son sometimes enumerated as an addition to the twelve is the پتری پتر (Putrí ká putra पुत्री का पुत्र)—Or son of a daughter who, by appointment, becomes the son of her father.

Of these in the present age, only the son lawfully begotten in wedlock and the son given or adopted are universally recognised as sons; the son made or *kirtama* is acknowledged in some places, as in *mithla*, the rest are universally rejected.

پتر بھاگ (Putra bhága पुत्र भाग)—Division of inheritance amongst sons.

پتر پوت ندھی (*Putrá pratinidhí* पुत्रा प्रत निधी)—Any affiliated son other than the son begotten, an illegitimate son, or one who, without being legally adopted is treated as a child.

پتریشتی (*Putreshtí* पुत्रेश्टी)—A sacrifice performed in order to obtain male children; one performed at the time of adoption.

پتريکا (*Putriká* पुत्रीका)—Daughter, girl (especially one who is appointed to marry in order that her son may perform the solemn obsequies to her own father and not to her husband).

پتري کا پتر (*Putrí ká putrá* पुत्री का पुत्र)—The son of a daughter see پتر No. 13.

پتري (*Putrí* पुत्री)—Letter, note.

پتري (*Putrí* पुत्री)—Daughter.

پتلا حال (*Patlá-hál* पतला हाल)—Straitened circumstances; bad condition.

پتلمبرا (*Patimbrá* पतिम्बरा)—A woman who chooses her husband for herself.

پتتن (*Pattan* पत्तन)—The act of ordering goods, from a manufacturer.

پتنی (*Patní* पतनी)—A wife; the principal wife.

پتنی بھاگ (*Patní bhág* पतनी भाग)—Division of property among a man's widows.

پتوھو (*Patohú* पतोहू)—Son's wife, daughter-in-law.

پتھک (*Patha rodhak* पथ रोधक)—One who guards a way.

پتھر پڑنا (*Patthar paṛná* पथर पड़ना)—(1) To hail. (2) To be overwhelmed with trouble. (3) To be injured, ruined or destroyed.

پتھر کا چھاپہ (*Patthar ká chhápá* पथर का छाप)—(1) Lithograph; (2) Lithography.

پتھر کالا (*Pathar kalá* पथर कला)—A firelock.

پتیا (*Patiá* पत्या)—The written opinion of a pandit on a question of Hindu Law.

پتیارا (*Patyára* पत्यारा)—Confidence, trust, reliance.

پت پڑ (*Paṭ paṛ* पट पड़)—(1) A desert, waste, moist land caked by sunshine after rain or flood. (2) Ruined.

پت پر کارنا (*Paṭ par karná* पट पर करना)—To lay waste, to ruin.

پت رانی (*Paṭ-rání* पट रानी)—The principal wife of a *raja* or king; queen, consort.

پت کھولنا (*Paṭ kholná* पट खोलना)—(1) To open a door. (2) To open or to remove a screen. (3) To lift or remove a veil.

پتھا (*Paṭṭá* पट्टा)—(1) A band or fillet of silk, especially an old mark of royalty. (2) Shoulder strap and badge (of a peon); see پتھ

پتھا اوتارنا (*Paṭṭá utárná* पट्टा उतारना)—To take off the strap and badge; to dismiss from service.

پٽانا (Paṭānā पटाना)—(1) To realize the amount of a bill; to pay money, to settle an account, to conclude a bargain. (2) To place the beam on the roof of a house. (3) To water or irrigate a field.

پٽ بندھڪ (Paṭ-bandhak पट बंधक)—Mortgage; pledge; a pledge of which the usufruct pays both the principal and interest within a definite period (and thus ensures its own redemption).

پٽرا پھرنآ (Paṭrā phernā पटरा फेरना)—To harrow.

پٽرا کاردینآ (Paṭrā kardenā पटरा करदेना)—To level, to raise, to demolish, to destroy.

پٽڪا باندھنا (Paṭkā-bāndhnā पटका बांधना)—To gird up the loins (for), to prepare for a task or expedition.

پٽنا (Paṭnā पटना)—(1) To be paid or discharged, to be repaid or remitted. (2) To be accepted or honored (a bill). (3) To be carried on satisfactorily, to be executed creditably or satisfactorily (a business). (4) To agree, to close or strike (a bargain).

پٽوا (Paṭwā पटवा)—Irrigation.

پٽوا زمين (Paṭwā zamīn)—Land artificially irrigated.

پٽوار (Paṭwār पटवार) } Patwari.
 پٽواري (Paṭwārī पटवारी) } One who
 the accounts connected with

the lands of one or more villages; land steward.

پٽواري گري (Paṭwārī garī)—The office or business of a *Patwari* or accountant.

پٽوانا (Paṭwānā पटवाना)—(1) To cause to be roofed. (2) To have a field irrigated. (3) To provide money, to cause to be paid or accepted.

پٽني (Paṭnī पटनी)—A tenure by which the occupant holds of a *zemindar* a portion of the *zemindari* in perpetuity, with the right of hereditary succession, and of letting or selling the whole or part as long as a stipulated rent is paid to the *zemindar*, who retains the power of sale for arrears and is entitled to a regulated fine or fine upon any transfer. The tenure created by letting in the second degree is termed *درپٽني* (*darpaṭnī*) or lease with-in lease; and a third under-letting is *سہ پٽني* *seh paṭni*.

پٽني اجاره (Paṭnī ijārā)—A farm held as an under-tenures of the landholder or proprietor.

پٽني دار (Paṭnī-dār)—The holder of an under tenure.

پٽني تعلقہ (Paṭnī tāluqa)—An estate or portion of it, underlet in perpetuity by a *zemindar* at an advance on the revenue he pays to government, (as long as the stipulated amount

- is paid, the estate is heritable, in the latter case with the concurrence of the *zemindar*, on payment of a regulated fine).
- پٽن جمع خورد (Paṭṭan-jamā-i-kḥurd)—A monthly treasury account under the Moghal Government, specifying the receipts and disbursements in each month.
- پٽه (Paṭṭā पट्टा)—Lease; a document given by the collector to the *zemindar* or by some other receiver of revenue, to the cultivator or sub-tenant, specifying the condition on which the lands are held and the value or proportion of the produce to be paid to the authority or person from whom the lands are held.
- پٽه استمراری (Paṭṭā-i-istamrārī) —Perpetual lease.
- پٽه تهیکه داری (Paṭṭā thekādārī) —A farming lease.
- پٽه خانگی (Paṭṭā-khāngī)—A private lease.
- پٽه سال سال (Paṭṭā-i-sāl ba sāl) —A lease from year to year.
- پٽه درامی (Paṭṭā i-dawāmī)—A perpetual lease.
- پٽه رهن (Paṭṭā-i-rahn)—A mortgage lease.
- پٽه زر پیشگی (Paṭṭā-i-zar-i-peshgī) A *zar-i-pēshgi* lease; a lease granted on advance of a sum of money.

پٽه شیکمی (Paṭṭā-i-shikmī)—A sub-lease.

پٽه فریبی (Paṭṭā-i-farebī)—A fraudulent lease.

پٽه میعادی (Paṭṭā-i-miyādī)—A lease granted for a term of years; a terminable lease.

پٽه دار (Paṭṭā-dār)—A leaseholder, a lessee.

پٽه دار شیکمی (Paṭṭā-dār-shikmī) —A sub-lessee.

پٽه دهنده (Paṭṭā-dihandā)—Lessor.

پٽه کی تسیخ } Paṭṭā kī tansīkh
or.
تسیخ پٽه } Tansīkh-i-paṭṭā.

Annulment of lease, avoidance or determination of a lease.

پٽه کی ضبطی (Paṭṭā kī-zabṭī) —Forfeiture of a lease.

پٽه کی میعاد (Paṭṭā kī miyād) The term of a lease.

پٽوتی (Paṭautī पटौती)—(In Agra) An engagement entered into between the *zemindar* and the tenants, by the concurrence of both parties, on the general principle of allowing the *zemindar* to collect, from old and resident-tenants a *jama*, averaging about one half more than the Govt. revenue. (Under this engagement, the power of ejection, even by a civil action is precluded so long as the tenant pays his proper rent and claims to keep his holding).

پتوونوہ (Paṭaunawwa)—A sort of mortgage, in which the mortgagee's right to hold the mortgaged property ceases at the expiration of the term of the mortgage, the satisfaction of mortgage-debt being had from the profits accruing to the mortgagee during the period of his possession.

پت (Paṭṭī पट्टी)—(1) A part or portion, a division of a village, a division of land into separate portions or strips. (2) (United Provinces) An original share in a joint or coparcenary village or estate comprising many villages; the smaller sub-division of a muhal or estate. (3) (In Bengal) The part of a market appropriated to one description of dealers. (4) (In Kumaon) The nominal division of a pargana (5) (Maharatta) An extra impost or cess.

پت پور قابض رھنا (Paṭṭī pur qābiz rahnā)—To retain a severalty.

پت دار (Paṭṭī-dār)—The holder of a share in a coparcenary village or estate, the holder of a paṭṭī.

پت داری (Paṭṭī-dārī)—A tenure of a coparcenary nature, but in which the lands are divided and held in severalty by the different proprietors each person managing his own lands and paying his fixed share of

government revenue, through an accredited representative of the whole, being jointly responsible in the event of any one sharer being unable to fulfil his engagements. This is also called paṭṭīdārī mukammil.

پت داری خالص } Paṭṭī dārī-i-khā-
لیس. }
پت داری مکمل } Paṭṭī-dārī-i-mu-
kammal; see پت داری

پت داری نامکمل (Paṭṭī darī-namukammil) An imperfect *Paṭṭīdārī*. A sort of coparcenary tenure in which part of the land is held in common and part in severalty; the profits from the land in common being first appropriated to the payment of the government revenue and the village expenses; and the surplus being distributed or the deficit made up by a rate (*bach*) on the several holdings.

پت وار (Paṭṭīwār)—According to shares of assessment.

پت باندھنا (Paṭṭī bāndhnā)—To apply a bandage (to a sore or wound); to blindfold.

پتیل (Paṭīl पटेल)—The headman of a village who has the general control and management of the village.

پتیلنا Paṭīlnā पटौलना)—To wring from; to extort; to cheat, to cozen.

- पुजाप (Pujápá पुजापार) — Offerings ; libations.
- पुजारी (Pujári पुजारी) — Priest.
- पुजाना (Pujána पुजाना) — (1) To cause to worship. (2) To make up the deficiency ; to complete.
- पुच्छ (Pachh पच्छ) — (1) Countenance, support, defence (2) Partiality.
- पुच्छाङ्गना (Pachhāṅgná पुच्छाङ्गना) — To throw down on the back ; to overpower, to subdue.
- पिच्छ (Pichhlá पिच्छला) — (1) Latter ; last, by gone, past. (2) Modern.
- पिच्छा पहर (Pichhlá pahr पिच्छला पहर) — The last watch of the night.
- पिच्छले पाँउ फिरना (Pichhle páou phirná पिच्छले पाँउ फिरना) — To retrace one's steps.
- पिच्छली मत (Pichhlí-mat पिच्छली मत) — After thought.
- पिच्छनी (Pachhní पच्छनी) — To make incisions in the poppy-head to procure opium.
- पिच्छवाड़े (Pichhwáre पिच्छवाड़े) — At the back, in the rear.
- पुख्तगी (Pukhtgí) — (1) Ripeness. (2) Maturity. (3) Soundness, solidity. (4) Experiences.
- पुख्त कर्ना (Pukhtá karná) — To complete a bargain, to make mature.
- पुख्त मामला (Pukhtá muámlá) — Completed agreement.
- पद (Pad पद) — (1) Foot.
- (2) A head, title or topic of legal or judicial proceedings, of which 18 are enumerated by Hindu law givers. (Wilson).
1. रनादन (Rinádáná रिनादन) Debt.
2. निक्षेप (Nikshep निक्षेप) — Deposits.
3. अस्वामी विक्रय (Aswámi-vikr-ya अस्वामी विक्रय) — Sale without ownership.
4. सम्भुवा समुत्थान (Sambhua samuthána सम्भुवा समुत्थान) — Relating to partnership.
5. दत्तपकर्म (Dattapakarmá दत्तपकर्म) — Resumption of gifts.
6. वेतनादानम (Vetanádanám वेतनादानम) — Nonpayment of wages or hire.
7. समविद्य वियान कर्म (Samvid-vyat ik-arma समविद्य वियान कर्म) — Breach of eugagement.
8. करया विक्रय अनुषय (Kraya-vik-ray ánusaya करया विक्रय अनुषय) — Rescission of purchase and sale.
9. स्वामीपाल विवाद (Swamipala-viváda स्वामीपाल विवाद) — Disputes between master and servant.
10. सीमा विवाद (Simá-viváda सीमा विवाद) — Boundary disputes.
11. दंडपारुष्य (Dandaparushyá दंडपारुष्य) — Assault and battery.

12. वाक प्रुशु (Vákprushyá वाक प्रुशु)—Defamation and abuse.
13. स्तेय (Steya स्तेय)—Theft.
14. साहस (Sáhasá साहस)—Violence.
15. स्त्रियु सङ्ग्राहण (Strisangrahan स्त्री सङ्ग्राहण)—Illicit intercourse with a woman.
16. स्त्रियु धर्म (Stripundharm स्त्री पुन धर्म)—Obligations of husband and wife.
17. दायव विभाग (Dáyāvibhāga दायव विभाग)—Partition of inheritance.
18. द्युतमा विसृष्टा (Dyútamáhveschá)—Gaming and animal fighting.
- पद अभिलाखी (Padabhilákhī पद अभिलाखी)—Applicant for office, candidate.
- पद अर्पण (Padarpan पद अर्पण)—Appointment to office.
- पद अर्घ्या (Padárghya पद अर्घ्या)—(1) A respectful offering to a guest or *Brahman*. (2) An assignment of rent-free land to a Brahman, or a religious establishment; in the North West Provinces (U. P.) It is said to be a grant of rent free-land to similar objects made by a zamindar, for the revenue of which he continues responsible.
- पद वन्दनिका (Padavandanika पद वन्दनिका)—Property given by a husband to a wife at the time of marriage in return for her humble salutation.

- पदर (Pidar)—Father.
- पदरी (Pidri)—Paternal.
- पदस्थ (Padastha पदस्थ)—A person of rank or authority.
- पदवी (Padwi पदवी)—A title, rank, dignity.
- पदवी देना (Padwi dená पदवी देना)
To confer dignity or honor-
- पडिराई (Pizirái)—Acceptance ; admission.
- पडिराई (Qábil pizírái)—Admissible, maintainable.
- परवर्त वयोहार (Parávirt vyohár परवर्त वयोहार)—Appeal.
- परवर्त (Parávirt परवर्त)—Reversed (as a decision).
- परभाग (Par-bhág पर भाग)—Residue, remainder.
- परभूमि (Par-bhúmí पर भूमि)
—Foreign-land.
- परपूर्व (Parpurva पर पूर्व)—A woman remarried, one who was formerly the wife of another (Six cases of second marriage or rather co-habitation are said to be allowed among the the *Sudra* castes. (1) When the first marriage has not been consummated. (2) When a girl has been unchaste and is married to another than the 'gal lant. (3) When a widow is married to a kinsman to raise issue for her deceased husband. In each of these cases the woman is termed *Punarbhū*. In the other four cases she is termed

Swairni, as (4) When she has deserted her husband for another man, but has been taken back by the former. (5) When she cohabits with a stranger after her husband's death for her own pleasure. (6) When she does so under the pressure of some urgent motive as poverty. (The second marriage is called *Pat* by Mahrattas and *Natra* in Gujrat.

पुत्रपोत (Parpotá पर पोता)—Great grandson.

पुत्रपोती (Parpoti परपोती)—Great-grand daughter.

परपत्र (Parpaith पर पत्र)—A second or third *hundi* given to supply the loss of the first, a duplicate bill of exchange.

परजा (Parjá प्रजा)—The son of a wife appointed to raise issue to a deceased or impotent husband.

परदरगमन (Pardargaman परदरगमन)—Adultery.

परधर्म सहन (Pardharam sahesnátá पर धर्म सहन)—Religious toleration.

परधर्म ग्रहण (Par dharm grahan पर धर्म ग्रहण)—Changing one's religion.

परदेशी (Pardesi परदेशी)—Foreigner, stranger.

प्राजापति (Prajá pati प्रजा पति)—(1) A form of marriage in which the bride is presented respectfully to the bridegroom by her

father. (2) A particular sacrifice performed before appointing a daughter to raise issue in default of male heirs.

प्राजित (Parájit प्राजित)—(1) Defeated, overcome, conquered.

प्राप्त (Prapt प्राप्त)—Gain, profit; improvement.

प्राजया (Parájaya प्राजया)—(1) Defeated, discomfiture. (2) Being cast in a law suit.

प्राचार (Paráchár प्राचार)—Contrary to ordinary observances and constitutions.

प्राचीन (Paráchin प्राचीन)—Ancient, old.

प्राचीन अधिकार (Paráchin adhikár प्राचीन अधिकार)—Prescriptive right.

प्राचीन रीति (Paráchin-rít प्राचीन रीति)—Old or immemorial custom.

प्रार्थक (Prárthak प्रार्थक)—Petitioner, suitor.

प्रार्थना (Prárathná प्रार्थना)—Request, petition, application.

प्रार्थना पत्र (Prárathná-patr प्रार्थना पत्र)—Written application.

प्रासंगिक (Prasangik प्रासंगिक)—(1) Inherent, innate (2) Relevant.

प्राश्चित (Práshchit प्राश्चित)—A fine or penance imposed as the price of absolution or atonement.

प्राक (Prák प्राक)—(In law) The non-possession of property that may be possessed.

प्राकृत (Prákirt प्राकृत)—Any provincial or vernacular dialect (akin to Sanskrit).

प्रमाणिक (Pramànik प्रमाणिक)—(1) Authoritative, authentic. (2) One who rests his arguments on authority ; a learned man.

प्रमाण (Pramán प्रमाण)—(1) Proof, evidence, authority. (2) Credibility, genuineness.

प्रान दंड (Prán-dand प्राण दंड)—Capital punishment.

प्रान लेना (Prán lená प्राण लेना)—To take the life of ; to tease, to harass.

प्राया } (Paráyá प्राया) } Cf or be-
प्राया } (Parái) } longing
to another, another's.

पर्व (Parb पर्व)—(1) Festival, holiday, anniversary, festival. (2) Opportunity, occasion.

प्रभव (Parbhav प्रभव)—(1) Origin, source. (2) Birth-place. (3) Family, lineage.

पर पितामह (Par-pitámah पर पितामह)—A paternal great-grandfather.

परपंच (Parpanch परपंच)—(1) Prolixity. (1) Opposition, reversion, inversion. (3) Deceit, trick, fraud.

पत्र (Part पत्र)—One sheet, one side, a copy.

परताल (Partál परताल)—Remeasurement of a field, to test the accuracy of the previous mea-

surement, revision of previous survey.

परताल जरीब (Partál-jarīb)—Re-measurement of land.

परताल करना (Partál karná परताल करना)—To *partal*, to test the accuracy of previous measurement by remeasuring.

प्रतबन्ध (Prat bandh प्रतबन्ध)—Obstacle, obstructed inheritance.

प्रतबन्धिक (Pratbandhik प्रतबन्धिक)—Opposer, obstructor, obstacle, impediment.

पुत्र (Pritibhú प्रतिभू)—A surety. Three kinds of sureties are most usually specified, but a fourth is sometimes added (Wilson).

1. पुत्रिया (Pratyá-pritibhú प्रत्य प्रतिभू)—A surety for appearance.

2. दर्शन पुत्र (Darshan-pritibhú दरशन प्रतिभू)—A surety for appearance.

3. दान पुत्र (Dán-pritibhú दान प्रतिभू)—A surety for the repayment of a loan or fulfilment of an engagement.

द्रव्य अर्पण पुत्र (Dravyárpana-pritibhú द्रव्य अर्पण प्रतिभू)—One who engages to give up property belonging to the debtor if he fails to pay the debt.

(The responsibility of the last two sureties, or the engagement to pay or to deliver up property extends to their sons also).

پرت بہار (Prit bháva प्रत भाव्य)
(1)—Surety, security. (2) The act of becoming security.

پرت بہار گرنہم (Pritibhúgrahnam प्रतिभू ग्रहणं)—Acceptance of security by the court.

پرتدان (Pritidán प्रतिदान)—Giving back either as an equivalent or recompense.

پرتپکش (Pratipaksh प्रतिपक्ष)—An adversary, an opponent, a defendant.

پرتپتی (Prat patti प्रत पत्ति)—Admission of a claim.

پرتسار (Pratisar प्रतिसार)—A wreath, dyed threads tied round the wrists of the contracting parties at the time of marriage or round the wrist of the boys on other ceremonious occasions.

پرتشٹا (Pratashṭa प्रतश्टा)—(1) Consecration or setting up of an image in a temple. (2) A ceremony performed on the completion of a house before it is inhabited. (3) Purification or reconsecration of an idol, temple or house that has been polluted.

پرتیکار (Pratikár प्रतीकार)—Requit-tal, reward, revenge, retaliation.

پرتگرہ (Pratigrah प्रतिग्रह)—(1) Acceptance of gifts; the privilege of receiving gifts (one of the peculiar rights of Brahmans).

(2) A ceremonial acceptance of son for adoption who is resigned by his parents.

پرتگیہا (Pratigyá प्रतिज्ञा)—A plaint more especially after it has been recorded in writing by the officers of the Court.

پرتگیہا پتر (Pratigyá-patra प्रतीज्ञा पत्र)—A promissory note, a bond.

پرتکرم (Pratilom प्रतिलौम)—Contrary to the regular course or order; reverse (as of kshatriya father and brahman mother).

پرتما (Pratimá)—Idol, image.

پرتندھیہ (Pratinidhi प्रतिनिधि)—A deputy, a representative, a viceregent.

پرتواد (Prativáda प्रतिवाद)—Reply, rejoinder, defence.

پرتوادن (Prativádín प्रति वादिन)
A defendant, a respondent.

پرتویہ (Prithvi पृथिवी)—Earth, soil, land, ground.

پرتہ (Partá)—Rate.

پرتہ مالگزارہ (Partá-i-málguzárf)
—Rateable amount of revenue, incidence of revenue.

پرتہ متوسطا (Partá-i-mutwassit)
An average rate.

پرتیہ (Parti: परती)—Waste or un-cultivated land, fallow land.

پرتیہ قدیم (Parti-qadím)—Land which has long been lying un-cultivated.

پرتی جدید (Parti-i-jadid)—Land recently left waste or thrown out of cultivation.

پرتیت (Pratit प्रतीत)—Trust, confidence.

پرتیاس (Pratinyāsa प्रति-यासा)—Reciprocal deposit.

پرتیواسی (Prativāsi प्रतिवासी)—A neighbour.

پرتیویشکاترم (Prativesikatwam प्रतिवेशकत्वम्)—Pre-emption from vicinage, or the right of neighbour or co-parcener to purchase any property in his vicinage which is for sale, in preference to a stranger, on agreeing to give the same price (Wilson).

پرتیابھوگ (Pratiyābhog प्रत्याभोग)—A counterclaim or plea; a cross-suit or appeal.

پرتیاکلیت (Pratyākalit प्रत्याकलित)—The deliberation of the court upon the pleading and the determination to put the parties to proof.

پرتیاکش (Pratyaksh प्रत्यक्ष)—(1) Perceptible. (2) Perception, the first proof of things.

پرتیاکش داری (Pratyaksh-darsī प्रत्यक्ष दरसी)—An eye-witness.

پرتیاریثی (Pratiyārthī प्रत्यार्थी)—A defendant, an opponent.

پرتیاریثی اوردن (Pratiyārthī-avedan' प्रत्यार्थी अवेदन)—The verbal information of the defendant

in a suit which is written down by the officers of the court.

پرت وادن (Pratvādan प्रतवादन)—A defendant, a respondent.

پرتیواسکندا (Pratiyavaskanda प्रत्यव-रक्तम्)—Special plea at law; admission of a fact, but qualifying or explaining it so as to make it no ground of accusation.

پرتی (Prajā)—(1) Posterity. (2) A subject, a dependant. (3) Subjects, people.

پرتی پاتی (Prajā-patī प्रजा पति)—Sovereign, prince.

پرتی (Parj t)—(1) Ground rent levied on houses. (2) Quit-rent.

پرتی (Prachār प्रचार)—(1) Promulgation; publication. (2) Prevalence, custom usage. (3) Pasturage.

پرتی (Prachak lenā परचक लेना)—To back; to take the side of.

پرتی (Prachalit प्रचलित)—Prevailing, recognised, received as authority.

پرتی (Parchūnia प्रचूना)—A grocer.

پرتی (Parchā)—(1) A slip of paper. (2) A newspaper.

پرتی (Parchhatī प्रच्छती)—A small thatch thrown over mud walls and the roofs of houses, so that rain may pass over it.

پرتی (Parchhnā परहना)—To perform the ceremony of *artā*, i. e.,

moving a light over the head of bride and bridegroom (in order to drive away evil spirits).

پردادا (Pardádá परदादा)—Great-grandfather, a fore-father.

پردادی (Pardádi परदादी)—Great-grand-mother (by the father's side).

پردکشنا (Pra-dakshiná प्रदक्षणा) Reverential salutation by circumambulation from left to right.

پردگی (Pardagi) —The state or condition of being veiled or being behind a *pardah*.

پرده دري (Pardá-dari)—Exposure, betraying.

پرده فاش کارنا (Pardá fâsh karná) —To divulge or betray the secrets of; to expose the misdeeds of; to injure one's credit.

پرده ناشین (Pardá nashīn)—A woman who does not appear in open (Those women who by custom cannot appear in open courts are given some privileges. They cannot be arrested in execution of a money-decree, they must be examined either by a commission or if need be in a palanquin &c.

پردهان (Paruhán)—Chief, principal.

پرزه (Purzâ)—(1) A scrap (commonly of paper). (2) Component part.

پرسا (Pursá)—Four cubits; the extent of a man's reach with his arms and fingers extended.

پرسان حال (Pursán hál)—Enquirer, one interested in any person.

پرسپر (Pâraspar प्रसपर)—Mutual, reciprocal.

پرستش (Paristish)—Worship.

پرستش خانه } (Paristish- } Place
پرستش گاه } (Paristish } of wor-
gâh). } ship.

پرستهان کارنا (Parasthân-karnâ प्रसथान करना)—(1) To set out, to change one's residence. (2) To send baggage &c., (now a kerchief with some rice and *haldi* is sent on to the first stage of a journey on some propitious day or moment.

پرشش (Pursish)—Enquiry, questioning.

پرسنگ (Prasang प्रसङ्ग)—(1) Association. (2) Coition (3) Illicit intercourse.

پرسوتکا (Parsútakâ प्रसुतका)—A woman who has had a child; a woman recently delivered.

پرسون (Parson परसों)—The day before yesterday; the day after tomorrow.

پرش دهن (Purush-dhan पुरुष धन) —Property belonging to the husband (as opposed to استری دهن

پرش گامی (Parush-gâmi पुरुष गामी) —Sodomy.

پرشن (Prishn प्रश्न)—Inquiry, question, demand.

پرشن لپی (Prishn-lipí प्रश्न लिपि)
—(In law) Interrogatories.

پرکرم (Prakarmá कर्म)—To walk round an idol or a holy place by way of adoration.

پرکریا (Parkrayá प्रक्रीय)—Redemption; purchasing back, buying off.

پرکھ (Parakh परख)—(1) Test, examination, trial, proof. (2) Discrimination, judgment.

پرکھا (Purkhá पुरखा)—(1) An old man. (2) Ancestor, forefather.

پرکھانا (Parkháná परखाना)—(1) To cause to be inspected, to get or have a thing tested. (2) To examine, to test, to try, to prove.

پرکھاई (Parkháí परखाई)—(1) Examining, testing assaying. (2) The price paid for assaying.

پرکھیا (Parakhyá परखिया)—(1) Money-tester, assayer, banker. (2) Tester, examiner.

پرگناٹ (Parganát प्रगणाट)—Pl. of *pargana* (q. v).

پرگناٹی جمع (Parganáti-jamá)—Amount of revenue received at the head office of a *tahsil* of the *pargana* from the several sub-divisions thereof, after deducting the charges of collecting.

پرگناہ (Pargana)—Sub-division of a district.

پرگناہ اکم (Hakim-i-pargana)
—Sub divisional officer .

پرگناہ وار (Pargana-wár)—According to *parganas* (settlement &c.).

پرگرہ (Parigrah प्रग्रह)—Adoption; the taking of a wife; receiving a gift.

پرلے پار (Parle pár परले पार)—On the other side, far away.

پرماٹا (Parmátámah परमाता मह)
Maternal great-grand father.

پرمان (Pramán प्रमाण) (1)—Measure; quantity, amount, dose, degree. (2) Size, magnitude; weight, value (3) Authority, proof. (4) Proof in law by ordeal or oath, by evidence oral or documentary.

پرمانیک (Pramánik प्रमाणिक)
—(1) Authoritative, established by proof; just, right. (2) A person whose opinion is to be respected, a president, the chief or head of a caste or trade.

پرمانپر (Prampar परमपर)—In continuous succession.

پرمانٹ (Parmat)—A custom-house, customs.

پرمانٹ کا داروغہ (Parmat ka dároghâ)—A *darogha* of the customs or salt-department.

پرمان کرنا (Paran karná परम करना)
—To make a promise.

پرنا (Parnálá परनाला)—Drain, gutter, watercourse.

परनाडा (Parnáná परनाना)—Maternal great-grandfather.

परनाडी (Par-náni परनानी)—Maternal great-grandmother.

परन्दर (Parandar परन्दर)—A thief, a house-breaker.

परिनी (Pari nay परीण)—(1) Leading the bride round the sacred fire; marriage. (2) Wealth received at the time of marriage; marriage ornaments or the like; woman's own property.

परुवा (Purwá पुरवा)—(1) Easterly wind. (2) A village, town.

परुवापी Pravápi प्रवापी)—One who sows seed.

परुवादी Parvádi परवादी)—A prosecutor, a plaintiff.

परुवार (Parwár परवार)—Family, dependants and subjects.

परुवानजत (Parwanjât)—Orders, royal grants, licenses.

परुवाना (Parwáná)—Warrant, an order of appointment, a written precept or command; a vernacular letter addressed to a subordinate officer; Letters Patent, a custom-house permit or pass; a paper of permission from a zamindar to take up lands, leaving the rent to be subsequently settled.

परुवाना इस्तालाल (Parwaná i-istaqlál)—An order declaratory of the right of permanent possession.

परुवाना तलाशी (Parwáná-i-taláshí)—Search-warrant.

परुवाना इराहदारी (Parwáná-i-ráhdári)—Passport, safe conduct.

परुवाना इगिरितारी (Parawná-i-giriftári)—Warrant of arrest.

परुवाना नविस (Parwáná-navis)—A writer of vernacular orders.

परुवाना इवागुजाशत (Parwáná i-waguzáshí)—An order of the Mohammedan government to relinquish to a person, to whom the revenues of specified lands have been assigned, the right of collection and all authority therewith connected.

परुधान (Pardhán परधान)—(Also called *padhan*) In Gakhwál, a village ministerial officer entrusted with the collection of the government demand, and the supervision of the police of his village. (He is commonly one of the village officers appointed with the approbation of the other joint sharers. He collects the Government-revenue agreeably to their several quotas and also pays the rent of his own immediate share of the estate. He is remunerated by fees on marriages, and also by a small portion of land set apart for the purpose. There is no hereditary right to this situation.)

परुधानचारी (Pardhánchári परधानचारी)—The office and emoluments of a padhan.

परुता (Parotá)—Great-grandson.

प्रोत्साहक (Protsáhak प्रत्साहक)
—Instigator of any crime.

परवार (Parwar)—Protector, غريب پرور (garíb-parwar) Protector of the poor ; your honour, sir.

परवर्दा (Parwardá)—(1) Supported, patronised. (2) A slave ; *pro-lege*.

परवारिश (Parwarish)—Maintenance, support.

परवारिश (Hukm parwarish)
Order of maintenance.

परसा (Parosá परिसा)—A dish of food sent to a neighbour or friend or laid before a guest ; a distribution of food.

परसना (Parosná परिसना)—To serve up dinner, to distribute food to guests.

परहा (Parohá परोहा)—A leathern bucket for drawing water.

परुबित (Purobit प्रोहित)—A family priest ; a priest who conducts all the ceremonials and sacrifices of a family.

परुहताई (Purohtái प्रोहताई)—The office or functions of a family priest.

परवेश (Parwesh प्रवेश)—(1) Penetration. (2) Admission ; a religious ceremony (called also गुरु परवेश) performed previous to entering a new house.

परिक्षा (Paríkshá परीक्षा)—(1) Examination, experiment. (2) Trial by ordeal of various kinds.

परिवृत्ति (Parivitti परीवृत्ती)—A man whose younger brother is married before him.

परिवृत्ता (Parivetta)—A younger brother married before his elder.

परिवेदान (Parivedan)—The marriage of a younger brother before that of the elder.

परिपोजन (Paryojan प्रयोजन)—Use of, need, necessity, exigence, cause, occasion, demand.

परिहा (Parehá परेहा)—Land watered before ploughing.

पराओ (Paráo पड़ाओ)—(1) Halting-place, encampment. (2) A camp. (3) Army, crowd.

पराओ दालना (Paráo dálná पड़ाओ डालना)—To halt, to encamp.

परत फैलाना (Parat phailáná परत फैलाना)—To distribute an aggregate charge (among all the individuals liable to it), to calculate.

पर्टा (Partá)—See पर्टा

पर्टाल (Partál)—See पर्टाल

पर्टी (Parti)—See पर्टी

परस (Paṛos पड़ोस)—Vicinity, neighbourhood.

परसि (Paṛosí पड़ोसी)—Neighbour.

परसि का अस का अंश (Paṛosí ká aṅs पड़ोसी का अंश)—Right of vicinage.

परहा लिखा (Paṛhá likhá)—One who can read and write.

परहाना (Paṛháná)—1) To tutor (as witness). (2) To teach, to instruct.

पुत्रा (Pazáwá)—A brick-kiln.

پس (Pas)—Hence, therefore.
 پس انداز (Pas andáz)—Savings ;
 something laid for old age or
 rainy day.
 پس مانده (Pas-mándá)—Survivor
 پس و پیش کرنا (Pas-o-pesh karná)
 —To hesitate, to demur.
 پسائی (Pisái)—The price paid for
 grinding ; the occupation of
 grinding.
 پسپورت کرنا (Paspút karná)—To
 adopt a son
 پسر (Pisar)—Son.
 پسر اخیافی (Pisar i-akhyáfi)—A
 stepson ; a son of a wife by a
 former husband.
 پسر خوانده (Pisar-i khuándá)—An
 adopted son.
 پسر صابی (Pisar-i-salbi)—One's
 own son, a son of the loins.
 پسر متبانی (Pisar-i-mutbanná)
 —An adopted son.
 پیستول (Pistol)—Pistol.
 پسند کرنا (Pasand karná)—(1) To
 approve. (2) To prefer, to
 accede ; to accept.
 پشت (Pusht)—(1) The back.
 (2) Support, prop. (3) Protec-
 tor, patron (4) Generation.
 پشت در پشت (Pusht dar pusht)
 —Generation after generation.
 پشت پر رهنه (Pusht par rahná)—To
 back ; to support steadily.
 پشت پر لکھنا (Pusht par likhná)
 —(1) To endorse. (2) To ad-
 dress (a letter).

پشت پناه (Pusht panáh)—(1) Re-
 fuge, asylum. (2) Supporter,
 ally.
 پشتہ (Pushtá)—Embankment.
 پاک (Pakká)—(1) Complete, perfect
 (as a transaction مال). (2)
 Fearless, daring. (3) Expert,
 cunning, astute (as a thief).
 (4) Sterling, standard, genuine,
 unalloyed (as article مال). (5)
 Precise, exact, (as price مال).
 (6) Reliable, (as fact بات). (7)
 Full weight or measure (as
 پاک بیگہ یا پاک سیر).
 پاک چٹھا (Pakká chitthá)—An
 authenticated, revised or ac-
 credited account ; an annual or
 biennial balance-sheet.
 پاک حساب (Pakká hisáb)—Revised
 accounts ; accounts carefully
 prepared.
 پاک دعوی (Pakká dáwá)—Sound
 title, good claim, strong or
 good case.
 پاک کرنا (Pakká karná)—(1) To
 ratify. (2) To establish a claim
 or agreement. (3) To settle a
 matter. (4) To make sure. (5) To
 take a bond. (6) To authenti-
 cate.
 پاک کاغذ لکھنا (Pakká kágaz likhná)
 —To have a stamped do-
 cument executed.
 پاکار (Pukár)—(1) Call, summons.
 (2) Petition, suit, complaint.
 پاکارنا (Pukárná पुकारना)—To call
 (as a roll-call).

پکڑنا (Pakarná पकड़ना)—(1) To lay hold of. (2) To apprehend. (3) To detect, to find out. (4) To criticise, to find fault with, to pick-holes; to carp at.

پکش بےبید (Paksh-bhed पक्ष भेद) —Distinction between two sides of an argument.

پکش پات (Paksh-pát पक्ष पात) —Taking the side (of); attachment or adherence to a party; partiality.

پکش پاتی (Paksh-pátí पक्ष पाती) —Partisan.

پکش کرنا (Paksh-karná पक्ष करना) —(1) To take the part of, to side with. (2) To be partial or one-sided in argument. (3) To espouse the cause of a party.

پگڑی (Pagrī पगड़ी) —(1) Turban. (2) Poll-tax.

پلٹان (Palṭan) —Battalion, regiment.

پناہ (Panáh) —Protection.

پناہ دینا (Panáh dená) —To harbour; to give shelter.

پناہ دیہی مجرمان (Panáh dihí-mujramán) Harbours of offenders.

پنتھہ (Panth पन्थ) —Religious order; doctrine, religion.

پنچ تن (Panjtan) —The five holy persons among the Shias, viz, Mohammad, Ali, Fatima, Hasan and Husain.

پنچ سالہ (Panj-sálá) —Quinquennial.

پنچ سالہ بندوبست (Panj-sálá-band-o-bast) —Quinquennial settlement.

پنچ (Panch) —(1) Panch, a member of a court of arbitration, arbitrator, umpire. (2) The head man of a village.

پنچ فیصلہ (Faisla-i panch) —Award.

پنچایت (Pancháyet पञ्चायत) —Arbitration, a native court of arbitration, consisting of five or more members chosen by the parties themselves or appointed by the civil or revenue court for the determination of petty disputes among the people, especially in matters affecting caste or occupation.

پنچایت خانگی (Pancháyet-i-khángí) —A private settlement of family disputes; a private arbitration.

پنچایت نامہ (Pancháyet-námá) —An agreement to accept the award, see اقرار نامہ ڈالٹی

پنچایت کرنا (Pancháyet karná पञ्चायत करना) —To assemble the members of a pancháyet; to sit as an umpire.

پنچایتی (Pancháyeti पञ्चायती) —Common, (as a shop etc.)

پنچک (Panchak पञ्चक) —Tax or cess formerly levied by zemindars in addition to the regular imposts.

پنجکھی (Panchakki پنچکھی)—(Bengal) Lands originally rent free, but subjected to a small quit-rent, and thence termed *panchakki-la-khiraj*.

پنجوترا تروہ (Panchotrā यज्ञोत्रा)—(1) A duty of five per cent. on the value of goods in transit, a deduction of five per cent from the estimated gross-revenue of a village. (2) A custom or toll-house for inland traffic.

پنجوترا کفیات (Panchotrā kaifiyat) Increase of revenue from reform of abuses in the inland customs.

پند (Pind पिण्ड)—Funeral cake; a ball of rice, especially that which is offered at obsequial ceremonies to deceased parents, progenitors or to the manes in general.

پند ادھکاری (Pind adhikāri पिण्ड अधिकारी)—The legal presenter of a funeral cake, usually the nearest relation in the male-line. *Note.* A Hindu may present three distinct sorts of offering to his deceased ancestors, either entire funeral cake (پند) which is called an undivided oblation or the fragments of that cake which remain on his hands, and are wiped off it (پپ) which is called a divided oblation, or a mere libation of water (jal-dān). The entire cake is offered

to the three immediate paternal ancestors, *i. e.*, father and great-grand-father, The *lepa* (wipings) are offered to the three paternal ancestors next above those who receive the cake, *i. e.*, the persons who stand to him in the fourth, fifth, and sixth degree of remoteness. The libations of water are offered to paternal ancestors ranging seven degrees beyond those who receive the *lepa* or fourteen degrees in all from the offerer. The generic name of *sapinda* is sometimes applied to the offerer and his six immediate ancestors, as he and all of these are connected by the same cake or *pind*, but it is more usual to limit the term *Sapinda* to the offerer and the three who received the entire cake.

پند دان (Pind dān पिण्ड दान)—The offering of the obsequial cake,

پندا (Pandā पंडा)—A minister or priest who presides at the temple of an idol (the office is hereditary).

پنساہی (Pansāri पनसारी)—A druggist; a grocer.

پنشن (Penshan)—(1) Pension. (2) An office in which there is little or nothing to do, a sine-cure.

پنگت (Panggat पङ्गत)—Society, brotherhood, fellowship, body, company, caste or class.

پنگت سے باہر (Panggat se báhar पङ्गत से बाहर)—Out of caste.

پنہا (Panhá पनहा)—(1) Money paid for finding a clue to the lost property. (2) The person to whom money is paid for the clue.

پنیا کال (Panyá kál पन्या काल)—Famine caused by excess of rain.

پن (Pan पन)—Virtuous action, a good or meritorious act.

پن چھکا (Pan chhakká पैछका)—Gambling with dice.

پنیا (Punyá)—(Bengal) The day on which the revenue for the ensuing year is settled or an annual meeting of the direct revenue-payers at the office of the chief collector, or of the cultivating tenants at the court of the zemindar, to determine the amount of assessment; the term is also applied to the day on which the first instalment of the annual rent or revenue is paid.

پنیا چٹھی (Punýá chit̥ṭhi)—(Bengal) The summons from the zemindars to his tenants fixing the day for the settlement or payment of rent.

پوت (Put पृत)—Son, child.

پوت پورا کرنا (Pot púrá karná पृत पूरा करना)—To make up a deficiency; to play one's part.

پوتا (Potá पोता)—The government treasury; assessment on cultivated fields; rent, revenue.

پوتا (Potá पोता)—Grandson.

پوتری (Potrí पोत्री)—A ring of *kusu* grass or of gold or silver, worn on the ring-finger and the forefinger by the Hindus during religious worship.

پوتی (Potí पोती)—A grand-daughter.

پوج (Pújan पूजन)—Worshipping, adoration.

پوجیہ (پوجیہ)—Deserving of honor.

پونچھہ تاجھہ کرنا	} (Púnchh t á c h h k a r n á)	} To. investigate, to look into ;
پونچھہ گچھی کرنا		

to audit accounts.

پورا اُتارنا (Purá utárná पूरा उतारना)—To turn out up to the mark, to come out (of an ordeal) with credit, to succeed.

پورا استامپ (Púrá-stamp)—Stamp of the full value.

پورا پورنا (Púrá parná)—To suffice.

پورے دنوں (Pure-dinon)—Gone the full time, full nine months with child.

پورا کرنا (Púrá karná)—To accomplish, to fulfil; to keep a promise; to recompense; to make up a deficiency.

پورک (Púrak पूरक)—A cake of meal-offered at the conclusion of the funeral rites or oblation to the manes.

پورب پکشی (Purva paksh पूर्व पक्ष)

--The first side or part of an argument, the first objection to an argument ; the statement of the plaintiff.

پورت (Purtat पुरतत)—An act of pious liberality as digging of wells or planting trees.

پورج (Purvaj पूर्वज)—First born, the eldest son ; applied especially to the son of the first married wife, although he may be born subsequently to the sons of other wives.

پورجہ (Purvajah पूर्वजा)—Ancestors, progenitors.

پوروا (Purwā)—Sub-division or a dependancy of a village.

پورھی (Porhi पुरही)—Stiff, strong specks of soil.

پوست (Post)—The head of a poppy, the skin.

پوست کا تردد (Post ká taraddud)—The cultivation of poppy.

پوست کندی (Post kandá)—The true facts of a matter.

پوشیدہ ہونا (Poshidá húná)—To be concealed, to ab-cond.

پولیس (Polīs)—Police.

پونے (Paune)—Three fourths.

پونجی (Púnjī)—Stock-in trade, capital ; wealth, property.

پونر بہر (Punar bhava पुनर्बह)—(H. Law) The son of a twice married woman by her second husband, see پتر

پوہ (Pohe पोहे)—Cattle.

پوررا (Pawerâ पवैरा)—The act of sowing seed with the hand.

پہاٹ (Phát फाट)—(1) The width of a river. (2) Division of revenue assessment among the sharers in joint tenancy.

پہاٹک (Phàṭak फाटक)—(1) A gate, (2) A pound.

پہاٹک دار (Phàṭak dâr)—The door-keeper ; pound-keeper.

پہاٹک میں داخل کرنا (Phàṭak men dâkhlil karnâ)—To impound.

پہاگن (Phâgun फागुन)—The eleventh month of the Hindus, corresponding to February and March.

پہانسی (Phânsi फांसी)—Halter ; strangulation ; hanging.

پہانسی چڑھانا (Phânsi charhânâ)—To hang.

پہاٹکارنا (Phaṭkârnâ फाटकारना)—To rail at, to be angry with.

پہاٹکال (Phuṭkal फुटकल)—Separate, incurrel at different places (as debts) : sundry ; miscellaneous.

پہچان (Pahchân)—Identification ; distinguished mark ; acquaintance.

پہچاننا (Pahchânâ पहचानना)—To identify, to recognise.

پہر (Pahar पहर)—A division of time consisting of eight *gharis* or 3 hours, an eighth part of a day, a watch.

پہرا (Pahrâ पहरा)—(1) A watch, a sentinel, a guard. (2) Turn, time.

بادلا (Pahrá badalná पहरा बदलना)—To relieve the guard, to change the watch.

बाँटना (Pahrá baiṭháná पहरा बैटाना)—To place a guard (over or at).

बाँधना (Pahre-men-rakhná पहरे में रखना)—To keep in custody.

बाँधना (Pahrá wálá पहरा वाला)—A watch, a guard.

फिराना (Phiráná फिराना)—Taken conditionally ; conditional or contingent (as a purchase) ; returnable.

पहराना (Pahráwan पहरावन)—Garments bestowed on guests at wedding.

फिरतना (Phirtá फिरतना)—Return-hire.

पहरा (Pahrá)—See बाँधना

फारिया (Phariya फारिया)—One who takes a contract for reaping.

फार (Fhar फार)—(1) A place where goods in quantity are exposed for inspection or sale ; a mart, an exchange. (2) A gambling house.

फसाना (Phasáná फसाना)—To entangle, to snare, to take in, to cheat, to involve one in difficulties.

फास्की (Phaski फास्की)—(1) A handful of grain &c., taken by official personages as a tax out of each load brought to market. (2) A small quantity (of any

commodity given over the weight or measure).

फुसलाना (Phuslá le-jáná फुसलाना ले जाना)—To entice away.

फाकर बाँधना (Phakkar báz)—An indecent prater, one who is given to scurrilous abuse.

फिकर (Phiker)—A skilled fencer.

फल पाना (Phal páná फल पाना)—To reap the fruits of, to get one's deserts.

फलदायक (Phal dáyak फलदायक)—Fertile ; profitable ; advantageous ; useful.

फलित (Phhalit फलित)—Produce.

फलकर (Phalkar फलकर)—Produce of trees, profits of an estate arising from the fruits of the trees thereon.

फालु (Pahlú)—Side ; point of view.

फालु तिर करना (Pahlú tihí karná)—To draw back from, to retreat, to avoid, to evade, to shrink to wave.

फालुता (Pahlautá)—First-born.

फानाई (Pahnáí फानाई)—Width, breadth, amplexness.

फाने में आना (Phande men áná)—To be caught in a trap, to be taken in.

फांसाना (Phansáná)—To cause to be caught or entrapped, to implicate, to involve in.

फाँफा (Phúphá फाँफा)—Father's sister's husband.

Phúphí (Phúphí फूफ़ी). } Father's
 Phúpho } sister,
 paternal aunt.

Phupherá bháif (Phupherá bháif یا بہن) —A cousin—the son or daughter of a paternal aunt.

Phút (Phút फूट) —Difference of opinion, dissension, quarrel, feud.

Phút dálná (Phút dálná फूट डालना) —To set by the ears, to sow discord.

Pheprá (Pheprá) —Lungs.

Pher phár (Pher phár फेर फार) —Constant or repeated change; alterations.

Pher men parná (Pher men parná फेर में पड़ना) —To fall into difficulties, to be involved in misfortune.

Pherá phári (Pherá phári फेरा फारी) —Change, exchange.

Phere dálná (Phere dálná फेरे डालना) —To lead a bride round the sacred fire, to marry, to give in marriage.

Phere parná (Phere parná फेरे पड़ना) —To be married.

Pher lená (Pher lená फेर लेना) —To take back; to bring one over to one's side.

Pherí (Pherí फेरी) —Rounds of a pedlar.

Pherí-wálá (Pherí-wálá फेरी वाली) —A pedlar, a hawker.

Phailáná (Phailáná फैलाना) —To proclaim, to publish, to propagate,

to spread abroad; to cast an average (as फैलाये कटोरे)

Phainá (Phainá फैलना) —(1) To spread abroad, to become public. (2) To rise in one's demands or requirements, be exacting, to extend, to expend; to spill.

Piyádá (Piyádá) —(1) A peon. (2) A police or military man serving on foot.

Piyádá-i-mahásil (Piyádá-i-mahásil محاصل) —A peon placed over the defaulters to compel them to pay their arrears.

Petrak bhúmi (Petrak bhúmi पेत्रक भूमی) —A paternal estate; the country of one's ancestors.

Pet barháná (Pet barháná पेट बढ़ानا) —To have a desire to encroach upon the shares or rights of another.

Pet dálná (Pet dálná पेट डालना) —(1) To procure abortion; (2) To bring on a miscarriage.

Pet se (Pet se पेट से) —Pregnant (as a woman.)

Pet rahná (Pet rahná पेट रहना) —To conceive).

Pet kátná (Pet kátná पेट काटना) —(1) To starve or pinch oneself. (2) To deprive one of dues, to reduce the allowance or stipend of, to stop the wages of,

Pet wáli (Pet wáli पेट वाली) —Pregnant woman.

Pítuá (Pítuá पीटना) —To chastise; to thrash, to beat.

ਪਿੱਠ ਪਿੱਠੇ (Píṭh pherná ਫੀਠ ਫੇਰਨਾ)
—To turn back; to withdraw.

ਪਿੱਠ ਪਿੱਠੇ (Píṭh pichhe ਫੀਠ ਫੀਠੇ)
—In the absence of ਪਿੱਠ ਪਿੱਠੇ
ਪਿੱਠੇ to backbite.

ਪਿੱਠ ਪਿੱਠੇ (Paṁṭh ਫੇਠ)—A duplicate
of a bill of exchange.

ਪਿੱਠ ਪਿੱਠੇ (Paiṭhná ਫੈਠਨਾ)—To force
an entry into (as a house break-
er).

ਪਿੱਠੀ (Peṭī ਫੇਟੀ)—Bundle, case (of
things).

ਪਿੱਠੀਆ (Peṭiyá ਫੇਟੀਆ)—Daily allow-
ance.

ਪਿੱਠ (Pech)—Complication, per-
plexity, hitch, difficulty, trick
(in wrestling &c.) artifice,
deceit, screw.

ਪਿੱਠ ਚਲਾ (Pech-chal ਜਾਨਾ)—To
prevail by stratagem; an arti-
fice successfully performed.

ਪਿੱਠੀਸ਼ (Pechish)—Dysentery.

ਪਿੱਠ ਪਿੱਠੇ ਕਰਨਾ (Pichhá karná)—To pur-
sue, to follow, to press, to pro-
secute.

ਪਿੱਠ ਪਿੱਠੇ ਨਾ ਚੋਰਨਾ (Pichhá na chorṇá)
—To stick to, to pursue dog-
gedly.

ਪਿੱਠ ਪਿੱਠੇ ਹੋ ਲੈਣਾ (Pichhe ho lená)—To
follow after, to go in the wake
of.

ਪਿੱਠ ਪਿੱਠੇ ਮਾਮਲਾ (Pechídá mámlá)
—A difficult case, an intricate
question.

ਪਿੱਠ (Paidá)—(1) Earnings. (2)
Emolument. (3) Perquisites,
bribes.

ਪਿੱਠ (Paidá karná)—(1) To
invent, to create (as evidence).
(2) To procure, to acquire. (3)
To earn.

ਪਿੱਠ ਪਿੱਠੇ (Paidáwár). } Pro-
duce, }
ਪਿੱਠ ਪਿੱਠੇ (Paidáwárf). } (of a
field or an estate) harvest, pro-
ceeds; out-turn.

ਪਿੱਠ ਪਿੱਠੇ (Paidáwár-i-árázf)
The produce of land.

ਪਿੱਠ ਪਿੱਠੇ (Paidáwár-i-hái) — Pre-
sent assets

ਪਿੱਠ ਪਿੱਠੇ (Paidáwár-i-khud
rau)—The spontaneous pro-
duce of land

ਪਿੱਠ ਪਿੱਠੇ (Paidá honá)—To accrue
(as a cause of action), to arise
(as a suit arises of the mort-
gage); to be born.

ਪਿੱਠ ਪਿੱਠੇ (Pair ਫੇਰ)—The place where
corn is trodden out, the thresh-
ing floor, the place where corn
is stacked.

ਪਿੱਠ ਪਿੱਠੇ (Pairáo) — Unfordable, deep.

ਪਿੱਠ ਪਿੱਠੇ (Pairawí)—Conduct, prose-
cution.

ਪਿੱਠ ਪਿੱਠੇ ਕਰਨਾ (Pairawí karná)—To con-
duct, to prosecute, to follow.

ਪਿੱਠ ਪਿੱਠੇ (Pairawí-i-muqadmá)
—Prosecution of a case.

ਪਿੱਠ ਪਿੱਠੇ (Pírhí ਫੀਠੀ)—Generation,
descent.

ਪਿੱਠ ਪਿੱਠੇ (Peṛí)—A rate paid by cul-
tivators to zemindars for the
use of fruit-trees.

ਪਿੱਠ ਪਿੱਠੇ (Paisá)—A copper coin, a
pice.

پیسے لگانا (Paisá lagáná)—To lay out or expend money upon.

پیش آنا (Pesh áná)—(1) To occur, to happen. (2) To behave (as *gustákhí se pesh áná* to behave insolently).

پیش بندی (Pesh bandí)—Foresight; timely preparation for.

پیش خیمہ (Pesh-khaimá)—A tent or other baggage sent on before.

پیش دست (Pesh-dast)—An assistant.

پیش رو (Peshrau)—(1) Predecessor. (2) Leader, guide, (3) Advance guard.

پیش رو استحقاق (Peshrau-i-istahqáq)—Predecessor in title.

پیش قدمی کرنا (Pesh qadmí karná)—(1) To go in advance, (2) To anticipate. (3) To take the first step. (4) To be the aggressor.

پیش کار (Peshkár)—(1) Manager, a foreman. (2) A native officer in court whose duty is to lay all the necessary papers before the court.

پیش کاری (Peshkárí)—The office of a *peshkar*.

پیش کرنا (Pesh karná)—(1) To offer (as money). (2) To advance. (3) To submit, to lay before, to adduce, to represent.

پیش کش (Pesh kash)—A present to a superior; a present to the

ruling power on receiving an appointment or on renewing a lease or grant, premium or fine.

پیشوا (Peshwá)—Leader, foreman, executive officer (among the *Mahrattás*).

پیشہ (Peshá)—Trade, profession, business.

پیشہ ور (Pesháwar)—An artizan, a workman, a tradesman.

پیشگی (Peshgí)—(1) An advance (of money); earnest-money. (2) Money given in advance-or on account.

پیشی (Peshí)—In the court of. *Muqadmá jaj zila kí peshí men hai.* The case is before the district judge. (*Sarishtadar jaj sáhib kí peshí men hai.* The *serishtadar* is working before the judge).

پیغام (Paigám)—Message; embassy, news, advice, intelligence.

پیغام بر (Paigám bar)—Messenger, ambassador, envoy, a prophet.

پیلنا (Pelná)—To crush down, to press, to squeeze, to stuff.

پیمان (Paimán)—(1) Stipulation, pledge, promise. (2) A treaty.

پیمانہ (Paimáná)—A measure, a plane scale (in land measurement and mapping).

پیمانہ بارش (Paimáná-i-bárish)—Rain-gauge.

پیمائش (Paimáyish)—Measurement, survey.

پیمایش دیہی (Paimáish dehí)
—Village measurement.

پیمایش سرسری (Paimáish sarsary)
—Summary survey.

پیمایش سرکاری (Paimáish sarkárf)
—Government survey.

پیمایش مال (Paimáish-i-mál)—Re-
venue survey.

پیمایش کا کام (Paimáish ká kám)
—Survey work: **صیغہ پیمایش**
(Sighá-i-paimáish) The survey
department.

پیمایش کنندہ (Paimáish- kunandá)
—Surveyor.

پیمایش و آزمایش (Paimáish wa

azmáish)—Gauge and proof
(of liquor).

پیمایش کو پاس (Paimáish-i-kampás)
Trigonometrical survey (by the
theodolite and compass).

پیکار (Paikár)—(1) An intermedi-
ate dealer or agent, broker. (2)
A hawker, a pedlar.

پینٹہ (Painṭh)—(1) A stated or
fixed market. (2) Market day.

پیوندی (Páiwandí)—Engrafted,
an engrafted tree.

پٹیا (Paíría)—An allowance of half
an anna on each rupee of reve-
nue set apart for the *patwari*.

(ت)

تا (Tá)—Until ; as long as.

تاکہ (Táki)—In order that, so
that.

تابع (Tábe)—(1) Subject to. (2)
Dependent upon. (3) A follower,
subject.

تابع داری (Tábe-dárf)—Dependence,
obedience, subjection, control,
service, allegiance.

تابعین (Tábe-in)—Followers, es-
pecially the successors of the
companions of Mohammad, or
the co-temporaries of the com-
panions, whose relations of
the sayings and doings of the
prophet, as they received
them from the companions,
form part of the sunnat or
traditional law.

تاثیر (Tásr)—Effect, impression,
operation.

تاثیر قانون (Tasír-qánún)—Effect
of law, operation of law, legal
effect.

تاج (Táj)—Crown.

تاجر (Tájar)—A merchant, a trader.

تاخت و تاراج (Takht-o-táráj)—As-
sault and plunder, depreda-
tion, ravage.

تاخیر (Takhír)—Delay, postpone-
ment.

تاخیر کرنا (Takhír karná)—To re-
tard, to postpone, to delay,
to procrastinate.

تادیب (Tádfb)—Correction, chas-
tisement, discipline.

تادیب خانہ (Tádfb-kháná)—A re-
formatory.

ایکت تادیب خانہ (Ekt tádfb kháná)
—The Reformatory Schools
Act.

تاریخ (Tár)—(1) An uninterrupted series, continuation, succession.

(2) A letter-file. (3) The electrical telegraph. (4) A telegraphic message, telegram.

تاریخ دینا (Tár dēnā)—To wire.

تاریخ گھر (Tár-ghar)—Telegraph-office.

تاریخ کی خبر (Tár kí khabar)—Telegraphic news.

تاریخ کے ذریعہ سے (Tár ke zariye se) —By telegram, by wire.

تاریخ (Tárīkh)—(1) History, chronicle. (2) Date, day (of a month).

تاریخ چڑھانا (Tárīkh chāḥnā)—(1) To date, to put the date on. (2) To copy the account of any date.

تاریخ آغاز (Tárīkh-i āgāz)—*Terminus a quo*, the starting point of limitation.

تاریخ شمار (Tárīkh-i shumār-i miyād)—Starting point.

تاریخ انقضاء (Tárīkh-i inqizāe miyād) —*Terminus adquem*. The last day of limitation.

تاریخ سابقہ (Tárīkh-i máqabl dālnā)—To antedate.

تاریخ ابعد (Tárīkh mábād dālnā)—To post-date.

تاریخ وار (Tárīkhwár)—According to date.

تاریخ وصول (Tárīkh-i wasúl)—Date of realization. (tá tárikh wasúl) up to the date of payment.

تاریخ ظہور بنا دے (Tárīkh-i zahúr-i binái-i dáwi)—The date on which a cause of action accrues.

تاریخ واردات (Tárīkh-i wárdát)—The date of occurrence.

تاریخ (Tárná ताडना)—To reprove, to make a guess.

تاری (Tárfí ताड़ी)—Toddy, the juice of the palm tree.

تاری کا لیسنس (Tárfí ká laisans) —A license to sell tarfí (or palm-juice).

تازہ کرنا (Tázá karná)—To refresh; to revive; to renew; to restore.

یاد تازہ کرنا (yád tázá karná) —To refresh the memory.

تازیانہ (Taziyáná)—(1) The whip, (2) The whipping, or flogging - act تازیانہ ایکٹ (ekṭ taziyáná).

تازیانہ لگانا (Taziyará lagáná)—To whip; to flog.

تاسف (Táasuf)—Grief, regret, repentance.

تاک لگانا (Ták lagáná). } To be on the look out or watch for, to lie in wait for.

تاک میں رہنا (Ták men rahná ताक में रहना). }

تاکنا (Tákná ताकना)—(1) To look at, to gaze on, to stare at; to watch for. (2) To aim at.

تاکید (Tákíd)—(1) An order from a superior to an inferior officer enjoining strictly the execution of an order. (2) Stress, emphasis (3) Pressure.

تاکید کرتا (Tákíd kárná)—To enjoin strictly, to press, to lay stress on.

تاکید کروانا (Tákíd karwáná)—To cause attention to be drawn to.

تاکیداً (Tákídan)—(1) As a reminder. (2) Strictly, positively, emphatically.

تاکیدی (Tákídí)—Urgent; imperative, peremptory, positive, furnishing positive injunctions or orders (as a letter &c.).

تالا توڑنا (Tálá toṛná)—To break open or to force a lock; to break into a house.

تالاب (Táláb)—Pond, pool, tank.

تالی (Táli)—A key, the clapping of hands.

تالی ایکی ہاتھ سے نہیں بجاتی (Táli aikí háth se nahín bajti)—It takes two to make a quarrel.

تالیف (Tálif)—(1) Compilation, composition. (2) Reconciling, conciliating.

تالیف کرتا (Tálíf kárná)—To compile.

تامل (Táammul)—Careful consideration, deliberation, hesitation; scruple.

تاملاتامل (Bilá táammul)—Without hesitation, unhesitatingly.

تامل کرتا (Táammul kárná)—To pause, to hesitate, to reflect, to deliberate.

تانتراک (Tantrak तन्त्रक)—Following the Tantras, one who is

completely versed in any science or system.

تانیث (Tánis)—The feminine gender.

توان (Táwán)—(1) Penalty. (2) Damages, the fine for blood-

shed, compensation, fine. شرط توانی (Shart-i táwání) penal clause.

توان دلانا (Táwán diláná)—To adjudge damages or compensation.

توانی (Táwání)—Penal, (as a clause).

تویل (Táwíl)—(1) Elucidation, interpretation. (2) Turning

language from the obvious meaning, interpreting in a manner not according to the obvious or literal sense.

تای (Tái)—The wife of a father's elder-brother.

تائید (Táíd)—(1) Corroboration, support, confirmation. (2) A written voucher in support of a claim بے تائید (bátáíd) in support of, in corroboration of.

تائید کرتا (Táíd kárná)—To corroborate, to support, to strengthen, to aid.

تائیدی (Táídí)—Corroborative as (corroborative evidence shahádat-i-táídí).

تباہ حال (Tabáh-hál)—Ruined, in a wretched plight or condition, extremely poor.

تباہ کرتا (Tábáh kárná)—To ruin, to undo, to destroy.

تباين (Tábáyan)—In commensurability of two members—see اعداد

تبدل (Tabaddul)—Change, alteration.

تبدیل (Tabdíl)—Changing, change, alteration, modification, substitution. به تبدیل مراتب (bá tabdíl-i-marátib tabdil talab) *mutas mutandi*.

تبدیل کرنا (Tabdíl karná)—To change, to alter, to transfer. تبدیل ہونا (Tabdíl honá)—To be changed or altered, to be transferred.

تبدیلی (Tabdílí)—Transfer (of officials), relief (of a guard).

تبادل سزا (Tabaddul-i-sazá)—Commutation of punishment.

تبرع (Tabarro)—Giving gratuitously, doing anything disinterestedly or voluntarily.

تبني (Tabini)—Adoption.

تبنيت (Tabniat)—Adoption تبنيت نامه (tabniat námá) a deed of adoption.

تتابع کرنا (Tatabbo karná)—To pursue, to follow.

تتمه (Tatammá)—Supplement, appendix; continuation.

تتمه خط (Tatammá-i-khat)—Postscript of a letter.

تتمه بیان تحریری (Tatammá-i-biyán tahrífi)—A supplement to a written statement.

تتمه وصیت نامه (Tatamma-i-wasiyat námá)—(1) A supplement to a will, a codicil.

تتميم (Tatmím)—Completion, consummation.

تتو (Tatva तत्त्व)—Reality, truth, essence, sum and substance,

تتو پر يوکت (Tatva prayaukt तत्त्व प्रयुक्त) According to the sense or purport of what has been said.

تته (Tith तिथि)—A lunar day, day (of the Indian month), date; the anniversary day.

تتها (Tathá)—Ability, power, wealth.

تثنیه (Tasniya)—Dual.

تجار (Tajjár)—Merchants.

تجارت (Tajárat)—Trade, commerce.

تجارتی (Tijártí)—Commercial, mercantile.

تجارتی رواج (Tijártí-ríwáj)—Mercantile usage, law merchant.

تجاوز (Tajáwuz)—Deviation from, transgression, exceeding one's authority, departing from.

تجاوز اختیار سماعت (Tajáwuz-i-akh-tiyár-i-samáat) To exceed jurisdiction, to act *ultra vires*.

تجاوز کرنا (Tajáwuz karná)—To pass beyond, to deviate from.

تجاهل کرنا (Tajáhul karná)—To feign or affect ignorance.

تجدید (Tajdíd)—Renewal, revival.

تجدید بنائے دعوی (Tajdíd-i-biná-i-dáwi)—The revival of a cause of action.

تجدید نالیش (Tajdíd-i-nálish)—Re-
vival of a suit.

تجربہ کار (Tajrubá kár)—Experi-
enced, expert. زیر تجربہ (Zer taj-
rubá) under trial, under ex-
periment.

تجرید (Tajríd)—(1) Separation,
(2) Celibacy.

تجزیہ (Tajziyá)—Splitting, ana-
lysis.

تجزیہ بنائے دعویٰ (Tajziyá-i-biná-i-
dáwi)—The splitting of a cause
of action.

تجسس (Tajassus)—(1) Searching
carefully, spying (2) Inquiry,
investigation.

تکلیف (Tajná तकلیف)—To give up,
to relinquish, to abandon, to for-
sake.

تجویز (Tajwíz)—(1) Decision,
judgment, sentence, finding.
(2) Plan, device, scheme. (3)
Estimate. (4) Proposal, resolu-
tion. (5) Trial. (6) Examining,
considering, (7) Consideration,
view, opinion.

زیر تجویز (Zer tajwíz)—(1) Under
trial. (2) Under consideration,
under inquiry,

تجویز آخر (Tajwíz-i-ákhir)—Final
decision.

تجویز امر واقعہ (Tajwíz-i-amr-waqá)
—A finding of fact.

تجویز امر قانونی (Tajwíz-i-amr-i-
qanúní)—A finding on a point
of law.

تجویز سانی (Tajwíz-sání)—A re-
view of judgment.

تجویز جدید (Tajwíz-i-jadíd)—Re-
trial, fresh trial, trial-*de-
novo*.

تجویز ثبوت جرم (Tajwíz-i-sabút-i-
jurm)—A conviction.

تجویز خرچہ (Tajwíz-i-kharchá)
—An award of costs.

تجویز رویدادی (Tajwíz-i-rodádí)—
A finding or decision on merits.

تجویز ضمنی (Tajwíz-i-zamní)
—*Semble*.

تجویز طلب (Tajwíz-talab)—Requir-
ing to be determined, for de-
cision or adjudication, to be
tried, the question at issue.

تجویز کرنا (Tajwíz karnà)—(1) To
decide. (2) To choose, to elect,
to prescribe, to appoint. (3) To
propose. (4) To contrive, to
devise. (5) To find, to try.

تجویز صادر کرنا (Tajwíz sádar kar-
nà)—To pass sentence, to pro-
nounce judgment, to decide.

تجویز متفقہ (Tajwíz-i-mutfiqá)
Concurrent judgments.

تجویز ریاست غیر (Tajwíz-i-riyásat-i-
gair)—A foreign-judgment.

تجویز متعلق ذات (Tajwíz mutálliq
zát)—Judgment *in personem*.

تجویز متعلق شے (Tajwíz mutálliq-
shai)—Judgement *in rem*.

تجہیز (Tajhíz)—Burial.

تجہیز و تکفین (Tajhíz o takfin)
—Obsequies, funeral rites and
ceremonies.

- تحت (Tahat)**—Under, under the control of, in subjection to, below.
- تحت تصرف (Tahat tassarruf)**—Dominion, authority, control.
- تحت لفظي (Tahat-i-lafzi)**—Verbal, literal (as translation).
- تحت میں لانا (Tahat men láná)**—To bring under, to reduce to subjection, to bring under control or authority, to take possession.
- تحت کورٹ آف وارڈس (Tahat kort̄ áf wárd̄s)**—Under the management of the Court of Wards.
- تحتی (Tahtí)**—Noted below.
- دفعہ تحتی (Dafá tahtí)**—Sub-section
- تھذیر (Tahzír)**—A threatening, caution.
- تھیر (Tahír)**—(1) A writing, a document. (2) A fee for writing anything for another. (3) Manumission.
- تھیر بین السطور (Tahír-bin-ul-sutúr)**—An interlineation.
- تھیر دستاویز (Tahír dastáwez)**—The execution of a bond.
- تھیر ظہری (Tahír-i-zuhí)**—Endorsement, a writing on the back.
- تھیری (Tahírí)**—Documentary, written (as *tahírí sabút*) written proof.
- تھریف (Tahríf)**—Deliberate alteration of a word so as to change its meaning, interpolation.
- تھریک (Tahrík)**—(1) Motion. (2) Instigation.
- تھریک کارنا (Tahrík karná)**—(1) To move, to put in motion. (2) To urge. (3) To excite, to encourage. (4) To instigate.
- تھسیل (Táhsíl)**—(1) Acquisition, profit. (2) Collection (especially of revenues or rents). (3) The revenue jurisdiction of a *Táhsíldár*, the station or court of a *Táhsíldár*.
- تھسیل دار (Tahsíl-dár)**—A native officer employed chiefly for the collection of revenue (generally empowered with 3rd class Collector's and Magistrate's powers).
- تھسیل داری (Tahsíldarí)**—The duty or office of a *Táhsíldár*.
- تھسیل مالگزار (Tahsíl-i-málguzáí)**—Collection of revenue.
- تھسیل کارنا (Tahsíl karná)**—(1) To collect, to make collection. (2) To get, to gain, to acquire, to learn.
- تھسیل ناجایز (Tahsíl-i-nájáíz)**—Illegal collections (of revenue).
- تھسیل خام (Tahsíl-i-khám)**—See خام تھسیل
- تھفہ گزارنا (Tahfá guzránná)**—To make a present of.
- تھقی (Tahqí)**—Contempt.
- تھقی اختیار جایز (Tahqír-i-khhtiyár-i-jáyez)**—Contempt of lawful authority.

تکثیر عدالت (Tahqír-i-adálat) —Contempt of court.

تقیق (Tahqíq)—Authentic, true, ascertained or verified.

تقیق کرنا (Tahqíq karná)—To inquire into, to ascertain; to make sure of.

تقیقات (Tahqíqát)—(1) Inquiry. (2) Investigation. (Note—In criminal cases *Tahqíqát* (Inquiry) is to be distinguished from *Taftísh*. (Investigation). The word *Taftísh*, is used for police investigation, while the investigation by Magistrate is called inquiry).

تقیقات ابتدائی (Tahqíqát-i-ibtidáí) —Preliminary inquiry.

تقیقات عدالتی (Tahqíqát-i-adálati) —Judicial inquiry.

تقیقات فوجداری (Tahqíqát i-fauj-dárí)—Criminal investigation.

تقیقات خفیہ (Tahqíqát-i-khufiyá) —Secret inquiry.

تقیقات مزید (Tahqíqát-i-mazíd) —Further inquiry.

مقدمہ کو عدالت ماتحت میں
تقیقات مزید کے لئے واپس بھیجنا
(To remand a case to the lower court for further inquiry or investigation).

تقیقات موقع (Tahqíqát-i-manqá) —Loc query or investigation.

تقیقات کرنا (Tahqíqát karná) —To hold an inquiry; to investigate, to set an inquiry on foot.

تقیقات واجب کے بعد (Tahqíqát-i-wájib ke bád)—After due inquiry or investigation.

تقریل (Tabwíl)—(1) Deposit; charge. (2) Revenue-credit. (3) Cash, funds, capital, a treasury, (4) In the charge (of £), intrust with.

تقریل دار (Tabwíldár)—(1) Bailee. (2) Cash keeper, treasurer (especially in a provincial treasury).

تقریل داری (Táhwíldárí)—The office of a cash-keeper.

تخارج (Takhárui)—(In law) A composition entered into by joint-heirs to property, by which some relinquish their shares for a specific payment; partition of an estate amongst themselves by the lawful heirs.

تخالف (Takháluf)—Mutual opposition or contention; enmity.

تخت پر بیٹھنا (Takht par baiṭháná) —To ascend.

تخت چھوڑنا (Takht-chhorrná)—To give up the throne, to abdicate.

تخت نشین (Takht-nashín)—Reigning sovereign.

تخت نشینی (Takht-nashíní)—Accession to the throne, reign.

تختہ مسطح (Takhtá musattah) —A plane-table (for surveying), surveying table.

تخصیص کرنا (Takhsís karná)—To particularize; to reserve for oneself; to specify.

تخفيف (Takḥfīf) — (1) Abatement, (2) Reduction, (3) Remission, relief, decrease. (4) Abolition.

تخفيف جمع (Takḥfīf-i-jamá) — Abatement of revenue, remission of assessment.

تخفيف لگان (Takḥfīf-i-lagán) — Abatement of rent.

تخفيف مالگذاري (Takḥfīf-i-mál-guzári) — See تخفيف جمع

تخفيف کرنا (Takḥfīf-karná) — (1) To remit, to relax. (2) To abate, to reduce, to effect a reduction. (3) To extenuate.

تخفيف میں آنا (Takḥfīf-men áná) — To come under reduction, to be reduced (an establishment or expenditure), the abolition (of an office or post).

تخفيف میں لانا (Takḥfīf men láná) — To effect a reduction of (establishment &c.), to reduce; to abolish, to do away with.

تخلل (Takḥallul) — Disturbance; interruption.

تخلل آسودگی عامہ خلاق (Takḥallul-i-ásúdgí-ámma i-kḥaláiq) — The disturbance of the public peace.

تخلیہ (Takḥliyá) — (1) (In law) Extinguishment, tacit or declared, of right by the seller in an article which he has sold. (2) Manumission of a slave. (3) Divorce of a wife.

تخم ریزی (Tuḥm-rez) — Sowing.

تخمینا (Takḥmínan) — (1) By appraisement. (2) Approximately, nearly, about.

تخمینہ (Takḥmíná) — (1) A summary survey of the area, in order to observe, and take note of extension or decrease of cultivation, or any other changes in the occupancy of land. (2) A general survey statement of village lands, the same as *khasra*. (3) Valuation, estimate, appraisement.

تخمینہ مالیات نالشات (Takḥmíná-i-máliyát-nálíshát) — Valuation of suits مالیات نالشات ایکٹ تخمینہ مالیات نالشات The Suits Valuation Act.

تخويف (Takḥwíf) — Intimidation.

تخويف مجرمانه (Takḥwíf-i-mujrímáná) — Criminal intimidation.

تدابیر (Tadábír) — (1) Schemes, plans. (2) Deliberations, counsels. (3) Means.

تدابیر ناجایز (Tadábír-i-nájáyez) — Illegal means.

تداخل (Tadáḥul) — (1) Mutual entry. (2) (M. Law) A mode of apportioning inheritance (the division of inheritance among the legal sharers, when the number of shares may be divided without remainder by the number of sharers, as where there are 9 shares and 3 sharers :) See اعداد

تدارک (Tadárúk) — (1) Reparation, redress. (2) Means of obtaining legal redress, as writings, witnesses and the like. (3) Punishment, chastisement, infliction of fines or punishment.

تدارک کرنا (Tadárük karná)—(1)

To provide against, to guard against, to take precautions.

(2) To inflict punishment.

تدبیر معاون اجرا (Tadbír-i-muawin-i-ijrá)—A step in aid of execution.

تدبیر سلطنت (Tadbír-i-saltanat)
—Politics.

تدبیر کرنا (Tadbír-karná)—To deliberate about, to arrange for, to provide for or against, to form a plan (for or against).

تدریج (Tadríj)—Gradation.

بتدریج (Ba-tadríj) By degrees, gradually, by instalment.

تدریس (Tadrís)—Lecturing.

تذبذب (Tazabzub)—Uncertainty, doubt.

تذلیل (Tazlíl)—(1) Debasement, abasement, humiliation. (2) De-grading.

تراز (Tarázú)—Balance.

ترای (Taráf)—Low moist land lying along the bank of a river; marshy ground.

تربیت کرنا (Tarbiyat karná)—To bring up, to foster, to educate.

تربت کرنا (Tirípt karná दत्त करना)
—To satisfy, to appease.

تربن (Tarpan)—The daily presentation of water from the palm of the hand to the manes.

ترتیب (Tartíb)—Arrangement, order, classification, disposition.

ترتیب دینا (Tartíb dená)—To set in order, to arrange, to

assort, to adjust, to compose, to classify, to dispose.

ترتیب کاغذات بندوبست (Tartíb-i-káğ-zát bandobast)—The preparation of settlement records.

ترتیب دفتر (Tartíb-i-daftar)—Arrangement of records.

ترتیب وراثت (Tartíb-i-wirásat)
—Order of succession.

ترتیب وار (Tartíbwár)—In order, methodically, alphabetically.

ترتیبی (Tartíbí)—Pro-forma (as *mudalah-i-tartíbí* pro-forma defendant).

ترجمان (Tarjumán)—An interpreter.

ترجمہ (Tarjumá)—Interpretation, translation.

ترجمہ لفظی (Tarjumá-i-lafzí)
Literal translation.

ترجمہ بامستاورہ (Tarjumá-i-ba-mastawrá)—Idiomatic translation.

ترجمہ نویس (Tarjumá-navís)
—Translator.

ترجیح (Tarjíh)—Priority, preference, (*batarjíh* meaning in preference of).

ترجیح دینا (Tarjíh dená)—To give preference.

ترجیح رکھنا (Tarjíh-rakhná)—To have preference over a person; to surpass, to be superior to.

تردد (Taraddud)—(1) Cultivation. (2) Improvement. (3) Anxiety.

بے تردد (Be taraddud) Out of cultivation.

تردد ناجایز (Taraddud nájáyez)
Illicit cultivation.

تردید (Tardíd)—Rebutment, reversal (of a decision), refutation.

تردید دعوی کرنا (Tardíd-i-dáwi karná)—To oppose a claim, to contest.

تردید کرنا (Tardíd karná)—To rebut, to refute, to annul, to cancel.

ترسیل (Tarsíl)—Sending, transmitting, forwarding.

ترصد (Tarassud)—Expectation, hoping.

ترغیب (Targíb)—Instigation, inducement.

ترغیب دینا (Targíb-dená)—To instigate.

ترقی (Taraqqí)—(1) Promotion. (2) Improvement, progress, proficiency.

ترقی ملنا (Taraqqí milná)—To get promotion.

ترقی حیثیت اراضی (Taraqqí-haisíyat-i-arází)—Improvements of land.

ترقیات (Taraqqíyát)—Improvements.

ترکی اُٹھانا (Tark uṭháná तर्क उठाना)—To raise an objection or plea.

ترک (Tark)—(1) Omission, (2) Relinquishment, abandonment, desertion; renunciation.

ترک اراضی (Tark-i-arází)—Abandonment of land.

ترک فعل (Tark-i-fel)—Omission.

ترک ناجائز (Tark-i-nájáyez)—An illegal omission.

ترک دعوی (Tark-i-dáwí)—Relinquishment of claim, omission to claim, waiver.

ترک کرنا (Tark karná)—(1) To omit. (2) To abandon, to forsake, to give up, to relinquish. (3) To renounce, to resign, to leave off.

ترک وطن هونا (Tark watan honá)—To emigrate.

ترکہ (Tarká)—A legacy, bequest, effects or estate of a deceased person; inheritance by succession or bequest.

ترکہ بلا وصیت (Tarká-bilá-wasíyat)—Intestate property.

ترکہ پانے والا (Tarká-páne-wálá)—A legatee, a successor.

ترکہ پدری (Tarká-i-pidrí)—Patrimony.

ترکہ مادری (Tarká-i-mádrí)—Maternal inheritance.

ترکہ میں آنا (Tarke-men-áná)—To obtain as an inheritance; to descend, to succeed to.

ترکیب (Tarkíb)—(1) Mechanism. (2) Method, arrangement. (3) Means, plan, contrivance. کسی سے ترکیب سے (kisé tarkíb se) by some means.

ترمیم (Tarmím)—(1) Revision. (2) Amendment; modification, alteration.

ترمیم بندوبست (Tarmím-i-bando-bast)—Revision of settlement.

ترمیم عرضی دعوی (Tarmím-i-arzí dáwí)—Amendment of plaint.

ترمیم کے قابل (Tarmím ke qábil)—Open to revision; liable to amendment or modification

ترویج (Tarwíj)—Currency—To give currency.

ترائی (Tarái तराई)—Low lands on the bank of a river, marsh, swamp.

تڑانا (Turáná तड़ाना)—(1) To cause to break, to break. (2) To beat down lower (price). (3) To change money, to reclaim land.

تڑائی (Turái तड़ाई)—Exchange, discount, price paid for changing money.

تزلزل (Tazalzul)—Discrepancy (in a deposition), waivering.

تزلزل بیانی (Tazalzul-bayání)—Equivocation
شہادت میں تزلزل (Shhádat men tazalzul dálná) To shake the credit of a witness.

تزکیت (Tazkít)—(In Law) The evidence given by a number of persons in favour of the credibility or competence of other persons to give their testimony, expurgation of evidence.

تزویر (Tazwír)—Deception, deceit, fraud, imposture.

تزویر (Tazwíj)—Marriage.

تسامح (Tasámoh)—Reciprocal generosity or indulgence; conivance.

تسامل (Tasáhl)—Delay, tardiness.

تسلسل (Tasalsul)—Succession, continuation; series. به تسلسل (Ba tasalsul) In continuation of.

تسلاط (Tasaallut)—Domination, encroachment, sway, exercise of absolute dominion.

تسلاط بیجا (Tasallut bejá)—Unlawful domination, encroachment.

تسایم (Taslim)—Admission; conceding, acknowledging, granting, accepting.

تسایم بالسکوت (Taslím bil sakùt)—Acquiescence.

تسایم کرنا (Taslím karná)—(1) To make obeisance, to do homage. (2) To admit, to concede, to acknowledge. (3) To assent to, to accept. (4) To surrender, to resign.

تسایم ہونا (Taslím honá)—To be admitted, to be conceded.

تسمہ کھینچنا (Tasmá khíñchná)—To strangle.

تسنن (Tasannun)—Following a *sunnat*, becoming a *sunni*.

تسوانسی (Taswánsi)—The twentieth part of a biswansi.

تشاریف (Tashárif)—Honors, dignities.

تشبیہ (Tashbíh)—Comparison, simile, metaphor, analogy.

تشت از بام ہونا (Tasht az bám honá)—To be publicly known, to be notorious.

تَشْخِص (Tashkhis)—(1) Valuation, appraisal. (2) Assessment, specification. (3) Net standard, revenue, or the actual or absolute amount of realizable revenue. (4) Prognosis.

تَشْخِصِصِ جَمْعِ بِنْدِي (Tashkhis-i-jamá bandí)—(1) Assessment of revenue. (2) The net amount of revenue engaged for at the permanent settlement in Bengal (3) An account showing the total amount of revenue to be collected under the terms of that settlement.

تَشْخِصِصِ مَقْرَرِي (Tashkhis-i-muqarrarí)—A fixed assessment.

تَشْخِصِصِ تَحْلُقَةِ (Tashkhis-i-taaluqá)—A dependant or subordinate property held of a superior proprietor upon payment of the revenue according to the current rate of the district.

تَشْخِصِصِ كَرْنَا (Tashkhis karná)—(1) To assess. (2) To tax. (3) To fix the value
حَاكِمِ تَشْخِصِصِ كُنَنْدَا (Hákim tashkhis kunandá)
(1) The taxing officer. An officer who fixes the value of judicial stamps. (2) The officer who fixes the income tax.

تَشَدُّد (Tashaddud)—Severity, hardship, torture.

تَشْرِيف (Tashrif)—Explanation; anatomy.

تَشْنِيف (Tashnif)—Slandering, taunting, reproach.

تَشْهَد (Tashahhud)—Making a profession of religious sentiments.

تَشْهِير (Tashhír)—(1) Proclaiming. (2) Parading a criminal as a public example.

تَشْهِيرِ كَرْنَا (Tashhír karná)—To publicly expose (an offender).

تَشْيَع (Tashaiya)—Professing to be of the Mohammedan sect called *shia*, or a follower of Ali.

تَصَانِيف (Tasánif)—Literary compositions, works.

تَصْحِيف (Tashf)—Rectification, verification, correction.

تَصْحِيفِ دَسْتَاوِيزَات (Tashih-i-dastáwezát)—Rectification of instruments.

تَصْحِيفِ كَرْنَا (Tashf karná)—To rectify, to correct.

تَصْحِيف (Tashf)—An orthographical mistake.

تَصْدِيق (Tasdíq)—(1) Verification, attestation. (2) Confirmation, proof.

تَصْدِيقِ كَرْنَا (Tasdíq karná)—(1) To verify, to attest. (2) To confirm, to prove to be true.

تَصْرُف (Tasarruf)—(1) Disposal, occupancy, use, enjoyment. (2) Expenditure, expenses. (3) Embezzlement. (4) (M. Law) Any act of ownership; the rights of a proprietor over his property to sell, lease, or mortgage it.

تصرف بیجا (Tasarruf-i-bejá)—Misappropriation.

تصرف بیجا مجرمانہ (Tasarruf-bejá-mujrimáná)—Criminal misappropriation.

تصرف بلا خاش (Tasarruf bilá-khāshish)—Peaceful enjoyment.

تصرف کرنا } (Tasarruf karná). } To take
 } (Tasarruf men láná). } or get
 } } possession of ; to enjoy, to appropriate. بد دیانتی سے تصرف میں لانا (Bad diyánatí se tasarruf men láná)—To appropriate dishonestly.

تصریح (Tasrīh)—Description ; explanation, detail. به تصریح (Ba tasrīh) in detail, at length, in extenso بلا تصریح (bilá tasrīh) without specification, without any detail or description.

تصریح کرنا (Tasrīh karná)—To give a detailed account, to describe in extenso.

تصرف ضمانتی (Tasarruf-zámní)—Security for possession, security given by the party in possession of the property in dispute that no loss shall be sustained by the opposite party or claimant in case of its being decreed to him.

تصفیہ (Tasfīyá)—(1) Adjustment, settlement. (2) Reconciliation. (3) Disposal.

تصفیہ حد بست (Tasfīyá-i-had bast)—A settlement of boundaries.

تصفیہ حساب (Tasfīyá-hisáb)—An adjustment of accounts, an audit of accounts.

تصفیہ حساب کرنا (Tasfīyá-hisáb karná)—To settle or adjust an account, to square an account.

تصفیہ دعوی (Tasfīyá-i-dáwí)—Adjustment of claim.

تصفیہ عذر کرنا (Ta-fiyá-i-uzr karná)—To dispose of an objection or plea.

تصفیہ قطعی (Tasfīyá-i-qatáí)—A final disposal (as of a suit).

تصفیہ کرنا (Ta-fiyá karná)—(1) To effect a reconciliation, to effect a compromise. (2) To settle, to adjust, to dispose of.

تصفیہ طالب (Tasfīyá-talab)—To be settled, determined or decided, requiring adjustment. امر تصفیہ طالب (amar-i-tasfīyá talab) the question to be determined, the point to be decided.

تصفیہ نامہ (Tasfīyá-námá)—Deed of composition.

تصنیف کرنا (Tasníf karná)—To compose, to write (a book).

تصور کرنا (Tasawwur karná)—To suppose, to imagine, to conceive.

تصویر فحش (Taswír-i-fuhash)—An obscene picture.

تضحیک (Tazhík)—Ridicule, derision.

تطاؤل (Tatáwul)—Tyranny, oppression, usurpation.

- تطبیق (Tatbīq)—To compare ; to liken ; to fit exactly.
- تعارف (Táaruf)—Mutual acquaintance ; introducing a person to another.
- تأاتی (Táati)—Mutual giving or surrender, a silent kind of bargain, the vendor handing over the thing to the buyer and the latter giving the price without speaking.
- تأاقب (Táaqub)—Persecution ; following, شي امانتي كا تعاقب كرنا (shai-i-amántí ká taáqub karná) To follow a trust property in the hands of another than the trustee.
- تعبیر (Tábír)—Interpretation.
- قواعد تعبیر (Qawáid-i-tábír)—Rules of interpretation.
- تعداد (Taidád)—Amount, number.
- تعداد دعوی (Taidád-i-dáwí)—The amount or value of a claim
- تعداد دگری شده (Taidád-i dīgrí-shudá)—The amount decreed.
- تعداد لگان (Taidád lagán)—The amount of rent.
- تعدادی (Taidádi)—Amounting to.
- تعارض (Táaruz)—Resistance ; opposition.
- تعارض کرنا (Táaruz karná)—To offer resistance, to oppose.
- تعریف (Táríf)—Definition.
- حسب تعریف (Hasb táríf)—According to the definition.
- تعریف (Táríf)—A table of rates of export and import duties (hence the European tariff).
- تعزیر (Tázír)—(1) Punishment, (majmuá i-tá zirát-i-hind) The Indian Penal Code, (2) (M. Law) Punishment or rather chastisement given at the discretion of the judge with a view to public justice, that is, in cases where, from some impediment or collusion, the legal penalties might be escaped or avoided, these discretionary penalties are to be imposed. (It is said that there are four degrees or orders of تعزیر 1st, The chastisement proper to the most noble which consists merely in admonition. 2ndly, The chastisement proper to the noble which may be performed either by admonition or by *jira* (جره) that is by dragging the offender to the door and exposing him to scorn. 3rdly The chastisement proper to the middle class, which may be performed by *jira* or by imprisonment. 4thly The chastisement proper to the lowest class, which may be performed by *jira* or by imprisonment, and also by blows :—(Hedaya by Grady)
- تعزیر عقیف یا شدید (Tázír-i-aníf or shadíd)—(M. Law.) Severe chastisement.

تعمیر (Tázíl)—Removing from office.

تعمیر داری (Táziyá dárí)—The observance of Muharram.

تعمیر (Tá'asub)—Prejudice, bigotry.

تعمیر (Tá'atul)—Being void or vacant (a place or tent).

تعمیر (Tá'tíl)—Holiday, vacation.

تعمیر کالی (Tátíl-i-kalán)—Long vacation.

تعمیر سرکاری (Tá'tíl-i-sarkárí)—Gazetted holiday.

تعمیرات (Tá'tílát)—Holidays. بند
تعمیرات (Band-i-tá'tílát)—List of holidays.

تعمیر کرنا (Tázím karná)—To show respect (to).

تعمیر (Tá'aqub)—Pursuing, tracing.

تعلق (Tá'alluq)—(1) Attachment, connection, dependance. (2) Relation, relationship.

تعلق زناشوی (Tá'alluq-i-zaná shof)—Conjugal relation.

تعلق ناجایز (Tá'alluq-i-nájáyez)—Illicit connection.

تعلق رکھنا (Tá'alluq rakhná)—(1) To relate to, to depend on. (2) To have reference to, to appertain to. (3) To have an interest in.

تعلقات (Tá'alluqát)—(1) Connections. (2) Appurtenances. (3) Attachment. (4) Estates.

تعلقات (Tá'alluqát)—(1) Fee, manor. (2) An estate. Applied to a tract of proprietary land held at a fixed amount of revenue, (at least in Bengal) hereditary and transferable as long as the revenue is paid. A tá'alluqát was sometimes granted by the Moghal government at a favorable assessment as a mark of favor or on condition of clearing and cultivating waste lands. These were considered of two kinds, *Húzurí* or Independent Tá'alluqás of which the revenue was paid direct to the government or its officers; *mazkúrí* or Dependant Tá'alluqás of which the holders paid their revenue through the intervention of a superior proprietor. (3) In the U. P., a tá'alúqá is an estate, the profits of which are divided between different proprietors or classes of proprietors, the superior (مالک اعلیٰ) and the inferior (مالک ادنیٰ), the former being usually an individual who, either by grant from the sovereign, by favor of local functionaries, or by voluntary acts of the people, has become the intermediate agent of the revenue, collecting it from the people, and paying it to the government after making such deductions to cover his risk and assure his profits as he may be entitled to by the stipula-

tions of the grant, or by local custom.

تعلقہ دار (Tá'alluqádár)—The holder of a *ta'aluga*, a collector of revenue from the cultivators either on behalf of the State or of the farmer of the revenue.

تعلقہ داری (Tá'alluqádárí)—The tenure, office or estate of a *tálluqádár*.

تعلقہ داری حق (Tá'alluqádárf-haq)—The dues or allowances payable to the *tá'alluqádár* in addition to his stipulated portion of the assessment.

تعلیقہ (Tá'líqá)—An inventory, a list of articles, attachment.

تعلیم پانا (Tá'lím páná)—To receive instruction, to be educated.

تعمیر (Támír)—Building, structure.

تعمیرات (Támíát)—Buildings.

تعمیرات حفاظتی (Támírat-i-hifá zatf)—Defence works.

تعمیل (Támíl)—(1) Execution, (of an order), service. (2) Exercise of; performance (of a contract)

تعمیل احکام (ba támil ahkám) In execution of the order.

تعمیل حکم کرنا (Támíl hukm karná)—To carry out an order; to execute a sentence or order.

تعمیل خاص (Támíl-i-khás) } Specific
تعمیل منقذ (Támíl-i-mukhtas) } performance

تعمیل شرط یا معاہدہ (Támíl-i-shart ya muáhidá)—The fulfilment of a condition or stipulation; the performance of a contract.

تعمیل کرنا (Támíl karáná)—To serve a notice.

تعمیم (Támím)—Generality, universality.

تعهد (Tááhud)—Agreement, contract, engagement, lease.

تعهد دار (Táahud-dár)—The holder of an agreement or lease.

تعیل (Tá'aiyul)—Land held by a member of a royal family, a royal appanage.

تعیین (Tá'aiyun)—Specifying, fixing, or appointing; determination.

تعیین حصص (Tá'aiun-i-hasas)—Determination of shares.

تعیین دعوی (Tá'aiyun-i-dáwí)—Valuation of a claim.

تعیین مالیت (Tá'aiyun-i-málíyat)—Valuation.

تعمینات کرنا (Tainát karná)—To appoint, to depute, to send on duty.

تعمینات ہونا (Tainát honá)—To be appointed, to be deputed.

تعمیناتی (Tainátí)—(1) Appointment, service. (2) Taking up the duties of an appointment. (3) The object, or business of appointment.

تغابن (Tagábün)—Mutual cheating or deception.

تغافل (Tagáful)—Negligence.

تغریب (Tagrib) — (M. Law) Banishment, transportation (according to some it means only imprisonment, which is a sort of banishment or separation from family and friends).

تغییر (Tog'áiyur) — Alteration, change.

تفاریق (Tafáriq) — (1) Divisions. (2) Instalments.

تغلب و تصرف (Tag'allub wa tasarruf) — Embezzlement, defalcation.

تغلب کرنا (Tag'allub karná) — To embezzle.

تفاوت (Tafáwut) — (1) Interval. (2) Difference; distinction. (3) Disparity, dissimilarity.

تفاوت کرنا (Tafáwut karná) — To distinguish, to separate.

تفتیش (Taf'tísh) — Investigation.
تفتیشات

تفرقه ڈالنا (Tafariqá dálná) — To sow discord (between), to separate.

تفرید (Tafríd) — Separation from others.

تفریق (Tafríq) — (1) Division, partition. (2) Separation. (3) (M. Law) A judicial divorce, one pronounced by the qází as distinguished from one executed by the husband himself on his own authority. — See فرقت

تفریق جائیز (Tafríq-i-jáyez) — A legal separation or severalty.

تفریق دعوی (Tafríq-i-dáwí) — Splitting of claim.

تفریق نامہ (Tafríq-námá) — A deed settling the shares and proportions claimed by different parties.

تفصیل (Tafsíl) — Detail or particulars of an account; a specification.

تفصیل لکھنا (Tafsíl likhná) — To give the detail of; to specify.

تفصیل وار (Tafsílwar) — In detail, distinctly, specifically.

تفسیر (Tafsír) — Interpretation, especially of the Qurán.

تفویض (Tafwíz) — (1) Assignment, ceding. (2) (M. Law) Delegation or the giving over by a husband his power of repudiation to a third person or the wife herself. The delegation of this power by the husband to his wife enables her to divorce herself, (but the exercise of this power is restricted to the precise place and situation in which she receives the power and falls to the ground on her removing from there, as that proves rejection of it). Tafwíz is of three kinds (1) اختیار *Akhtiyár* which consists in giving the wife the authority to divorce herself (2) امر بالید *Amar bálid* which consists in leaving the matter in her own hand. (3) مشیت *Mashiyat* which consists in giving

to wife the power to do what-ever she likes. (A mere mukhtár-i-ám or general agent cannot give a divorce to his principal's wife, the authority to the agent must be express and to the purpose). (3) Giving a girl in marriage without a dowry.

تفویض ثالثی (Tafwí'z-i-sálsí)—To refer to arbitration.

تفہیم حساب (Tafhím-i-hisáb)—Taking account, نالیش تفہیم حساب

(Nálísh-tafhím-i-hisáb)—Suit for account.

تقادم (Taqádum)—(1) (In Law)

Such an interval between the commission of a crime and the giving of evidence respecting it, in bar of punishment. (2) Being ancient or prior.

تقاضا (Taqázá)—Dunning, pressing for the settlement of a claim; requisition.

تقاضا شدید (Taqázá-i-shadid)—Inexorable dunning.

تقاضا کرنا (Taqázá karná)—To demand payment of, to claim, to press. عندا التقاضا (Undul taqázá) On demand.

تقاری (Taqáví)—Advances of money made to the cultivator for implements, digging wells &c., or advance made in bad seasons.

تقدم (Taqaddum)—(1) Priority. (2) Precedence, pre-eminence.

تقدمه (Taqadamá)—Advance (of money) on account; final adjustment or audit of account; budget.

تقدم دعوی (Taqaddum-i-dáwí)—Priority of claim.

تقرب حاصل کرنا (Taqarrub-hásil-karná)—To obtain access or admittance to a monarch.

تقرر (Taqarrur)—Appointment.

پروانہ تقرر (Parwáná-i-taqarrur)—Order of appointment.

تقرر کرنا (Taqarrur karná)—To confirm, to appoint.

تقرری (Taqarrurí)—Appointment.

تقریب (Taqrīb)—Festival, ceremony, rite, occasion.

تقریبات (Taqrībát)—Festivals, ceremonies.

تقریباً (Taqrībán)—Approximately, nearly.

تقریر (Taqrír)—Discourse; speech, recital.

تقریر کرنا (Taqrír karná)—To speak, to discourse, to relate, to argue.

تقریراً (Taqrírán)—Orally, by word of mouth.

تقریظ (Taqríz)—Review.

تقسیم (Taqسیم)—(1) Division, partition; distribution. (2) Distribution of the assessment of the revenue upon the several subdivisions of an estate or district.

تقسیم بعضیہ رسدہ (Taqسیم-ba-hissá-rasádí)—A pro-rata distribu-

- tion, apportionment, proportionate distribution.
- تقسيم بھيا چاري (Taqsím-bhaiyá chárí)—Division of land between co-sharers who are jointly bound for the payment of revenue.
- تقسيم جديد (Taqsím-i-jadíd)—Redistribution, a fresh division or partition.
- تقسيم خُنگي (Taqsím-i-khángí)—Private partition.
- تقسيم ديھات خالصه (Taqsím-dehát-i-khásá)—Division of an estate paying revenue to government.
- تقسيم سرڪاري (Taqsím-i-sarkárí)—A public partition.
- تقسيم غير مكمل (Taqsím-i-gair-mukammal)—An imperfect partition. That is a partition by which the common land is divided and allotted to the several sharers, each allotment of land being assessed with its proper share of the government revenue, but the responsibility to pay it remains joint. (Under this process the estate becomes *pattídári*).
- تقسيم مكمل (Taqsím-i-mukammal)—Perfect partition. In this kind of partition the parts of an estate are entirely separated from one another. There being no joint responsibility to pay the revenue, each part being by itself liable for the revenue assessed on it.
- تقسيم کي اجرت (Taqsím kí ujrat)—Partition fees.
- تقسيم نامہ (Taqsím-námá)—Deed of partition.
- تقسيم ورثہ (Taqsím-i-wirsá)—A partition of heritage.
- تقسيم يکجاڻي (Taqsím-i-yakjái)—A compact partition.
- تقصير (Taqsír)—Fault, guilt.
- تقصير وار (Taqsír wár)—Blameable, culpable, faulty, guilty.
- تقطير (Taqtir)—Distillation, distilling.
- تقليد کرنا (Taqlíd karná)—To follow. اس مقدمه کي تقليد کي کُئي (Is muqadamá kí taqlíd kí gai) This case was followed. مقدمات جنکي تقليد کي کُئي Cases followed.
- تقويت (Taqwíyat)—To strengthen, to confirm, to support.
- تقويم (Taqwím)—Calendar, almanac; horoscope.
- تقييد کرنا (Táqiyad karná)—To look closely after, to enjoin, to impress upon.
- تکرار (Takrár)—Dispute, controversy, contention, altercation, wrangling.
- تکرار کرنا (Takrár karná)—To dispute, to carry on an altercation; to quarrel.
- تکفين (Tákfín karná)—To perform the burial ceremonies.
- تکلیف اُتھانا (Taklif uṭháná)—To experience trouble, to suffer.

(Taklíf pahuncháná) تکلیف پہرہ نچانا

—To inflict pain on, to annoy, to molest. بغرض تکلیف دہی (Baguraz taklíf dibí) to cause annoyance.

(Taklíf karná) تکلیف کرنا

trouble.

(Takmilá) تکمیل

—Perfection, completion, supplementing.

(Takmil) تکمیل

—Completion, execution; authentication.

(Takmíl-i-haqiyat) تکمیل حقیقت

—Completion of title.

تکمیل تمسک

(Takmíl tamassuk) تکمیل دستاویز

—Execution of a bond.

(Takmíl-i-shará-it-i qánúní) تکمیل شرایط قانونی

—The fulfilment of the requirements of law.

(Takmíl karná) تکمیل کرنا

—To execute, to authenticate; to put one's signature to a document.

(Takmíl ko pahuncháná) تکمیل کو پہرہ نچانا

—To bring to conclusion or termination.

(Tikhárná) تیکھارنا

—To plough three times before sowing.

(Talásh) تلاش

—Search, enquiry.

(Taláshí) تلاشی

—Searching the person, property or house (of a person, for stolen property or smuggled goods). وارنت تلاش (warrant-i-taláshí) Search-warrant.

(Tálásbí lená) تلاشی لینا

—To search, to institute a search.

(Taláfí) تلافی

—Reparation, recompense.

(Tuláná) तुलाना

—To have or get weighed.

(Talbis) تالپیس

—(1) Counterfeiting (a coin). (2) Adulteration, falsification (3) False personation. (4) Fallacy. (5) Fraud, deceit.

(Talbis i-sikká) تالپیس سکہ

—Counterfeiting a coin.

(Talbis i-sikká-i-malká-i-mauzzimá) تالپیس سکہ مالک معظما

—Counterfeiting Queen's coin.

(Talaf karná) تلف کرنا

—(1) To destroy. (2) To waste.

(Talaf honá) تلف ہونا

—To perish, to be destroyed, to be wasted.

(Talaffuz) تلفظ

—Pronunciation.

(Talqín) تالقین

—(1) Instruction. (2) Religious instruction. (3) Funeral service.

(Tilak charháná) تیلک چڑھانا

—To perform the ceremony of betrothal of a youth.

(Tilak karná) تیلک کرنا

—(1) To anoint, to install; to crown. (2) To betroth. (3) To bid adieu to.

(Tilangá) تیلنگا

—A soldier.

(Talwár khínchná) تلوار کھینچنا

—To draw the sword

(nangí talwár liye) ننگی تلوار لیئے

drawn sword.

تلاوي (Tulwái)—Weighment-fee.

تماثل (Tamásil)—(1) Equality.

(2) (M. Law) The division of an inheritance among the legal sharers when their number and that of the sharers is the same, as for instance where there are four sharers having equal rights severally to four shares, such numbers are termed mutmasil. See also تپاين توافق تواحل

تمادي (Tamádí)—Limitation as to the time which bars a civil action.

تمادي پڙير هونا (Tamádí pizír honá)—To be time barred.

تمادي لڳنا (Tamádí lagáná)—To set up the defence of limitation.

تمادي عايد هونا (Tamádí áyed honá)—To be barred.

تمادي کي پٽاپو (Tamádí kí biná par) On the grounds of limitation.

تمادي ايام (Tamádí-i-niyám)—Lapse of time, efflux of time.

تمدن (Tamaddun)—Society.

تماشاي (Tamásháf)—Spectator, looker-on.

تمام شد (Tamám shud)—Finished, finis.

تمام کرنا (Tamám karná)—(1) To perfect, to complete, to conclude. (2) To bring to a close. (3) To put an end to a business or life کام تمام کرنا kám tamám karnà To make away with.

تمام و تمام (Tamám-o-kamál) Fully and completely, wholly.

تمام هونا (Tamám honá)—To be finished, completed or concluded, to come to an end; to cease, to die.

تمتع (Tamatu)—(1) Enjoyment. (2) Advantages, gain.

تمثيل (Tamsíl)—Illustration.

تمثيلاً (Tamsílan)—By way of illustration or example.

تمرد (Tamarrud)—(1) Disobedience, refractoriness, contumacy. (2) Contempt.

تمرد شعري (Tamarrud shuárf) Contumacious bearing.

توسک (Tamassuk)—Bond; an obligation; note of hand; instrument.

توسک حاضر ضامنې (Tamassuk-i-házir-zámni)—A bond or recognisance as a security for personal appearance.

توسکي قرضه (Tamassukí qarzá)—Debt secured by a bond.

توسک شرطيه (Tamassuk i-shartiyá)—Conditional bond, a bond with a penalty clause.

توسک کي پٽاپو ډگرې حاصل کرنا (Tamassuk kí biná par ډگرې hásiš karná)—To obtain judgment on a bond.

توسک رجسټري شده (Tamassuk ra-gistrí-shudá)—A registered bond.

توسک مصنوعي (Tamassuk-i-mas-nof)—A fabricated bond, a forged bond.

- تَمَا (Tamgá)—Medal, stamp (on gold, silver &c.) armorial bearing.
- تَمَلِك (Tamlík)—(1) Possessorship, property. (2) Settlement.
- تَمَلِكِ نَامَه (Tamlík-námá)—(1) Deed of settlement. (2) Conveyance.
- تَمَهِيد (Tamehd)—Introduction, preamble, preface.
- تَمَهِيدِي (Tamehídí)—Preliminary, introductory.
- تَمِيز (Tamíz)—Discretion.
- تَمَدِهِي سَه (Tandihí se)—Diligently.
- بِه تَمَدِهِي قَرَارِ واقِعِي (Ba tan dehi qarár-i-wáqai)—With due diligence.
- تَمَازَه (Tanázà)—Dispute, contention, litigation.
- تَمَازُل (Tanàzul)—Decline; fall (of price &c.), loss (of rank or situation &c.)
- تَمَاسِب (Tanàsub)—(1) Connection, relation. (2) Proportion.
- تَمَاسُل (Tanásul)—Uninterrupted descent through a series of generations.
- تَمَاقُز (Tanáquz)—(1) Contradiction, discrepancy, incompatibility inconsistency, conflict. (2) (In Law) The advancing of two incompatible claims to the same property.
- تَمَاقُزِ قَرَانِي (Tanáquz-i-qawánin)—Conflict of laws.
- تَمَبِيَه (Tambíh)—(1) Note. (2) Admonition, reprimand.
- تَمَبِيَه كَرْنَا (Tambíh karná)—To admonish, to reprimand; to warn.
- تَمَخْرَاَه (Tanxhuáb)—Wages, pay, salary, allowance.
- تَمَخْرَاَه دَار (Tanxhuáb-dár)—Stipendiary.
- تَمَخْرَاَه بَاتِنَا (Tanxhuáh bátná yá taqsím karná)—To distribute pay or wages
- تَمَخْرَاَه ذَاتِي (Tanxhuáh-i-zátí)—Special or personal allowance.
- تَمَزُل (Tanazzul)—Degradation.
- تَمَزُل كَرْنَا (Tanazzul karná)—To degrade, to lower the rank.
- تَمَسِيخ (Tansíkh)—(1) Cancelling, cancellation. (2) Quashing, revocation.
- تَمَسِيخِ كِي دَسْتَاوِز (Tansíkh kí das-táwez)—Instrument of cancellation of instruments.
- تَمَقِيح (Tanqíh)—Determination, ascertainment, inquiry; issue.
- تَمَقِيحِ طَلَب (Tanqíh talab)—To be determined, requiring decision, at issue.
1. اَمَرِ تَمَقِيحِ طَلَب (Amar-i-tanqíh-tálab)—An issue, point at issue. (Note—There are two kinds of issues.
- اَمَرِ تَمَقِيحِ طَلَبِ واقِعَات (Amar-i-tanqíh talab-i-waqiát)—Or an issue of fact and 2. اَمَرِ تَمَقِيحِ طَلَبِ قَانُون (Amar-i-tanqíh-talab-i-qanún)—Or an issue of law.

تتقیح امور تصفیہ طالب

تتقیح امور تصفیہ طالب (Tanqih-i-amur-i-tasfiya talab)—Determination of point in issues.

تتقیح کرنا (Tanqih karna)—To determine, to decide.

تتقیحات قائم کرنا (Tanqihât qayam karna)—To frame or lay down issues.

تتقیح شرح لگان (Tanqih-i-sharah lagân)—Determination of rate of rent.

تنگ دستی (Tang dasti)—Poverty, penury.

تنگ طلبی کرنا (Tang talbi-karna)—To press for immediate payment.

تتصیف (Tansif)—(1) Dividing in half. (2) Settling a disputed claim by taking the medium of the value in litigation.

تنہا (Tanhâ)—Only, alone, by itself.

توانق (Tawânuq)—(M. Law) Commensurability, the division of shares and sharers by a common divisor, as where there are eight sharers and twenty shares, both divisible by four termed متوانق

توام (Tawâm)—A twin.

توبہ کرنا (Tobâh karna)—To repent of sin or crime, to abjure, to renounce.

توبہ کرنیکا موقع (Tobâh karne kâ mauqa)—Loco penitentia.

توپ (Top)—A gun, a cannon, a fieldpiece.

توپ خانہ (Top khânâ)—Artillery, battery; an arsenal.

توجہ (Tawajjuh)—Attention, consideration. بہ توجہ بابوصاحب Care of Babu Sâhib.

توجہ مایل کرنا (Tawajjuh mâyal karna)—To direct or draw attention to.

توجہ خاص درکار ہے (Tawajjuh khâs darkâr hai)—It requires special consideration.

توجہ کرنا (Tawajjuh karna)—To pay attention.

توجیہ (Taujîh)—(1) Adjustment of account. (2) An allowance made to landholders. (3) A statement, a description-roll.

تودہ (Todâ)—A mound, a landmark, a boundary pillar.

تودہ بندی (Todâbandî)—Laying down boundary marks.

تورہ (Torâ)—(1) Exhaustion, deficiency, want, scarcity. (2) A plough-share. (3) The linstock. (4) A purse, a bag of one thousand rupees.

توزیع (Tauzi)—An account showing, under the name of each payer of revenue, the total amount, as it falls due, the portion actually paid, and the balance outstanding, rent roll.

توزیع بقایا (Tauzi-i-baqâyâ)—A list of outstanding balances

توسط (Tawassut)—Mediation, بہ توسط (ba tawassut) through, care

- of, indirectly بلا توسط (bilá ta-wassut) directly, without mediation, immediate.
- توشه خانه (Toshá kháná)—Storehouse, store-room.
- توضیح (Tauzih)—Explaining, illustrating; an illustration.
- توضیح (Tauzi)—Legislation.
- توفیر (Taufir)—New land liable to assessment of revenue, an augmentation of the revenue either from extended cultivation, or the lapse or resumption of alienated assignments; increase.
- توفیر کامل (Taufir-i-kámil)—The standard revenue assessment.
- توفیر زمین (Taufir-zamín)—Land in addition to or excess of, an original grant or measurement.
- توفیق (Taufiq)—(1) Grace or favor. (2) Ability, power, means, resources.
- توقف (Tawaqquf)—Pauses, delay, hesitation.
- توقف بیجا (Tawaqquf-bejá)—Un-necessary delay.
- توقیر کرنا (Tauqir karná) — To do honor, to honor.
- توقيع (Tauqi)—Signing (an order) with the royal signet; the royal signet put to diplomas, letters-patent &c.
- تولا (Tolá तोला)—A weight of 12 *mashas*, the weight of the sicca rūpee or about 179 $\frac{2}{3}$ grs.
- تولا (Taulá तौला)—Weighman.
- تولیت (Tauliyat)—(1) Trusteeship, appointing one as governor, deputy or superintendent; superintendence of a religious foundation; the management of funds appropriated to its support; appointing a person to such an office, transferring property to him for such trust. (2) (M. Law) A sale in which the owner disposes of the article sold at the price which he originally paid for it.
- تولیت نامه (Tauliyat námá)—Deed of trusteeship; one appointing a person to the management of a religious endowment.
- تولیت مع الوصیت (Taulíat-ma-al-wasíyat)—A deed of endowment or trusteeship executed as a bequest or will to take effect only after the death of the divisor.
- توهم (Tawaham)—A doubt expressed by a witness that he may not have given full or accurate testimony through forgetfulness or embarrassment, which doubt does not invalidate his testimony, if he be a person of good repute.
- توهين (Tauhín)—Defamation, libel.
- توهين زباني (Tauhín-i-zubání)—Slander.
- توهين تهريري (Tauhín-i-tahrírf)—Libel.

توهين کرنا (*Tauhīn karná*)—To offer an insult.

تہ (*Tah*)—(1) Surface, bottom, foundation. (2) Depth, layer ; (3) Real meaning or intent, hidden meaning.

تہ آب (*Tah-i-áb*)—Bottom of the river ; stratum.

تہ کو پہنچنا (*Tah ko pahúnchná*)—To get to the root of, to discover.

تہا تھی (*Tháthi chāthī*)—A charge, trust.

تہانگ (*Thángg chāng*)—(1) The exact spot or place (of a thing lost or sought). (2) A den of thieves. (3) Trace of stolen property, clue, trace.

تہانگ لگانا (*Thángg lagáná chāng lagānā*)—To obtain a clue (to hidden or stolen property), to trace.

تہانگی } (*Thánggí chāngī*) }
 تہانگییا } (*Thánggíyá chāngiyā*) } (1) An abettor of thieves, a receiver of stolen goods. (2). One who traces stolen property, a detective.

تہانگی داری (*Thánggí dárí*)—Receiving of stolen goods.

تہانہ (*Tháná chānā*)—Police-station.

تہانہ دار (*Tháná dár*)—Officer in charge of a police-station.

تہانہ داری (*Tháná dárí*)—The office or jurisdiction of a Thánádár.

تہانہ داری ایواب (*Tháná dárí-abwáb*)—A cess for the purpose of paying the establishment of the Thánádár.

تہانہ جات (*Thánáját*)—Police-stations.

تہانی (*Tháni chānī*)—A permanent cultivator.

تہاپا (*Thápá chāpā*)—Place of encampment where the gangs of thugs pass the night, impression of hand.

تھل (*Thal*)—(In Marathi) The share of a lessor or lessee in the produce of the field ; a portion of land consisting of several fields.

تھالکا (*Tahalká*)—Alarm, panic.

تھمت (*Tuhmat*)—Suspicion of guilt, false accusation, calumny.

تھمت لگانا (*Tuhmat lagáná*)—To accuse falsely, to calumniate.

تھوڑا تھوڑا کر کے (*Thorá thorá kar ke*)—By degrees, a little at a time, by instalment.

تھوک (*Thok chōk*)—(1) A share, a portion. (2) A secondary or inferior share of the lands of a co-parcenary village. (Authorities differ as to its relative value, and it probably varies in different places, according to some it is smaller than a *patti*, which contains a variable number of *thoks*). (3) A sub-division in a Bhaiyachari estate. (In Kumaon), the local division of an estate.

تهوك بست (Thok bast)—Laying down a boundary, fixing the limits of an estate by a native surveyor preparatory to a professional survey by a European officer (This word is also spelt Thák bast).

تهوك بندي (Thok bandi)—A written engagement specifying the distribution of the shares of a co-parcenary village.

تهوك دار (Thok dár)—The holder of a *thok*, or sometimes the principal of the holders amongst whom the lands or fields of a *thok* may be shared and their representatives in settling or realizing the assessment. (The *thokdár* and *paṭṭidár* are sometimes confounded in the capacity of *malguzars* or payers of revenue.) In Kumaun the *thokdár* is a ministerial officer, usually, by inheritance, confirmed or sometimes appointed by the ruling authority to exercise a general superintendence over the villages and to conduct police or purveyance duties in a varying number of villages, of one or more of which he is ordinarily, though not necessarily, the *Padhan* (q. v).

تهوك داري (Thok-dárf)—Property, office or duty of a *thokdár*.

تهوك داري پتہ (Thokdárfi paṭṭá)—The official title deed given to the *thokdár* by the govern-

ment, specifying the villages under his authority, and the fees he is entitled to. حق يا دستور. تهوك داري (Haq yá dastúr-i-thok dárf) Fees payable to the *thokdárs* by the other *padhans* (Kumaun).

تهوك پتہ (Thokpaṭṭi)—A division of a *thok* into *pattis*, with the rate of assessment on each ; a share-record.

تهوكا (Thoká)—A point where three or more boundary lines meet.

تهونبا (Thúnbá थुनबा)—A lump of earth put on the loose end of the lever used for raising water from wells to balance the bucket suspended to the end that is over the well.

تهوك فروش (Thok farosh)—A wholesale dealer.

تيار (Taiyár)—Prepared, ready.

تيار هونا (Taiyár honá)—To be ready, to be prepared, to get ready ; to be on the alert.

تياري (Taiyárf)—Preparation.

تياگ پتر (Tiyág-patr त्याग पत्र)—A writ of divorce.

تياگ کرنا (Tiyág karná त्याग करना)—
(1) To abandon, to give up.
(2) To divorce. (3) To abdicate.

تياگان (Tiyágan त्यागन)—Abandonment.

تياگي (Tiyágfi त्यागी)—(1) Abandoner, renouncer. (2) A religious ascetic.

تیسرے تیرہوار (Tíj teohár तीज त्योहार)
Festivals.

تیسرا (Tíjā)—The third day after
the death of a relation on
which prayers are offered by
the Mohammedans.

تیرتھہ (Tírath तीरथ)—A shrine
or sacred place of pilgrimage.

تیرتھہ جاترا (Tírath játrá तीरथ यात्रा)
—Pilgrimage.

تیرتھہ کرنا (Tírath karná)—To go
on a pilgrimage.

تیرھین (Terhín तेरहई)—The
thirteenth day after death (when
the last of funeral rite is perform-
ed).

تیرج (Teríj)—An abstract ac-
count compiled from other de-
tailed accounts.

تیرجیہ اسمی وار (Terij asámi-wár)
—An abstract of the *khatiauni*
or the *muntakhib-i-asámi-wár*,
giving the total land held by
each person in each thok or

paṭṭi without any enumera-
tion of fields.

تیسرا (Tisrá)—A third person,
an umpire or arbitrator.

تیسرے (Taiyaqqun)—Ascertain-
ment, certainty.

تیل چڑھانا (Tel chaḥáná)—To
anoint the head, shoulders and
hands and feet of the bride
and bride-groom with oil mixed
with turmeric during the mar-
riage ceremonies; (hence) the
marriage ceremony (above de-
scribed).

تین پانچ (Tín páñch)—Altercation,
contention.

تین پانچ کرنا (Tín páñch karná तीन
पांच करना)—To dispute or
quarrel with, to try one's tricks
with.

تیرہوار (Teohár त्योहार)—Festival.

تیرہاری (Teohári)—A present
made at a festival.



ٹاٹ (Táṭ टाट)—The piece of
sacking or carpet on which a
banker sits.

ٹاٹ ٹاٹنا (Táṭulaṭná टाट चकटना)
—To become bankrupt.

ٹال (Tál टाल)—A station or place
for storing wood, grain, grass
and the like for sale.

ٹال مارنا (Tál márná टाल मारना)
—To turn the scale fraudulent-
ly in weighing, to give the
beam a twist (and thus diminish
the true weight).

ٹال دینا (Tál dená टाल देना)—(1)
To put off, to postpone. (2) To
avoid, to put or turn one out
of the way.

ٹانڈا (Tándá टांढा)—A caravan of
merchants; baggage, equipage.

ٹانگنا (Tánkná टांकना)—(1) To
append, to attach. (2) To make
a note or memorandum of, to
record, to enter.

ٹانگ (Táng टांग)—A fourth part,
a quarter (in the language of
brokers).

ٹانگنا (Tángná टांगना)—To hang.

ٲٲا (Tappá टप्पा)—A small tract or division of a country smaller than a pargana but comprising one or more villages. In some parts of the United Provinces a *Tippa* denotes a tract in which there is one principal town or a large village, with lands and villages dependant upon it, and forming a sort of corporate body.

ٲٲا داري موضع (Tappá dári mauzá)
—The principal village of a *Tappa*.

ٲٲال (Tappál टप्पाल)—A post-station ; post office; post ; mail.

ٲٲال والا (Tappál wálá)—A runner, a letter carrier, a postman.

ٲٲالي (Tappáli टप्पाली)—A postman.

ٲٲاس جمانا (Tippas jamánà)
टिप्पस जमाना) } To
ٲٲاس लगानا (Tippas lagáná).
टिप्पस लगाना)

obtain a firm footing, to secure the interest of ; to put in a word for oneself ; to make out a claim.

ٲٲانني (Tipanni टिपणी)—Annotation, commentary.

ٲٲا پونجيا (Taṭ púnjīyá टट पूंजीया)
—(1) A merchant or trader of small capital, a petty merchant.
(2) Of small means ; a bankrupt.

ٲٲارانا (Tarráná टरराना)—To grumble, to be impudent or insolent.

ٲاكا (Taká टका)—A copper coin equal to two pice, two pice, a rupee, money.

ٲاका बीड़ा (Taká bírá टका बीड़ा)
—Dues paid on the occasion of betrothals and marriages usually to the proprietor in possession of the estate.

ٲاका سا جواب (Takà sá jáwáb टका सा जवाब)—A point blank refusal.

ٲकाना (Tikáná टिकाना)—(1) To put one up, to lodge. (2) To stop, to detain.

ٲकत (Tikaṭ) —A ticket (Railway); a postage-stamp ; a court-fee-stamp.

ٲकत دار (Tikaṭ dár)—Stamped.

ٲकत काटना (Tikaṭ kaṭnà)—To punch a stamp.

ٲकسال (Taksál टकसाल)—Mint.

ٲकसالي (Taksáli टक साली)—(1) Of true ring or value, true, genuine, real. (2) Current speech. (3) An officer of the mint, mint master.

ٲندیل (Tandēl)—The commander or head of *Tanda* or body of men as workmen, lascars, labourers &c.

ٲنک (Tanṅk टंक)—A weight equal to 4 mashas.

ٲنک پتي (Tanṅk-pati) = A mint-master.

ٲٲا (Topá टोपा)—A kind of cap worn by prisoners, a kind of cover for the head.

تورتا بهرنا (Toṭá bharná टोटो भरना)

—To make good a loss or damage ; to indemnify, to compensate.

توتنا (Túṭná टूटना)—To fail (as a

bank or as a supply) to fall short ; to fall into arrears (اتنا دویبہ توتی)

توکا توتی (Toká tokí टोका टोकी)

Hinderance, check, questioning.

توکا پتہ (Toká paṭṭá टोका पट्टा)—A

sound lease, a permanent lease.

توکنا (Tokná टोकना)—To interro-

gate, to accost ; to check, to stop, to hinder ; to take exception to ; to call in question ; to censure, to blame.

تو لگانا (Toh lagáná टोह लगाना)

—To track, to search for, to take up the trace of.

تھاکر (Thákur ठाकुर)—(1) An idol.

(2) Chief, a feudal noble of Rajputana, (is the usual title of Rajputs). In Upper India the word denotes the individual members of village communities of Rajput descent. This title is also applied to Kayasthás of Upper India (3) A person of rank or authority, an honorific title after the name of a distinguished person (in Bengal written Tagore). (4) A title of respect as sir, master, your worship (Bengal).

تھاکر دھارا (Thákur dhárá ठाकुर धारा)

—A temple, a building in which the idols are kept.

تھاکرائی (Thakurái ठाकुराई)—The

rank or office of a chief or thákur.

تھاکر سہوا (Thakur sevá ठाकुर सेवा)

—The service of an idol applied to a grant of revenue for maintaining the worship of an idol.

تھاپپا (Thappá टप्पा)—An instru-

ment for stamping with a die.

تھاپپا کرا (Thappá karná)—To

stamp, to make an impression on.

تھیکانا کرا (Thikáná karná)—(1)

To find a place for, to make room for, to arrange. (2) To take note of. (3) To account for. (4) To search or trace an affair to its source.

تھیکانے لگانا (Thikáne lagáná ठिकाने लगाना)—(1) To dispose of, to

settle. (2) To make away with, to consume. (3) To despatch, to kill, to trace, to ascertain, In Hundis the phrase *thikana lagae* is a direction to ascertain the residence of the payee before making payment.

تھکنا (Thukná ठुकना)—To be pun-

ished or chastised ; to suffer a loss, to be put in stocks.

تھگ (Thag ठग)—(1) (Thug) One

of a gang who strangle travelers. (2) An Impostor, a swindler.

تھگانا (Thagáná ठगाना)—To cause

to be cheated.

تھگائی (Thagái ठगाई)—Swindling,

robbery, theft.

تھگنا (Thagná ठगना) — To cheat, to deceive, to impose upon, to dupe, to rob.

تھگائی (Thagaf) — (1) The department for the suppression of Thugs (2) Robbery, cheating, imposture.

تھلائی (Thaláná टहलाना) — To get one out of the way, to put or turn aside, to remove, to dismiss.

تھنا ہونا (Thandá honá ठंडा होना) — To die; to subside.

تھور رہنا (Thaur rahná ठौर रहना) — To be knocked down dead on the spot.

تھوس (Thos ठोस) — Solid.

تھوس اسامی (Thos asámí) — A moneyed man, a wealthy man, a man of substance.

تھوک (Thokar ठोकर) — Loss (in trade).

تھوک بجا کر لینا (Thok bajá kar lená) — To purchase a thing after duly testing its quality.

تھوکنا (Thokná) — (1) To hammer, to strike, to beat. (2) To knock, to punish. (3) To enter a complaint against, to file a suit or action. (4) To pass a decree against.

تھراہنا (Thahráná ठहराना) — (1) To cause to stop, to lodge. (2) To ascertain, to establish. (3) To fix, to settle, to make a bargain. (5) To decide, to determine. (6) To appoint.

تھیہا (Thiyá ठीया) — A boundary, a mark, a place to sit on.

تھیک کرنا (Thík karná ठीक करना) — (1) To correct, to amend, to rectify; to set in order, to arrange; to make up; to regulate, to make certain. (2) To determine; (3) To bring one to his senses, to chastise.

تھیکار (Thikar ठीकार) — The duty of keeping the village watch, taken in succession by the villages in the Rohtak district; the order is determined by lot, the name being inscribed on bits of broken tiles and put into a vessel, from which they are drawn daily to the extent required by the *patwari*.

تھیکا (Theká ठेका) — (1) Contract for work. (2) A farm of revenue. (3) A contract by which a person engages to pay a fixed amount of revenue on an estate or district, on being allowed to collect the revenue payable to the proprietor or the State; a farm, a lease. (4) The revenue accruing from such leases or farms. (5) The instrument of lease or farm.

تھیکا بندی (Theká bandí) — (1) A settlement by farm or contract, the farm held on lease. (2) (Dekhan) A stipulated rent on each field without reference to its extent.

تھیکا دار (Theká dár) — A farmer. (2) A lease-holder; a middleman. (3) One who receives the

rents from the cultivator and pays the stipulated amount to the proprietor (he is not a tenant). (±) One who takes a license for the sale of spirituous liquors or the like.

تھیکہ اورت ہندی (Thekâ ot bandî)
—Lease of land at a low or estimated rate.

تھیکہ زر پیشگی (Thekâ zar peshgî)
—Lease or farm of which the rent is paid in advance.

تھیکہ حین حیات (Thekâ-i-hîn hiâtî)
—A life-lease.

تھیکہ متجرئی (Thekâ-i-mujraî)
—An usufructuary lease.

تھیکہ مستاجر (Thekâ-i-mustâjri)
A farming lease.

تھیکہ داری کا بندوبست (Thekâdârî kâ bandobast)
—A farming settlement.

تھیکہ لینا (Thekâ lenâ ٹیکا لینا)
—To contract, to take out a license, to monopolize.

تھیکہ دینا (Thekâ denâ ٹیکا دینا)
—To give a contract, to lease, to let in farm.

ٹیپ (Tîp ٹوپ)—A note of hand.

ٹپینا (Tîpnâ ٹوپنا)—(1) To pocket (money). (2) To note down, to register.

ٹپڑھی سنانا (Terhî sunânâ ٹیڑھی سنانا)
—To give cross or rough answers, to be impertinent or rude to.

ٹپڑھا ہونا (Terhâ honâ ٹیڑھا ہونا)
To be cross or perverse; to be displeased or offended with.

ٹیکا (Tîkâ ٹیکا)—(1) The ceremony connected with betrothal. (2) Nuptial gifts, presents in money or goods from the bride's father to the bridegroom. (3) Vaccination, inoculation. (±) Blot, stain (as ہڈنا می the blot of infamy).

ٹیکا بھیجنا (Tîkâ bhejnâ ٹیکا بھیجنا)
—To send the nuptial gifts to the bridegroom.

ٹیکا چڑھانا (Tîkâ charhânâ ٹیکا چڑھانا)
—To perform the betrothal ceremony.

ٹیکا لگانے والا (Tîkâ lagâne wâlâ ٹیکا لگانے والا)
—A vaccinator.

ٹیکا (Tîkâ ٹیکا)—A commentary, annotation; gloss.

(ث)

ثابت (Sâbit)—(1) Proved, established, confirmed, fixed.

ثابت کرنا (Sâbit karnâ)—To confirm in; to establish, to prove, to verify, to substantiate.

ثالی (Sâlis)—Arbitrator.

ثالی (Sâlsî)—Arbitration.

ثالی خانگی (Sâlsî-i-khângî)—Private arbitration.

ثالی میں سپرد کرنا (Sâlsî men supurd karnâ)—To refer to arbitration.

ثالی نامہ (Sâlsî-nâmâ)—An agreement to refer, a reference.

ثالی فیصلہ (Fâislâ-i sâlsî)—An award.

ثالث (Sâlsan)—Thirdly, in the third place.

ثامنًا (Sáminan)—Eighthly.

ثاني الحال (Sáni-ul-hál)—At a subsequent period.

ثاني (Sánían)—Secondly, in the second place.

ثبات (Sabát)—Firmness, solidity, stability; durability.

ثبت كرنًا (Sabt karná)—To inscribe, to subscribe, to write, to put down.

ثبوت (Sabút)—Evidence, proof.

ثبوت میں داخل كرنًا (Sabút men dá-khíl karná)—To tender in evidence.

ثبوت استحقاق (Sabút-i-istahqáq)—Proof of right or title.

ثبوت بادي النظر (Sabút-i-bádí-ul-nazrí)—*Prima facie* proof.

ثبوت تائیدی (Sabút-i-táídí)—Corroborative evidence.

ثبوت تحریری (Sabút-i-tahrírí)—Documentary evidence.

ثبوت تردیدی (Sabút-i-tardídí)—Rebutting evidence.

ثبوت جرم (Sabút-i-jurm)—Conviction. تجویز ثبوت جرم صادر كرنًا (Tajwíz-i-sabút-i-jurm sádir karná)—To pass a sentence of conviction, to convict.

ثبوت حقیقت (Sabút-i-haqiyat)—Proof of title.

ثبوت خارجی (Sabút-i-khárjí)—Extrinsic evidence.

ثبوت دستاویزی (Sabút-i-dastáwezí)—Documentary evidence.

ثبوت صریح (Sabút-i-saríh)—Direct proof, evidence or testimony.

ثبوت ضمنی (Sabút-i-zamní)—Collateral evidence.

ثبوت قراینی (Sabút-i-qráíní)—Circumstantial evidence.

ثبوت قطعی (Sabút-i-qatáí)—Conclusive proof.

ثبوت قیاسی (Sabút-i-qi-yásí)—Presumptive proof or evidence.

ثبوت کاغذی (Sabút-i-kágzí)—See ثبوت تحریری

ثبوت کافی (Sabút-i-káfí)—Sufficient proof.

ثبوت لسانی (Sabút-i-lasání)—Oral evidence.

ثبوت موجودہ مسل (Sabút maujúdá misl)—The evidence on the record.

ثبوت وصیت نامہ (Sabút-i-wasiat námá)—Probate of a will.

ثلاثہ (Salásá)—Triple.

ثمرہ (Samrá)—Fruit, produce; reward, advantage.

ثمن (Saman)—Price, value.

ثمن (Saman)—An Eighth part or portion.

ثواب (Sawáb)—Recompense, reward.

ثواب کا کام (Sawáb ká kám)—Meritorious work.

ثبیه (Saiyabáh)—A young woman with whom a man has had a carnal connection or one that is not a virgin.

ج

جابر (Jábir)—Despot, tyrant.

جات (Ját जात)—Born, brought forth.

جات کرم (Ját karm जात कर्म)—A ceremony at the birth of a child when the navel string is divided.

جات (Ját जात)—(1) Tribe, caste, sect. (2) Pilgrimage. (3) Nature, species, genus. (Bari जातीँ) (Bari jāten)—twiceborn castes.

جات بهرشت (Ját bhirisht. जात भृष्ट) An out-cast.

جات دھرم (Ját dharm. जात धर्म) The law or usage of caste.

جات برادری (Ját birádrí)—Brotherhood, fraternity.

جاٹرا (Játrá जात्रा)—(1) Pilgrimage. (2) Procession of idols, religious festival or fair.

جاترا کرنا (Játrá karná जात्रा करना) —To set out on a pilgrimage.

جاتری (Játrí जात्री)—Traveller, pilgrim.

جاٹک (Játak जातक)—A ceremony performed after the birth of a child, nativity.

جاجیہ (Jàjiyá जाज्या)—(1) The person for whom a sacrifice is performed. (2) Property or presents obtained by officiating at sacrifices.

جاچیت (Jáchit जाचित)—(In Law) A particular form of deposit whereby the holder is allowed the use of the article deposited.

جار (Jár)—Neighbour.

جار ملاصق (Jár-i-mullásiq)—A near neighbour See شفیع

جاری (Jári)—(1) Running, flowing. (2) In hand, current, usual. (3) In force (as a law). (4) Prevalent, rife.

جاری رکھنا (Jári rakhná)—(1) To keep a stream flowing ; to carry on, to continue, to pursue, to prosecute; to maintain ; to conduct. (2) To manage, to extend.

جاری شدہ (Jári-shudá)—Estab-
lised, in force.

جاری کرنا (Jári karná)—(1) To issue (as a summon or citation). (2) To start, to set on foot. (3) To introduce (a custom &c.) (4) To circulate. (5) To execute, to put in execution, to enact. (6) To establish, to institute. (7) To use or exercise a right.

جاری ہونا (Jári honá)—(1) To be in force, to pass current. (3) To proceed (as a business). (4) To be executed. (5) To be issued. (6) To be enacted, to come into operation.

جاریہ (Járiya جاریہ)—A female-slave, a maid servant.

جاسوس (Jásús)—A spy.

جاگر (Jákar जाकर)—(1) A deposit or pledge left with a vendor for goods brought away for inspection or approval. (2) Goods taken from a shop for

approval; a conditional purchase; articles taken on commission-sale. (3) On inspection, for approval.

جاگير بھي (Jākaṛ bahī जाकड़ बही)
—Account-book of sales subject to approval of goods

جاگير لیجانا (Jākaṛ lejānā जाकड़ लेजाना)
—To take away goods on inspection or approval, leaving a deposit or pledge with the vendor.

جاگير (Jāgīr)—A grant of land, a temporary grant made by the government to an individual as a reward for some special good service. Under the Mohammedan government, it was a tenure in which the public revenue of a given tract of land was made over to a servant of the state, together with the powers requisite to enable him to collect and administer the general government of the district. The assignment was either conditional or unconditional; in the former case, some public service, as the levy and maintenance of troops or other specific duty, was engaged for; the latter was left to the entire disposal of the grantee. The assignment was either for a stated term, or, more usually, for the life time of the holder, lapsing, on his death, to the

State although not unusually renewed to his heir on payment of *Nazrana*, or fine, and sometimes specified to be a hereditary assignment. Under the British government such tenures (Jagirs) have now come to be considered as family properties, of which the holders could not be rightfully dispossessed, and to which their legal heirs succeed, as a matter of course, without fine or *nazrana* levied under the Mohammedan rule.

جاگير احتشام (Jāgīr-i-ahitshām)
—Lands granted for the maintenance of troops.

جاگير بخشى (Jāgīr-i-bakḥshī)—An assignment for the commander in-chief.

جاگير ديواني (Jāgīr-i-dīwānī)—The grant of the collection of the revenues of Bengal, Behar and Orissa to the East India Company.

جاگير خدمتى (Jāgīr-i-khidmatī)
—Assignment of land to village servants or officers.

جاگير مشروط (Jāgīr-i-mashrūt)
—A conditional jagir.

جاگير سرانجامى (Jāgīr-i-saranjāmī)
—An assignment for a specified purpose.

جاگير سیر (Jāgīr-i-sīr)—An assignment for the support of an establishment.

- جاگیر سیر غال (Jágír-i siyur-gál) —An assignment exempt from any condition or for charitable purposes.
- جاگیر تن یا ذات (Jágír-i-tan yá-zát) —An assignment for personal support or sometimes requiring personal service.
- جاگیر دار (Jágír dár)—The holder of a *jagir*, a grantee, a fief.
- جاگیر داری سند (Jágír dári-sanad) —The deed or patent under which a *jagir* was granted under the Mohammedan government.
- جامع (Jamé)—Comprehensive, exhaustive.
- جامع و مانع (Jamé wa máne)—Exhaustive.
- جان بخششی (Ján baḵshshí)—Forgiveness, pardon (of a capital crime).
- جان بیمہ (Ján bímá)—A policy of life-insurance.
- جان بیمہ کرنا (Ján bímá karná)—To insure one's life.
- جان پر آنا (Ján par áná)—To be exposed to imminent danger.
- جان پر کھیلنا (Ján par khelná)—To run into danger, to place oneself in a perilous position.
- جان پر کھیلنے والا شخص (Ján par khelne wálá shakhs)—A dangerous person, a desperate.
- جان چورانا (Ján churáná)—To skulk, to escape from.
- جان کا دشمن (Ján ká dushman) } Mor-
جان کا لہوا (Ján ká lewá) } tal enemy.
- جان کنی کی حالت میں (Ján kaní ki hálat men)—At the time of dying, in agonies of death.
- جان کھانا (Ján kháná)—To tease, to vex, to annoy, to torment, to make repeated demands.
- جان مارنا (Ján márná)—To exert oneself to the utmost, to strain every nerve.
- جانکر (Jánkar)—Knowingly.
- جانب (Jánib)—(1) Side; part. (2) Direction, in the direction of (as the east), towards.
- بجانب دیگر (Ba jánib-digar)—On the other hand سے ایک جانب (ek jánib se) on the one hand, by one party سے جانب (jánib se) in the name of, on behalf of.
- جانب دار (Jánib dár)—Partial; a supporter, a partisan.
- جانب داری (Jánib dári)—Partiality, favor.
- جانب داری کرنا (Jánib dári karná)—To take the side or part of; to show partiality to.
- جان بوجھکر (Ján bújḵkar)—Knowingly and intentionally.
- جانباین (Janibain)—On both sides, mutual, both parties, the parties (in a suit or case).
- جانچ (Jánch जांच)—Examination, trial, assay, appraisement, test, inspection, enquiry.
- جانچنا (Jánchná)—To enquire into, to ascertain, to examine, to test, to try, to assay, to appraise.

- (Janná)—To know, to apprehend, to become aware of, to perceive, to judge.
- (Jánwar)—Animal.
- (Paláo jánwar)—Domesticated animal.
- (Janglí jánwar)—*Feræ naturæ* and wild animals.
- (Jání)—Deadly.
- (Jáho mansab)—Rank and position.
- (Jáhil)—Ignorant.
- (Jáhliyat)—Ignorance.
- (Aiyám-i-jáhliyat)—The times previous to the manifestation of *Islam*.
- (Jái-etiráz)—The time or place of objection or opposition, room for objection.
- (Jae-i-panáh)—Place of refuge, asylum.
- (Jái nashín). } (1) A *locum tenens*, a deputy. (2) A successor.
- (Já nashín). } (1) A *locum tenens*, a deputy. (2) A successor.
- (Já nashín-ba-aitbár istehqáq)—Successor in title.
- (Jái nashíni). } (1) Sitting in the place or room of. (2) Succession.
- (Jayá جايا)—(1) A daughter, a boy. (2) Birth place. (3) A spouse, one wedded lawfully or according to the ritual.
- (Jaedád)—(1) Property. (2) Assets. (3) Estate. (4) An assignment of the revenues of a tract of land for the maintenance of an establishment, or of troops, granted for life, but very commonly with permitted succession to the next of kin, sometimes with a rent reserved.
- (Jáedád Abái)—Ancestral property or estate.
- (Jáedád-i-ajmálí)—Joint property or estate.
- (Jáedád-i-arází)—Landed property.
- (Jáedád-i-istím-rári)—An assignment of revenue in perpetuity with a reservation of certain amount of rent, and of other government claims.
- (Jáedád-i-shiráktí)—Partnership-property.
- (Jáedád-i-shauhrí)—Husband's estate or property.
- (Jáedád-i-gair-i-manqúlá)—Immovable property, real property, reality.
- (Jáedád-mutaliqá-i-khándán)—Family property.
- (Jáedád-i-mutnázá)—The property in dispute, the property under litigation, property the subject of dispute. (c. f. *Jáedád-ma bai ul bahas*).
- (Jáedád-i-maksúbá)

جايداد مكسوبه ذاتي (Jáedád-i-mak-súbá-i-zátí)—Acquired or self acquired property. (This kind of property is not liable to partition under the joint family system. The Mitakshra defines self acquisition as that which had been acquired by the coparcener without any detriment to the goods of the father or mother).

جايداد منقوله (Jáedád-manqúlá)
—Movable property, personal property, personalty.

جايداد موروثي (Jáedád-i-maurúsí)
—(H. Law) Ancestral property. (That term in its technical sense, is applied to property which descends upon one person in such a manner that his issue acquire certain rights in it as against him. Hence all property which a man inherits from a direct male ancestor, three degrees higher than himself is ancestral property, and is at once held by himself in coparcenary with his own issue. But where he has inherited from a collateral relation, as for instance from a brother, nephew, cousin or uncle, it is not ancestral property, consequently his own descendants are not coparceners in it with him. They cannot restrain him in dealing with it, nor compel him to give them a share of it. On the same

principle, property which a man inherits from a female or through a female, or which he has taken from an ancestor more remote than three degrees, or which he has taken as heir to a priest or a fellow student would not be ancestral property, but the property is not the less ancestral because it was the separate or self acquired property of the ancestor from whom it came. Mayne).

جايداد مشتركه (Jáedád-i-mushtarká)

—(1) (H. Law) Joint property or coparcenary property. It is of three kinds (a) Ancestral property. (see جايداد موروثي) (b) Property jointly acquired where the members of a joint family acquire property by or with the assistance of joint-funds or by their joint-labour, such property is the joint property of the persons who have acquired it, whether it is an increment to the ancestral property or whether it has arisen without any nucleus of descended property. (c) Property, which was self-acquired, may become joint-property, if it has been voluntarily thrown by the owner into the joint stock, with the intention of abandoning all separate claims against it.

جايداد موصى به (Jáedád-i-mosá-ba)

—The property which is the subject of a will.

جایداد خاندان مشترکہ (Jáedád-i-khándán-i-mushtarká)—Joint family property.

جایداد متعلقہ خاندان (Jáedád mutalliqa-i-khándán)—Family-property, heirloom.

جایز (Jáiz)—Valid, lawful, legal, authorised; competent; admissible.

جایز رکھنا (Jáiz rakhná)—To allow, to receive as lawful or valid, to justify, to legalize, to tolerate.

جایز قرار دینا (Jáiz qarár dená)—To decide (to be lawful, to legalize; to uphold.

جایز ثابت کرنا (Jáiz sábit karná)—To prove the validity of.

جایزہ (Jáizá)—(1) Checking an account. (2) Signature, the mark made in examining or checking.

جایزہ دینا (Jáizá dená)—To undergo examination, to render an account of one's charge, to make a mark.

جایزہ لینا (Jáizá lená)—To examine, to check an account.

جایفہ (Jáifá)—(1) (M. Law) A wound or stab that reaches to the belly or any other vital part; a stab punishable by fine.

جبار (Jabbár)—A conqueror, a revenger.

جبر (Jabr)—(1) Force, (See I. P. Code). (2) Constraint, coercion. (3) Violence, outrage, oppression.

جبراً } (Jabran). }
جبر سے } (Jabr se), } By force, forcibly.

جبر کرنا (Jabr karná)—To use or employ force on, to compel, to constrain, to press, to bear forcibly on.

جبراً بھرتی کرنا (Jabran bhartí karná)—To enrol or enlist by force, to press, to impress.

جبراً و قہراً (Jabran wá qahran)—By force or violence, willingly or unwillingly, *nolens volens*.

جبر مجرمانہ (Jabr-i-mujrimáná) Criminal force.

جببہ (Jabbá)—An outer robe or long cloth, coat or gown, the sleeves of which reach not quite to the wrist.

جہہ سائی (Jibah-sái)—Beseeching, entreating.

جاپ کرانا (Jáp karáná जाप कराना)—To get a priest or Brahmin to repeat prayers for some desired end.

جہانا (Játáná जताना)—To make known, to inform, to point out, to remind, to warn, to caution; to make a show of affection, to evince.

جوتار (Jotár जुतार)—Ploughed or cultivated land; a ploughman.

جوتانا (Jutáná जुताना)—To cause to be yoked, to cause to be tilled or cultivated; to lease for cultivation.

جٹار (Jutáú जुताऊ)—Fit for cultivation, arable.

جٹائی (Jutái जुताई)—Ploughing, tillage, cultivation.

جتن (Jatan जतन)—Effort, endeavour, care, remedy.

جٹوانا (Jutwáná)—To have a field ploughed or tilled.

جٹھا (Jathá जथा)—(1) A company, gang, party, (of confederates). (2) Capital, strength, stock.

جٹھا بانڈھنا (Jathá bándhná)—To form a party.

جٹھارثہ (Jatháarth जथार्थ)—According to reality or fact, exact, actual, real, true.

جٹھارثہ شکت (Jatháarth shakt जथार्थ शक्ति)—According to one's means:

جٹی (Jatí जति)—(1) Continent, chaste. (2) A continent man, a faithful husband, a man with one wife.

جٹیان (Jutyáná)—To beat with a shoe or slipper.

جٹھانی (Jiṭhání जिठानी)—The husband's elder brother's wife.

جٹہ (Jasá)—The corporeal form or figure.

جج (Jaj)—A judge.

جج ماتحت (Jaj mátiḥat)—Subordinate judge.

جج عدالت مطالبات خفیفہ (Jaj adálat-matálbát-i-khafiá)—A Small Cause Court Judge.

جج ضلع (Jaj zillá)—A district judge.

ججمان (Jajmán जजमान)—A person who employs and feeds Brahmans for the performance of any solemn or religious ceremony. As it is not unusual for the relation between the employer and the employed to become hereditary, the latter come to regard the former as their pupils or clients and claim as their right or due the fees that are to be paid on such occasions although they should not perform the ceremonies. From religious relations the term (*Jajman*) passed to many miscellaneous relations, and barbers, washerman, *Ghatias* and others who conduct pilgrims, claim a prescriptive or hereditary right to be employed and paid by certain individuals, whom they therefore style their *Jajmans*.

ججمانی (Jajmání)—The status and the occupation of having *Jajman*, the stipend paid by having *Jajman*.

ججی (Jíjí). } An elder sister.
ججیا (Jíjyá). }

(A term of respect often applied generally to any elderly female).

جچھا (Jachchá जच्चा)—A woman who has recently given birth to a child, a lying-in woman.

جچھا خانہ (Jachchá kháná)—A lying-in chamber

- جڙاڻي (Jachái जचाई)—Test, trial, valuation, appraisement.
- جڙنا (Jachná जचना)—To be tested or tried, to be valued, to be appraised, to be reckoned at its worth, to be rated; to be judged.
- جد (Jad)—A grandfather, an ancestor (Plural اجداد)
- جدات (Jaddát)—Paternal female ancestors.
- جدي (Jadí)—Ancestral; an ancestral or hereditary estate.
- جدا (Judá)—Separated, separate.
- جدا جدا (Judá judá)—Separately, severally.
- جدا ڪرڻا (Judá karná)—To separate (from), to part.
- جدا هو ڄاڻا (Judá ho jáná)—To live apart; to be separate from.
- جدرل (Jidwal)—A ruled line (round a page), marginal line, column, the table of a book.
- جدي (Jadí)—Ancestral, paternal.
- جديد (Jadíd)—New, modern, fresh.
- جڙامياڻ ڪا ايڪٽ (Juzámián ká ekt)—An act relating to lepers.
- جر (Jar)—(M. Law) Dragging forth an offender for public punishment—see تعزير
- جر منفعت (Jar i-munfait)—To exact money, to make profits.
- جراح (Jarráh)—A surgeon, one who dresses wounds.
- جڙاهي (Jarráhi)—Surgery, surgical.
- جڙاهي ڪا عمل (Jaráhi ká amal)—A surgical operation.
- جر ايم (Jaráim)—Offences.
- جر ايم خلاف ورزي باسڪار (Jaráim-i-ḵhiláf warzī bá sarkár)—Offences against the state.
- جر ايم خلاف معذات عامه (Jaráim-i-ḵhiláf-máadalat-i ámma)—Offences against public justice.
- جر ايم ڳھلائيڪر (Jaráim ḵhiláf-aman-i-ḵhalláyaq)—Offences against public tranquillity.
- جر ايم خلاف اذواج بهتري و ڀري (Jaráim ḵhiláf atwáj bahrí wá barrí)—Offences relating to the army and navy.
- جر ايم جو عامه خلائيڪر ڪي عافيت اور امن اور آسايتي اور حيا اور عادات پر موثر (Jaráim jo ámma ḵhalàiq kí àfiyat aur aman aur ásáyásh aur hiyá aur ádát par muassar hon)—Offences affecting the public health, safety, convenience, decency and morals.
- جر ايم جو انسان ڪي جان پر موثر هيڻ (Jaráim jo insán kí ján par muassar hon)—Offences affecting human body.
- جر ايم متعلق دستاويزات و نشانات مال و تجارت (Jaráim mutálliq dastáwezát wá nishánát mál wá tijárat)—Offences relating to documents and to trade or property marks.
- جرح (Jirah)—Cross-examination, objection.
- جرح ڪرڻا (Jirah ḵarná)—To cross-examine, to test evidence.

(Jirah ke sawál) جرح کے سوال
—Cross-questions.

(Jurm)—A crime, an offence,
a misdemeanour.

(Jurm-i-khafíí)—Minor
or petty offence.

(Jurm-i-khiláf-wazá-fitrí)—An unnatural of-
fence.

(Jurm-i-sangín)—A
grave offence.

(Jurm-i-shadíd)—Same
as جریم سنگین

(Jurm-i-qábil dastandází)—A cognisable of-
fence.

(Jurm-ná-qábil-dastandází)—A non-cognis-
able offence

(Jurm-i-qábil-razínámá)—A compoundable
offence.

(Jurm-i-qabil-sazáe-maut)—A capital offence.

(Jurm-i-sagírá)—Mis-
demeanour.

(Jurm-i-kábírá)—A
felony.

(Jurm-qabúlná)—To
plead guilty.

(Jurm sábit qar-ár dená)—To convict.

(Jurm-i-muáfíá)—An
offence abetted.

(Jurmáná)—Fine, penalty.

(Jurmáná dená)—To
pay a penalty or fine.

(Jurmáná karná)—To
impose a fine, to inflict or levy
a fine ; to mulct.

(Jurmáná-muáf karná)—To remit a fine.

(Jurmáná wasúl karná)—To realize, collect, or
levy a fine.

(Basúrat adam adái-i jurmáná)—In de-
fault of payment of fine.

(Jarib)—A measure of land
of various length as the chain
or rope for measuring. In the
United Provinces the measure-
ments were made by a chain
equal to 5 ganthas (knots)
or 11 yds. each or to 60 yds.
or 20 ganthas. A square of one
jarib is a bigha. (Before the
new system of survey it was
usual to measure lands paying
revenue with a jarib of 18
knots only 2 being coiled
round the measure. Rent-free
lands were measured with the
entire rope of 20 knots.) In
Sindh a jarib is a measure of
150 sq. ft.

(Jaríb beshí)—In-
crease of the land and the jama
of the current year over the
past.

(Jaríb-kamí)—Decrease
in the year's measurement of
the Ryots land.

(Jaríb kash)—Land-
surveyor.

جریب کشی (Jarīb kashí)—Survey or measurement of land.

جریب موؤوفی (Jarīb-mauqúfi)—Relinquishment or postponement of an intended survey.

جوت جریبی کا پتہ (Jot-jaríbí ká patṭá जीत जरीबी का पट्टा)—A kind of lease, under which the cultivator pays rent only for the ground actually cultivated, the extent of which is determined by measurement.

جریب ڈالنا (Jarīb-dálná). }
جریب پھینکنا (Jarīb-phenkná). } To
measure with the chain.

جر جمانا (Jarṭ jamáná जड़ जमाना)—To lay the foundation of, to establish, to set on foot.

جر کاتنا (Jarṭ káṭná)—To undermine, to destroy utterly.

جر آڑ (Jarṭáú जड़ाऊ)—Jewelled, mounted.

جر آول (Jarṭáwal जड़ावल)—Winter clothes, dress given to servants in the beginning of winter.

جر آئی (Jarṭáí जड़ाई)—The act of setting jewels; the price of setting jewels.

جر آئی (Juráí जुड़ाई)—The act of soldering, mending; the price of joining, mending &c.

جرنا (Jarṇá जड़ना)—(1) To put in, to stick on. (2) To fix, to set (jewels), to mount. (3) To lay on a blow, to strike. (4) To make a complaint or to bring a charge against, to speak ill of a man in his absence.

جز (Juz)—(1) Part, portion, ingredient. (2) A form consisting of 16 pages.

جزدان (Juz dán)—A cloth in which books are wrapped up, a satchel.

جز رس (Juz ras)—Penetrating, sagacious; economical.

جز و کج (Juz o kul)—Particulars; great and small matters; totally.

جزا (Jazá)—Retaliation, requital, recompense.

جزر (Jazr)—The ebb-tide.

جزر و مد (Juzr-o-madd)—The ebb and flow of the tide.

جزری (Juzwí)—Relating to a part or portion, partial, particular.

جزویات (Juzwiyát)—Parts, particulars; small matters.

جزیرہ (Jazírá)—Island.

جزیہ (Jazíyá)—A capitation tax levied on the non-moslem subjects of a Mohammedan government.

جسارت (Jasárat)—Boldness; intrepidity; presumptuousness.

جسامت (Jasámat)—Body, dimension.

جست و جو (Justojú)—Search, inquiry, quest, investigation.

جسمانی (Jismání)—Corporeal, material.

چشن (Jashn)—Festival, jubilee, rejoicing.

چشن تاج پرشی (Jashn tájposhí)—The coronation festival.

جعفر صديق (Ja'afar sadíq)—Ja'afar 'sadiq, the son of *mohammad Baker*, was the sixth Imam. He was one of the two great heads of the *Imamiya* sects. He appointed his eldest son, *Ismail*, to succeed him in the Imamate, and on his premature death, he nominated his second son *Musa Kasim* to be his successor. This second appointment gave rise to another division among the *Shias*, for part of them denying Ja'afar Sadiq's right to make it, declared in favor of the son of *Ismail*, thence taking the name of *Isma'ili* sect, while the greater number of them adhered to *Musa Kasim* whom they acknowledged as the seventh Imám.

Abu Hanifa received his first instructions from Imám Abu Ja'afar Sadiq, though he afterwards separated from him and established a school of his own see *جنيفة*—He wrote a voluminous commentary on the *Quran* called *Tafsir at Tusi* and many other works. He died in 460 A. H.

جعل (Jál)—Forgery, fabrication.

جعل بنا (Jál banánà)—To forge, to fabricate.

جعلساز (Jál sáz)—A forger, a fabricator.

جعلسازي (Jál sází)—Fabrication, forgery.

جعلسازي كي حد تک پهونچنا (Jál sází ki had tak pahunchná)—To amount to a forgery.

جعلي (Jálí)—Forged.

جعلي دستاويز (Jálí dastáwez)—A forged document.

جعلي دستاويز بنا (Jálí dastáwez banánà)—To make a false document, to forge a signature.

جک (Jak जक)—The animal which is killed and buried along with the treasure as a guard.

جکھانا (Jukhánà जुखाना)—To cause to weigh or to be weighed, to have weighed or measured.

جگورپريت (Jagopavit यज्ञ पर्वात)—The sacrificial thread worn by the Brahmans, the Kshatriyas and Vaisyas as a distinctive mark of their castes.

جگ (Jug जुग)—An age, a cycle, an age of the world.

جگکان جگ (Jugán जुग)—From one age to another, for ever and ever.

جگت (Jugat जुगत S. युक्ति)—(1) Scheme, means, plan, device, stratagem. (2) A pun.

جگت باز (Jugat báz)—(1) A sharper, a scheming or crafty fellow. (2) A punster.

جگت نکالنا (Jugat nikálnà)—To invent a scheme, to form a plan.

جُل دينا (Jul dená जुल देना)—To deceive, to cheat.

- جلا وطن (Jalá watan)—Ewi-grant; exile, banished.
- جلا وطن کرنا (Jalá watan karná)—To exile, to banish from one's country.
- جلالاد (Jallád)—(1) One whose office is to flog others with a whip, an executioner. (2) Cruel, merciless.
- جلالی (Jalálí)—An era reckoned from the time of Jalal-ud-din or Akbar.
- جاد (Jild)—(1) A volume, a book. (2) The skin.
- جالدساز (Jild sáz)—A book-binder.
- جاسه (Jalsá)—An assembly, a committee, a society.
- جاسه امرا (Jalsá-i-umrá)—Assembly of nobles, House of Lords.
- جاسه کرنا (Jalsá karná)—To hold or convene a meeting.
- جاسه حکام (Jalsá-i-hukkám)—A tribunal, a bench.
- چلکر (Jalkar जलकर)—The proceeds of the piscary of rivers, jhils, tanks; also the revenue assessed thereon.
- چلیس (Jalís)—Companion, member.
- چلیب القدر (Jalíl-ul-qadr)—High in dignity, august.
- جمادی (Jamádí)—One of the names of the Arabian months as—
- جمادی الاول (Jamádí-ul-awwal)—The fifth and
- جمادی الثانی (Jámádí-ul-saní)—the sixth, Arabian month.
- جمع (Jamá)—To have carnal intercourse.
- جماعت (Jama'at)—(1) A company, assembly, congregation, society or meeting. (2) Company. (3) Class, rank, order.
- جماعت سندیا فتنه (Jama'at-i-sanad yáftá)—An incorporated company, a corporated body.
- جماعت متفقہ (Jama'at-i-muttafiqá)—An association.
- جماعت مدبران (Jama'at-i-mudab-birán)—The Parliament.
- جماعت مذہبی (Jama'at mazhabí)—A religious assembly.
- جمعنا (Jamáná)—(1) To cause to adhere or unite. (2) To plant, (3) To implant, to bring (one's words) home to another. (4) To cause one's words to impress.
- جمع (Jamá)—(1) Sum, total, amount, aggregate. (2) Capital, principal, stock, assets. (3) Fund, outlay, cost, price. (4) Credit side of an account. (5) The land tax, the government demand, revenue of the state, the amount assessed.
- جمع ترمیم شدہ (Jamá tarmím-shudá)—A revised demand or assessment.
- جمع حال (Jamá-i-hál)—The present assessment.
- جمع جزئی (Jamá jhartí)—(Local) Periodical account of either cash or grain.

جمع خرچ (Jamá kharch)—Account of receipts and disbursements, account of collections and charges, debit and credit, revenue receipts and balances; account current.

جمع خرچ لکھنا (Jamá kharch likhná)—To make up an account, to book.

جمع خرچ ملانا (Jamá kharch miláná)—To balance an account.

جمع خرچ نوویس (Jamá kharch-navís)—An accountant, a book-keeper.

جمعدار (Jamádár)—(1) The head of a body of men. (2) A native officer of the army so called. (3) An officer of police, customs or excise (second to *Daroga*).

جمعداري (Jamádári)—The office of a jamádár.

جمع سرکاری (Jamá-i-sarkárf)—Government revenue.

جمع سنگین باندھنا (Jamá sangín bandhná)—To over-assess.

جمع صدر (Jamá i sadr)—The revenue assessment settled directly with the government by the proprietors or contractors.

جمع قدیم (Jamá qadím)—Total amount of revenue as fixed from an old date.

جمع کامل (Jamá kámil)—Complete, final or standard assessment. In Bengal the term usually denotes the settlement

made by Akbar's financial minister Todar Mal.

جمع کبیر (Jamá kabír)—(M. Law) A great compilation. It is a collection of traditions on the most approved authorities whence the work is so named.

جمع صحیحہ (Jamá-i-sahiha)—Composed by Yeso Mubin Yesu al *Termonzi* about A. H. 260. The *Hidaya* also quotes from this great work.

جمع صغیر (Jamá-i sagír)—A small compilation consisting of collections of traditions on a more minute scale than the jamá-i-kabír.

جمع قلم کرنا (Jamá qáim karná)—To assess.

جمع مفصل (Jamá mufassil)—The gross revenue to be collected in all the villages of the zamindari, as stated in the accounts, and to be paid after deducting charges to the zemindar.

جمع مناسب (Jamá munásib)—A fair or reasonable amount of assessment.

جمع ناقص (Jamá náqis)—Sum total of deficiencies, the amount of allowed deductions from the revenue, or account of public expenses borne by the zemindar and the tenants.

جمع واصل باقی (Jamá wásil báqf, or wasúlbáqf)—The amount

of the collections and outstanding balances; an account showing the particulars of the revenue to be paid, of the instalments discharged, and the arrears due.

جمع سوائے (Jamá sawáf)—Revenue raised from other sources than the land tax.

جمع مقرري (Jamá muqarrari)—A fixed or permanent amount of revenue.

جمع بندی (Jamábandi)—A rent-roll. It is a document intended to regulate the transactions between the cultivators and zemindar and is the basis of the *Patwari's* annual accounts; being in the first instance drawn up and attested by the patwari and qanungos, and then signed by the settlement officer. It is a tabular statement specifying the number of the division of the village, the name and class of the cultivator, the name and measurement of the fields he cultivates, the rate and amount he is to pay.

جمع بندی بندوبست (Jamábandí-i-baudobast)—A settlement rent-roll.

جمع بندی مجوزة (Jamábandí-i-mujawizá)—An authorised rent-roll.

جمع بندی نقدي (Jamábandí-i-naqdí)—Assessment of revenue of

land payable in money, not in produce.

جمع بندی اسامی وار (Jamábandí asá-míwár)—Account of revenue assessment as settled with each individual cultivator.

جمع بندی جنس وار (Jamábandí-jins-wár)—Account of revenue assessed at certain rates, according to the produce or crops raised.

جمع بندی کھتوار (Jamábandí-khet-wár)—Account of revenue assessed at a certain rate per field.

جمع بندی قسم وار (Jamábandí-qism-wár)—Statement of revenue assessed at certain rates according to the kind or quality of the soil.

جمع ہونا (Jamá honá)—(1) To assemble, to gather. (2) To deposit. (3) To add, to hoard up.

جمع ہونے کی جگہ (Jamá hone kí jagah)—Place of resort or assembly.

جمعہ (Jumá)—Friday or the day of congregation.

جملة (Jumlá)—(1) Total, whole, aggregate. (2) Sentence, clause.

ازاں جملة (Azán jumlá)—Out of it.

في الجملة (Fil jumlá)—In short, on the whole. من جملة (Min-jumlá)—From or out of the whole.

من جملة دیگر امور کے (Minjumlá dígar amúr ke)—*Inter alia*.

جملة شرطية (Jumlá-i-shartiyá)—A conditional clause.

جمنا (Jamná-जमना)—(1) To take root. (2) To be firmly placed, to be settled, to be located. (3) To stand fast, to insist. (4) To persist. (5) To be firmly established or set up. (6) To be impressed upon, to have effect. (7) To come right (as an account). (8) To be well planted (as a blow).

جمور (Jamog जमोग-s जसयोग) —Transfer of liabilities by mutual consent (as in the case of a loan contracted by a landholder for which he transfers to the lender the rents of his tenants) A conditional mortgage.

جموگ دار (Jamog dár)—A person who lends a landed proprietor the loan from his tenants.

جموگ نامه (Jamog námá)—A deed of transfer of liabilities.

جمهور سلطنت (Jamhūr-i-saltanat) —A republic; a democracy.

جمیع (Jamí)—The whole, all.

جمیع صغیر و کبیر (Jamí sagír o kabír)—All rich and poor, all high and low, all young and old.

جناب (Janáb)—(A title of respect in addressing or speaking of a great man or superior) sir, your honour.

جنایات (Janáyat)—(M. Law) Any prohibited act committed either

upon the person or property ; in the practice of lawyers it is confined only to the crime.

جناتی (Janátí जनति)—A father, a paternal relation; a distant kinsman (one who does not participate in the oblations offered to deceased ancestors).

جنازة (Janázá)—A bier, a funeral.

جانان (Janáná जनान)—To deliver, to bring to bed.

جنائی (Janái जनई)—A midwife.

جنتر (Jantar)—An instrument, a machine, an appliance, a charm, an amulet.

جنتری (Jantrí जनत्री)—(1) A calendar. (2) A perforated plate of steel through which ingots of gold, silver &c, are drawn.

جنجال میں پھنسنا (Janjál men phansná)—To fall into difficulties.

جنس (Jins)—(1) Genus; kind, species, sort. (2) Gender. (3) Race, stock. (4) Goods, merchandise, wares; (5) Grain, corn. (6) Crop, products.

جنس ادنیٰ (Jins-i-adná)—An inferior article; inferior grain (for cultivation).

جنس اعلیٰ (Jins-álá)—A first class article or commodity, superior goods or wares, a first-rate crop, a staple-crop.

جنسوار (Jinswár)—Specifying crops according to kind.

جنسوار جمعبندي (Jinswár-jamá-bandí)—See جمعبندي

جَنسوارِي (Jinswārī)—Classification.

جَنگ (Jang)—War.

جَنگَل (Jangal)—Forest.

صِيغَہ جَنگَلات (Sigá-i-janglát)
—Forest department,

جَنگَل کي آمدني (Jangal kí ámdaní)
—The produce of the forest,
the revenue derived from the
forest.

جَنگِي (Jangí)—Martial, military.

جَنگِي جَاز (Jangí jaház)—A man
of war.

جَنگِي فوج (Jangí fauj)—A military
force.

جَنم (Janm जन्म)—Birth, origin.

جَنم بگاڙڻا (Janam bigarṇá)—To
waste one's life.

جَنم بهر (Janam bhar)—A life-
time, for the whole life, through-
life.

جَنم بھوم (Janm bhúm जन्म भूम)
—Birth place, native land.

جَنم پتر (Janm patr जन्म पत्र)—
Horoscope.

جَننا (Janná जनना)—To give birth
to, to bring forth, to deliver.

جَنني (Janní जननी)—Mother.

جَنواسا (Janwásá)—The place at
the bride's house where the
bridegroom and his train are
received.

جَنون (Junún)—Madness, insanity.

جَنون کي حالات (Junún kí hálat
men)—In a state of insanity,
in a fit of phrensy or passion.

جَنِي (Janí जनि or जननी)—A wo-
man, a wife, a mother ; the wife
of a son or brother's son, a
maid-servant.

جَنين (Janín)—An embryo, a foe-
tus, the child in the womb.

جَنير (Janéú)—The sacrificial or
sacred thread worn by the 1st
three castes.

جَوراج (Juvrāj युवराज)—An heir-
apparent associated with the
reigning sovereign in the
government, a crown prince.

جَرا (Juá जुआ)—(1) A yoke. (2)
Gambling, playing with dice.

جَواب (Jawáb)—Reply, answer,
refusal.

جَواب الجَواب (Jawáb-ul-jawáb)
—Rejoinder.

جَواب با صواب (Jawáb bá sawáb)
—A favorable reply.

جَواب پانا (Jawáb páná)—To get
one's discharge or dismissal,
to receive one's wages.

جَواب ده (Jawáb deh)—(1) Res-
ponsible, amenable, accountable.
(2) One called to account, de-
fendant, respondent.

جَواب ده رهڻا (Jawáb deh rahná)
—To be responsible or account-
able for.

جَواب دھي (Jawábdehí)—(1) The
defence in a court of law. (2)
Responsibility, liability.

جَواب دھي ڪرڻا (Jawábdehí karná)
—To defend a suit or action ;
to make defence, to answer a
charge or complaint.

جواب دعوي (Jawáb dáwí)—An answer to a plaint or claim, a defence, a reply to a charge or accusation.

جواب مدعا عليه (Jawáb mudáalah)—A defence; an answer put in by a defendant.

جواب دينا (Jawáb dená)—(1) To give an answer to, to reply. (2) To discharge, to dismiss. (3) To leave, to forsake. (4) To account for.

جواب سوال کرنا (Jawáb sawál karná)—To dispute, to argue.

جواب طلب (Jawáb talab)—Requiring an answer.

جواب طلب کرنا (Jawáb talab karná)—To ask for an explanation; to call to account.

جوابی (Jawábí)—(1) A kind of bill of exchange which is not paid till notice is received of the bill having been taken up. (2) Counterpart.

جوابی کارڈ (Jawábí card)—Reply post-card.

جوار (Juwár जुवार or जुआर)—Indian millet.

جوارا (Juwára जुवारा)—A yoke or pair of oxen (engaged in work)—As much land as can be ploughed by a pair of bullocks.

جوارى (Juári जुवारी)—A gambler.

جواز (Jawáz)—Legality, validity, propriety.

جواز (Juwáz)—A sugar or oil mill.

جوازاً (Jawázan)—Legally, validly.

استقرار جواز تبنيت يا از دواج (Istaqrár-i-jawáz tabniat yá izdiwáj)—A declaration as to the validity of adoption or marriage. کسی امر کے جواز کی نسبت اعتراض کرنا (Kisí amar ke jawáz kí nisbat etiráz karná) To question the validity of a thing; to doubt the propriety of something.

جوانب (Jawánib)—Environs, quarters, sides.

جواهر (Jawáhir)—(1) Jewels, gems, precious stones. (2) Essences.

چوپ (Júp जुप)—A sacrificial post or stake (to which the victim is fastened). A column erected in honor of a victory.

چوت (Jot जोत)—(1) Cultivation, cultivated land, the holding or tenure of a cultivator; the rent paid by a cultivator. (2) The strap or cord that fastens the yoke of a plough, &c., to the neck of the ox. (3) Light.

چوت جمع (Jot jamá)—The land cultivated and the assessment paid by a cultivator.

چوت یوگ (جوت योग Jot yog)—Culturable, arable.

چوت دار (Jot dár जोत दार)—Plougher, husbandman, cultivator.

نیج چوت (Nij jot निज जोत)—The lands of cultivating proprietors.

چوتہ (Jotà जोता)—Cultivator, leaseholder, tenant.

چوتڙا (جوتاڪ Joták)—Fit for cultivation, arable.

چوتش (Jotish)—Astrology.

چوتڪ (Jotuk. s. योतुक or योतक)—Property given to a bride at her marriage, see استري دهن

چوتنا (Jotná)—To plough, to till, to cultivate, to bring into cultivation, to reclaim land.

چوتتي پيزار (Júti paizár)—General scuffle.

چوتتيوں ميں دال باتنا (Jútiyon men dál bátná)—To have a domestic quarrel.

چوتتيان چٽڪا ٿي پھرتا (Jútiyán chaṭ-ḱháte phirná)—To walk about doing nothing.

چوتتيان ڪھانا (Jútiyán kháná)—To have a shoe-beating, to suffer indignity or humiliation.

چوتھڙا (Jújhna جھنا)—To contend with, to fight.

چوتياں (Jútián जूतिवाँ)—Land which bears two harvests during the year.

چور (Janr)—Oppression tyranny, injustice.

چورڙو (Jorú جوهو)—A wife.

چور ٿور (Jor tor)—Device, craft.

چور لڳان (Jor lagáná)—(1) To put a patch or piece in. (2) To cast up. (3) To make some scheme.

چورڙاڻ (Jurwán जोडवाँ)—A twin.

چوق (Jauq)—A body of troop.

چوڪھم (Jokhim जोहिस)—(1) The charge for securing property (from accident), insurance (2)

Property, valuables. (3) A hazardous undertaking or business. (4) The thing risked or put to hazard. (5) Loss, peril, injury.

چوڪھڻا (Jokhná जोखना)—To weigh, to measure.

چوگ (Jog जोग)—(1) Propriety, fitness, suitability. (2) The person on whom a hundi or bill of exchange is drawn.

چون بھڱا (Jún bhugatná जुन भुगतना)—To drag one's existence.

چون کا ٿون (Jon ká ton)—As originally, *in statu quo*; exactly.

چونال (Jaunál जोनाल)—Land cultivated alternately by *rabi* and *khariif* sowings, land in continual cultivation.

چوهر ڪرنا (Juhar karná जुहर करना)—To kill one's self together with wife and children.

چوهر (Johar)—(1) A jewel, a gem. (2) Essence, constituent. (3) Skill, knowledge, worth, merit. (4) Secret, nature, defect, vice. (5) Grain of well tempered sword.

چوھار (Jhábar जहार)—Low land on which water lies, an inferior hard description of land usually flooded in the rains, and admitting of the cultivation of course rice, after remaining under water for some time.

چوھاد (Jihád)—A war waged by Muslims against infidels, a crusade.

چوھار ٿوڪ (Jhár phúnk)—Exorcising, incantation, sorcery.

جھڑا لینا (Jhárá lená झाड़ा लेना)
To search one's person minutely.

جھڑا دینا (Jhárá dená)—To submit to minute search of one's person.

جھڑ (Jiház)—A ship; the tree of a camel's saddle, or the saddle, or the saddle and its appurtenances.

جھڑی (Jihází)—Naval, nautical, a sailor.

جھڑی اقرار نامہ (Jihází iqrár-námá)—A charter-party.

جھڑی چور (Jihází chor)—A pirate, a privateer.

جھالا (Jhálá झाला)—Local rain.

جھال (Jihálat)—Ignorance, barbarism.

جھام (Jhám झाम)—A large instrument in the shape of a hoe for excavating earth in well-sinking.

جھان پناہ (Jahán panáh)—Protector of the world, His Majesty, your majesty.

جھانسا دینا (झांसा देना Jhánśá dená)
—To weedle, to trick, to deceive.

جھانسنے میں آنا (Jhánse men áná)
—To be wheedled, to be hoaxed, to be cheated.

جھانکنا (Jhánkná झांकना)—To peep into or at.

جھبھا (Jhabhá)—A tassel, a cap with a tassel over it.

جھپٹتے میں آنا (Jhapeṭ man áná झपेट में आना)—To come into

trouble, to suffer loss, to fall into the clutches of.

جھٹکا (Jhaṭká झटका)—(1) Shock (of loss or trouble), a lurch.

جھجھکننا (Jhijhagná झिझकना)—To be timid, to be shy.

جھڑکنا (Jhirakná झिड़कना)—To scold, to rebuke, to chide, to browbeat.

جھڑکیاں دینا (Jhirkíyán dená)—To snap at, to chide, to rebuke.

جھک جھک (Jhak jhak झक झक)
—Wrangling, altercation.

جھگڑا (Jhigṛá)—Squabble, brawl, contention, strife.

جھملا (Jhamelá झमेला)—Altercation, row, bother, entanglement, complication, dilemma, difficulty.

جھنجھٹ (Jhanjhaṭ झंझट)—Wrangling, contention.

جھنجھٹی (Jhanjhaṭí)—Intricate, perplexing; quarrelsome.

جھنڈا (Jhandá झंडा)—A flag, a banner, a standard, an ensign.

جھنڈا گارنا (Jhandá gárná)—To set up a flag, to fix a standard.

جھنڈے پر چڑھانا (Jhande par chadhána)—To expose to disgrace.

جھوٹ بنانا (Jhúṭ banána झूट बनाना)
—To invent a lie.

جھوٹ سجھانا (Jhúṭ sach lagána)
—To misrepresent, to calumniate.

جھوٹی گواہی (Jhúṭí gawáhí)
—False evidence.

چھوٹی گراہی بنانا (*Jhúṭfī gawáhí banáná*)—To fabricate false evidence.

چھوٹی گراہی دینا (*Jhúṭfī gawáhí dená*)—To give false evidence (*Note*—A distinction is to be drawn between *jhúṭṭi gawáhí banáná* and *jhúṭṭi gawáhí dená*. Whoever causes any circumstance to exist or makes any false entry in any book or record or makes any document containing a false statement, intending that such circumstance, or false entry may appear in evidence in a judicial or legal proceeding and may cause any person who in such proceeding is to form an opinion upon the evidence to entertain an erroneous opinion touching any point material to the result of such proceeding is said to fabricate false evidence. *Jhúṭi gawáhí dená* simply means making a false statement (verbally or otherwise) by any person bound to state the truth. See s. 191 and 192. Penal Code of 1860).

کارروائی عدالتی میں چھوٹی گراہی دینا (*Kárrawái adáltí men jhúṭfī gawáhí dená*)—To give false evidence in a judicial proceeding.

چھوٹی اطلاع دینا (*Jhúṭfī itlá dená*)—Furnishing false information. (*Note*. The offence of *jhúṭṭi itlá dená* is also to be

distinguished from that of *jhúṭṭi gawáhí dená*. The former is committed when a person legally bound to furnish information on any subject to any public servant, as such, furnishes, as true information, which he knows or has reason to believe to be false).

چھوٹی صورت بنانا (*Jhúṭfī súrat banáná*)—False personation.

چھوٹے وزن یا پیمائش بنانا (*Jhúṭṭe wazan yá paimáná banáná*)—Making false weights or measures.

چھوٹا نشان تجارت یا ملکیت استعمال کرنا (*Jhúṭṭá nishán-ī-tijárat yá milkiyat istemál karná*)—Using a false trade or property-mark.

چھوٹا کاغذ (*Jhúṭṭá kágaz*)—A false or forged document.

چھوٹا بنانا (*Jhúṭṭá banáná*)—To falsify, to belie ; to prove false.

چھوٹا پڑنا (*Jhúṭṭá paṛná*)—(1) To prove false or untrustworthy. (2) To fail, to be powerless or useless.

چھوٹن (*Jhúṭṭan* कूटन)—Leavings of food.

چھوٹن (*Jhúṭṭan* कूटन)—Land yielding a double crop.

چھوٹا (*Jhojhá*)—Name of an inferior class of Musalmans, chiefly converts from Hinduism.

چھوٹنا (*Jhóṭṭna*)—To thrash; to pound, to grind.

چھوٹ (*Jhok* झोक)—(1) Dipping of a scale. (2) Shock.

جھوڪ چھڙي (Jhok' chitṭhī)—A fraudulent note of hand, cheque or bill.

جھوڪ سنبھالنا (Jhok sanbhālnā भोक् सहानना)—To bear the shock of.

جھوڪ مارنا (Jhok mārṇā)—To give a fraudulent turn or twist to the beam of a scale.

جھونڙي (Jhonṛī झोंड़ी)—A hut.

جھنڊي (Jhundī झण्डो or झुंडो)—(1) A lot or parcel of land in a coparcenary village. (2) The amount due from each sharer in a coparcenary estate.

جھيز (Jahez)—The paraphernalia of a bride, vestments and furniture of every kind which a bride brings to her husband's house; bride's portion or dowry.

جھيلنا (Jhelnā)—To undergo (as punishment).

جھ پٽر (Jaya patr जय पत्र)—(1) A written account of victory. (2) A written or sealed decision in a cause or suit.

جھ ٻُرَا ڪرنا (Jī burā karnā)—To displease, to give offence to; to take offence, to be displeased.

جھ ٻرھانا (Jī barhānā)—To inspire another with courage, to rouse the spirit of, to raise the spirits of.

جھ ٻسيجنا (Jī pasījnā जी पसीजना)—To be deeply moved, to feel pity or compassion.

جھ چاهي (Jī chāhe)—If you wish,

جي چلانا (Jī chālānā)—To long for, to hanker after, to covet; to crave, to venture.

جي چرانا (Jī churānā). } To try
جي چھپانا (Jī chhipānā). }
to escape from work, to shirk or neglect work, to do a work carelessly.

جي دان (Jīdān जी दान)—Pardon of a capital crime.

جي سے اتر جانا (Jī se utar jānā)—To fall in the esteem of.

جي (جان) کي امن مانگنا (Jī jān) kī amān māngnā)—To ask that one's life be spared, to request pardon.

جي لينا (Jī lenā)—To ascertain the views of, to penetrate the thoughts of.

جي ميں رکھنا (Jī men rakhnā)—To keep to oneself.

جيٻ (Jeb)—Pocket.

جيٻ خاص (Jeb-i-khās)—Private purse.

جيٻ خر (Jeb kharch)—Pocket-money.

جيٻ کٽرنا (Jeb katarnā)—To pick a pocket.

جيٻهه داب کي بات ڪھنا (Jibh dāb ke bāt kahṇā)—To speak hesitatingly or with reserve.

جيٻهه پٽر (Jīṭ patr जीट पत्र)—Favorable decree.

جيٻهه جي (Jīṭe jī जीटे जी)—While living, during the life time.

جيٻهه (Jēṭh जीठ)—(1) Eldest, a husband's elder brother. (2) The

second Hindu month, the month of May—June.

چیتھانسی (जित्थान्सी)—The right of primogeniture, the right of the eldest son.

جیل (Jel)—A jail, a prison.

جیلخانہ (Jelkhaná)—Jail.

بڑا جیلخانہ (Bará Jelkhaná)—Central jail.

جیلخانہ دیوانی (Jelkhaná-i-diwání)—A civil jail.

جیلخانہ فوجداری (Jelkhaná i-fauj-dárá)—A criminal jail.

جیو دھن (Jivdhan जीव धन)—Live stock.

جیو دند (Jiv dand)—Capital punishment.

جیوڑا (Jivrá जीवड़ा or जियड़ा)—Allowance or annual payment (generally in grain).

جیوڑا (Jivká जीवका)—(1) Livelihood, maintenance, stipend,

pension. (2) Occupation or profession (by which a subsistence is obtained).

جھڑ (Jehar जीहड़)—A pile of water pots filled with water and placed one over the other in order to be carried on the head. A ceremony preparative of marriage, in which pots filled with water are placed over one another, the whole is crowned with a bowl of *sherbat* and the friend watch by it during the night. (To take the water pots on the head of a divorced woman implies consent to marry her.)

جیشٹہ (Jeshtá ज्येष्ठ)—Eldest born.

جیشٹہ ادھکار (Jeshtá adhikár ज्येष्ठ अधिकार)—The right of primogeniture.

(چ)

چاپ جزیب (Cháp jarīb चाप जरौब)—Gross measurement of the lands of an estate.

چاپڑ (Chápar चापड़)—Hard, crusty soil.

چاپڑسی (Cháplúsí)—Flattery, sycophancy.

چتورون (Chatur varan चतुर वर्ण)—The aggregate of the four original castes.

چاچا (Cháchá चाचा)—Paternal uncle, father's brother.

چاچی (Cháchí चाची)—A Paternal aunt, the father's brother's wife.

چادر اُتارنا (Chádar utárná)—To insult or disgrace a woman, to take of the covering or mantle of a woman.

چادر اندازی (Uhádar andází)—A ceremony among the Sikhs, when a man marries a widow a sheet is thrown over the parties.

چار بیسی (Chár bísí)—Four score.

چار دیواری (Chár diwárá)—An enclosure, a wall round a town, ramparts.

چار کاغذ (Chār kāgaz) —The proceedings in a law suit, viz, the plaint, defence, replication and rejoinder.

چار یار (Chār yār) —The four successors of Mohammed, viz, Abu Bakr, Omar, Osman and Ali.

چار یاری (Chār yāri) —A sect of Moslems who venerate equally the four successors of Mohammad (the term is applied by the *Shiahs* to the Sunnis).

چار یاری کا روپیہ (Chār yāri kā rup-yā) —A square silver coin used as a charm to discover a thief.

چار نا چار (Chār nā chār) —*Nolens volens*, willingly or unwillingly.

چارا (Chārā) —Fodder, forage.

چاروں آسرم (Chārōṅ āsram) —The four orders among the Hindus. See آسرم

چاروں خانے چت (Chārōṅ khāne chit) —At full length, on the back, supine.

چاروں وید (Chārōṅ ved) —The four Vedas, viz, Rig Veda, Yajur Veda, Sham Veda and Atharvana Veda.

چارہ (Chārā) —Remedy, redress.

چارہ پذیر (Chārā pizir) —Remediable, admitting of remedy or redress.

چارہ جوی کرنا (Chārā joī karnā) —To seek remedy or redress

چارہ کار دانوئی (Chārā kār-i-qānūnī) —Legal remedy.

چاسا (Chāsā चासा) —A ploughman, a cultivator.

چاشنی (Cháshnī) —A large pan in which sugar-cane juice is boiled.

چاشنی (Cháshnī) —A specimen, a piece of gold or silver melted to prove its purity.

چاک (Chák चाक) —A millstone; a vessel in which sugar is manufactured.

چاکر (Chákar चाकर) —A servant.

چاکران (Chákrán) —Allowances of land, or the revenue derived from it, professedly appropriated in Bengal to the pay and support of the public officers and servants of a village or zemindari. Under the ancient system the lands so appropriated were exempted from the government assessment in favor of the zemindar, but this was disallowed when the decennial settlement was made.

چاکران زمین (Chákrán zamín) —Lands exempted from revenue dues and appropriated to the maintenance of public servants.

چاکری (Chákri चाकरी) (1) —A grant for personal service in a village, service land. (2) Service, employ, office.

چال (Chál चाल) —Plan, scheme, decree, manoeuvre, trick, stratagem.

چال کرنا (Chál karnā). } To practise tricks or deception on, to behave deceitfully towards.
چال چالنا (Chál chalnā). }

چال میں آنا (Chál men áná)—To fall into the scheming of, to be tricked.

چال چالان (Chál chalan)—Conduct, behaviour.

چالا (Chálá)—Departure, an auspicious moment or day for setting out on a journey, the departure of a wife for the home of her husband.

چالاک (Chálák)—Vigilant, clever, artful, designing.

چالاکي کرنا (Chálákí karná)—To practise cunning, to over reach, to avoid or elude by artifice.

چالان (Chálán)—(1) An invoice or way-bill, Bill of Lading. (2) The goods despatched. (3) A document sent with goods, treasure or individuals. (4) A remittance. (5) A memorandum of money received and invested. (6) A pass or passport. (7) Sending up or forwarding (a case or a prisoner) to a Magistrate.

چالان دار (Chálán dár)—A person who accompanies a despatch or remittance and has charge of the invoice, an escort.

چالان کرنا (Chálán karná)—(1) To send up a case or prisoner to a Magistrate; to commit a prisoner for trial. (2) To forward an invoice of.

چالانی مقدمہ (Chálání muqadmá)—A crimina case forwarded by a police officer to a Magistrate for trial.

چالی (Chálí چالو)—A separate station for convicts engaged on public work.

چالیسا (Chálísá)—A quarantine.

چالیسواں (Chálíswán)—The fortieth day after child birth, or after the death of a relative.

چام چوری (Chám chorí چوم چارو)—Adulterous connexion with another man's wife.

چانپ چڑھانا (Chánp chāḥáná چانپ چڑھانا)—(1) To bend a bow; to cock a gun. (2) To put in the stocks.

چانٹا (Chánṭá چانٹا)—A slap, a thump.

چانچری (Chánchrí چانچری)—An inferior kind of grain, the grain which remains in the ear after treading out.

چاندا (Chándá)—A common theodolite station of the Revenue survey (forming the ends of the main lines from which the village boundaries are laid down).

چانکا (Chánká چانکا)—A ceremony observed in the threshing ground at the time of forming the winnowed corn into a heap.

چاندنی کرن (Chándní karan چاندنی کرن)—The practice of Brahmans and others of wounding themselves in order to extort alms or obtaining payment of a debt.

چانٹی (Chánṭí چانٹی)—Cesses levied from artizans and others.

چارل (Cháwal)—(1) The weight of a grain of rice, one eighth of a *Ratti*.

چارل چابوانا (Cháwal chabwáná)—To make one chew rice (this is done in the case of persons suspected of stealing, (it being believed that the thief will be discovered by a deficiency of saliva being produced.)

چاہ (Cháh)—A well.

چاہ کی تعمیر (Cháh kí támír)—Construction of a well, the act of sinking a well.

چاہی (Cháhi)—Lands irrigated from wells.

چاہا کٹنا (Chabá chabà ke bát karná)—To mince one's words.

چاہوترا (Chabútrá)—A platform, a market-place; a boundary-mark; a Police Station.

چاپا (Chappá चप्पा)—A handbreadth, a measure of four fingers, a span of land.

چاپت (Chapat)—(1) A slap. (2) A blow or stroke (of loss).

چاپراس (Chaprás)—A badge, a plate worn on a belt as a mark of office.

چاپراسی (Chaprásí चपरासी)—A peon, an orderly, a beadle, a messenger.

چاپراسی عدالت (Chaprásí-i-adálat)—A bailiff, a process server.

چاپر قناتی (Chapar qanátí)—A sycophant, a toady.

چپکانا (Chipkáná)—(1) To stick, to paste or gum. (2) To get one into a berth, to stick a person into a place.

چپٹ (Chapet चपेट)—A sudden misfortune, loss, injury.

چپٹا (Chapetá चपेटा)—An illegitimate son, a bastard.

چت کرنا (Chit karná चित करना)—To throw an adversary on the back, to discomfit, to overthrow.

چت سے اترنا (Chit se utarná चित से उतरना)—To slip from the memory, to be forgotten.

چتا (Chitá चिता)—A funeral pile, pyre.

چتا روہن (Chitá rohan चिता रोहण)—Ascending the funeral pile; the burning of a widow with the corpse of her husband.

چتا پندا (Chitá pinda चितापिण्ड)—Offerings of cakes to the manes at the time of burning the corpse.

چتا کھا (Chitákhá चिताखा)—A funeral pile, pyre.

چتانا (Chitáná चिताना)—To inform, to give an alarm.

چتاونی (Chitáoni चितावनी)—Caution, warning; alarm, sign, clue.

چترنگ (Chaturang चतुरंग)—Quadripartite, an entire army comprising of elephants, chariots, cavalry and infantry.

چتر (Chatur चतुर)—(1) Clever, skilful, shrewd, ingenious. (2) Cunning.

چتر (Chitr चित्र)—Drawing, sketch, writing, picture.

چترتھہ کریا (Chaturth kriyá चतुर्थ क्रिया)—Offering funeral cakes on the fourth day after death.

چترنی (Chitarní चित्रणी)—One of the four divisions into which women are classed by erotic writers, a woman endowed with various talents and excellencies.

چت کر جانا (Chaṭ kar jāná)—(1) To make away with, to embezzle. (2) To devour, to consume.

چت (Chiṭ चिट)—A note or letter.

چت نويس (Chiṭnavís or chitnes) Under the Mahratta Government an under secretary of state, who wrote and answered despatches, any clerk or registrar the same as *sarishṭadar*.

چتا (Chaṭáná चटाना)—The ceremony of feeding the child for the first time.

چتری (Chaṭrī चटरी)—A species of herb which springs up with the *Rabi* crop. It is used as fodder for cattle; and the poorer cultivators used to sow the seed mixed with barley as food.

چتھہ (Chiṭṭhá चिट्ठा)—(1) Memorandum, a rough note or account book. (2) Rough journal or day book. (3) Pay roll, a

roll of superdaries. (4) An order upon the treasury. (5) A subscription list, bill of charges. (6) Particular statement of the measurement of a zemindar's estate founded on actual measurement. (7) An account of all the lands in a village, divided numerically into shares, shewing the quantity of land in each, the sort of cultivation and the name of cultivator. (8) A field-book (now usually called *khasra*).

چتھہ عملداری (Chiṭṭhá-i-amaldárá)—A deed conveying a proprietary right.

چتھہ بانٹنا (Chiṭṭhá bāṭṭná चिट्ठा बांटना)—To distribute pay to.

چتھہ بندھنا (Chiṭṭhá bāṇḍhná चिट्ठा बांधना)—To draw up a rough memorandum of account; to balance accounts.

چتھہ باہی (Chiṭṭhá bahi चिट्ठा बाही)—A rough balance-sheet.

چتھہ کرنا (Chiṭṭhá karná)—To prepare a subscription list, to raise a subscription.

چتھہ (Chiṭṭhí चिट्ठी)—(1) A letter, a note. (2) A note of hand, a bill, a draft. (3) An order, a pass.

چتھہ انکاری (Inkárá chiṭṭhí)—Refused letter.

چتھہ چر (Char chiṭṭhí)—A customs pass (to salt dealers.)

چتھہ وانگی (Ráwángí chiṭṭhí)—Port clearance.

سفارشی چिठ्ठी (Sifārshī chitṭhī)

—(1) A letter of recommendation. (2) An accommodation bill, a bill of credit.

طلب چيठ्ठी (Talab chitṭhī)—A summons, a process.

نيک نامي کي چيठ्ठी (Neknāmī kī chitṭhī)—A testimonial, a certificate of good conduct.

نکاسي کي چيठ्ठी (Nikāsī kī chitṭhī)—A certificate of clearance.

हाथ क चिठ्ठी (Hāth kī chitṭhī)—A note of hand.

चिठ्ठी चपाती (Chitṭhī chapātī)—Letters and notes.

चिठ्ठी बही (Chitṭhī bahī बही)

—Letter-registry-book.

चिठ्ठी दालना (Chitṭhī dālnā)—(1) To post a letter. (2) To make a lottery.

चिठ्ठी दालने का दफ्तर (Chitṭhī dālne kà daftar)—Lottery office.

चिठ्ठी दालने का दफ्तर रक्खना (Chitṭhī dālne kà daftar rakhnā)—To keep a lottery.

चिठ्ठी-इ-राहदारी (Chitṭhī-i-rāhdārī)—A pass, a passport, a certificate of clearance.

चिठ्ठी-रसान (Chitṭhī-rasān)—Post man.

चिठ्ठी हन्दी (Chitṭhī hundī)—A bill of exchange.

चिठ्ठी बहना (Chitṭhī bharnā बहना)—To make good a loss, to suffer loss, to incur expense.

चिठ्ठी (Chuṭel चुटेल)—Wounded, stricken, bruised.

चिचा (Chachā चचा)—Paternal uncle.

चिचा زاد بهائي (Chachā zād bhāī)—A cousin, cousin-german.

चिचि (Chachī चची)—Aunt, father's brother's wife.

चिचिरा بهائي (Chācherā bhāī)—Son of a paternal uncle, cousin.

चर (Char चर)—An island formed by the current of a river, a sand-bank.

चरा गा (Charā gāh)—A pasture land.

चराना (Charānā चराना)—To graze, to pasture.

चराई (Charāī चराई)—(1) Sending out cattle to graze. (2) The price paid for grazing, rent derived from pasturage. (3) Grazing ground.

चरबा (Charbā)—A copy of a drawing &c. made by means of tracing paper.

चरबा उतारना (Charbā utārnā)—To make a tracing or copy of.

चरित्र (Charitr चरित्र)—(1) Behaviour, manner. (2) Practice, custom. (3) Arts, tricks, wiles.

चरचा (Charchā चर्चा)—(1) Attention to business. (2) Discourse, popular talk, report, rumour.

चरचे में रहना (Charche men rahnā)—To continue engaged in, to apply oneself to.

चरख (Charḅh)—A water mill.

चरख पूजा (Charḅh pūjā)—A ceremony observed by the lower

orders of Hindus on the day when the sun enters Aries, for the expiation of their sins (they are suspended by an iron-hook thrust through the flesh of the back, to one end of a lever which is raised on the top of a high pole, and whirled round by means of a rope attached to the other end).

چرس (Charas चरस)—(1) A leather bucket for drawing water from wells. (2) The exudation of the flowers of hemp collected with the dew and prepared for use as an intoxicating drug.

چارسا (Charsá चरसा)—Hide.

چارسا بهر زمين (Charsá bhar zamín)—As much land as can be irrigated by a pair of bullocks.

چرڪا (Charká चरका)—White leprosy, a slight wound, a cut, cauterization.

چرم پٽي (Charm patrí चर्म पत्री)—A manuscript on parchment.

چارن (Charan चरण)—(1) A sect, a school. (2) Conduct, practice, performance. (3) Fixed or instituted observance for any class, a part, a division.

چيرانڙي (Chiranṅī चिरण्डी)—A woman married or single who continues to reside after maturity in her father's house.

چارو (Charú चरु)—An oblation of rice, barley and pulse, boiled with butter and milk for presentation to the gods or manes.

چروا (Charwá चरवा)—A large earthen pot (especially that in which the medicine for lying-in-woman is prepared).

چارواڙو (Charwáhá)—A grazier, a herdsman.

چارواڙي (Charwáhí चरवाही)—The wages of a herdsman in grain, price paid for grazing or pasturage.

چاري (Charí चरी)—(1) Green corn cut for fodder. (2) A small portion of land held rent-free by a cultivator.

چاڙھاءُ (Cháṛháná चिदाना)—To make grimaces at, to mock, to jeer.

چاڙھائڻ (Chaṛháná चदाना)—(1) To cause to rise or increase, to increase, to advance, to charge (as چاڙھاءُ ۽ چاڙھاءُ). (2) To offer up oblations or sacrifice, to sacrifice. (3) To spring a bow, to cock. چاڙھاءُ ۽ چاڙھاءُ (Sir chaṛháná)—To encourage, to embolden. (Chaṛháo चढाओ)—Rise (in prices) increase; inundation.

چاڙھاءُ ۽ چاڙھاءُ (Cháṛháo-utár)—Rise and fall; flood tide and ebb-tide; ups and downs.

چاڙھاءُ (Chaṛhává चढावा)—(1) Anything presented in sacrifice, a religious offering or gift. (2) A present (from a bridegroom to his bride).

چاڙھاءُ ۽ چاڙھاءُ (Chaṛhává chaṛháná)—To present or offer up a religious offering.

چڑھائی (Charhái चढ़ाई)—(1) Attack, invasion. (2) Price or fare for embarking.

چڑھتا (Charhtá चढ़ता)—(1) Rise or increase of price. (2) Settlement of revenue at a progressively increasing rate.

چڑھتا بھاء (Charhtá bháo)—A rise or an advance in price.

چڑھتا پٹھتا (Charhtá pathtá)—A lease for a term of years at a progressively increasing rent.

چڑھنا (Charhná चढ़ना)—(1) To rise (as a price) (2) To accumulate, to fall in arrears (as pay). (3) To be promoted. (4) To be offered (as a sacrifice). (5) To be set (as a bone). (6) To be put in (as weight in a scale. (7) To be entered in (as an item in an account-book). (8) To march against, to lead an attack against. (9) Taken effect (as poison &c). (10) To be fixed (as a bow or bayonet).

چڑھ بھنا (Charh banná)—To get the better of.

چسپان (Chaspán)—(1) Sticking to. (2) To the point, applicable.

چسپان کarna (Chaspán karná)—To affix.

چسپانیدن (Chaspánidni)—Adhesive (as a stamp).

چشم پوشی کرنا (Chashm poshí karná)—To connive, to overlook, to palliate, to pass over.

چشم نمائی کرنا (Chashm numái karná)—To reprove, to reprimand.

چغلی خانا (Chuglí khána). } To backbite, to slander.

چغل خوری (Chugál khori). }

چک (Chak चक)—(1) A portion of land divided off. (2) A subdivision of land, as of a pargana. (3) Detached fields of a village. (4) A patch of rent free land, a piece of assigned land.

چک برابر (Chak barábar)—Collecting the rents of a *chak*.

چک بندی (Chak bandí)—Determining the limits or boundaries of a detached piece of land, or estate or a *chak*.

چک نامہ (Chak-námá)—(1) (In Garhwal) A sketch drawn up by the Qanungo for each village, *asli* and *dakhli*, showing its boundaries on every side. (2) A statement showing the area and boundaries of a *chak*.

چکوار (Chakwár)—According to the portion of land divided of for assessment purposes.

چککا (Chakká)—The weight generally of clay, used to press down the small arm of the *dhenkli*.

چککانا (Chukáná चुकाना)—To settle or fix the price or rate; or differences, to discharge or pay off a debt, to allot.

چککتا (Chuktá चुकता)—Wholesale.

چککتی (Chukí चुकती)—(1) Settlement (as of debt). (2) Decree or sentence of court.

چکر باتی

چکر باتی (Chakr batī चक्रवर्ती)—So-
vereign of the world.

چکر وریڈی (Chakr vriddhī चक्र वृद्धी)
—Compound-interest.

چکرانا (Chakrána चकराना)—To be
bewildered, to be agitated, to
be alarmed or confounded.

چکرانی (Chakrání चकरानी)—A
maid servant.

چکلا (Chaklá चकला)—(1) A divi-
sion of a country containing
several parganas. (2) A bro-
thel.

چکلا بندی (Chaklá bandī)—The
distribution of a province or
of a zemindari into *Chaklas*.

چکلا دار (Chaklá dár)—The gover-
nor or superintendent of a
province or a *chakla*. Bengal
was divided by Jafir Khan
about 1773 into 13 *chaklas*,
each under a separate *Chakla-*
dar. The proprietor or renter
of a *chakla*.

چکلا داری (Chakládárá)—(1) Go-
vernment of a province or
Chakla, the status or office of
a *chakladar*. (2) The right of
occupancy as admitted payer of
government assessment with
such fees or privileges as usage
may have attached to the office.

چکما دینا (Chakmá dená)—To
trick, to cheat.

چکنا (Chukná चुकना)—(1) To be
finished, to be exhausted. (2)
To be settled, to be fixed, (as a
price). (3) To be adjudicated
(as a difference or dispute or
law suit). (4) To fall short.

چکنوات (Chiknawat)—A loamy
or clayey soil, rich and highly
cultivated land.

چکوتا (चकौता-चुकौता)—A fixed
rate of rent, a bargain.

چکوتا چکنا (Chukautá chukáná)
To pay a sum stipulated for
or agreed upon.

چکوتا چکنا (Chukautá chukná)
—A bargain to be made, to
come to terms, the stipulated
amount to be paid.

چلا (Chillá)—The fast of Lent.

چلانا (Chaláná)—(1) To discharge
(an arrow or gun), to fire a gun
or cannon; to strike a sword,
to throw (a dart, stone). (2) To
put in circulation, to give cur-
rency to. (3) To advance or
lend money (as *súd par rupiya*
chaláná, to advance money on
interest). (4) To carry on (as
business. چلانا) (5) To prose-
cute (as a case). (6) To enforce,
to bring into effect. (7) To
use, to employ, to apply.

چالتا (Chaltá). } (1) Flowing, run-
چالتی (Chaltí). } ning (as a stream). (2) Current
(as an account). (3) Current
(as money). (4) Under cultiva-
tion (land). (5) Passable (as a
coin). (6) Flourishing, thriv-
ing (as a business or work). (7)
Saleable goods, goods in brisk
demand (*chaltí chíz*).

چالتا کام (Chaltá kám)—Work
done hurriedly and carelessly;
temporary work.

چلتا کرنا (Chaltá karná)—To set a going, to begin ; to make current ; to send out, to despatch, to enable one to get on or along, to discharge, to set free.

چال (Chalan चलन)—(1) Conduct, behaviour, mien. (2) Custom, ceremony, fashion. (3) Currency. (4) Intercourse.

چمبیا (Chambá चम्बा)—A class of beggars who squat before a house, cut or scarify their skin for the purpose of extorting alms.

چمپت ہو جانا (Champat ho jáná चम्पत हो जाना)—To abscond, to scamper off, to run away.

چمکنا (Chamakná)—To shine, to glimmer, to glitter, to sparkle ; to do well, to prosper, to flourish ; to be lively or brisk (as a market &c), to prevail, to rage (as an epidemic), to be startled ; to shy.

چالان (Chalán)—See چالان چند در چند (Chand dar chand) Several, various, many.

چندان (Chandán)—So great, rather, not much.

چندان ضرور نہیں (Chandán zarúr náhin)—Rather not very necessary.

چندانہ (Chandáná)—A variety of petty taxes formerly levied by the Moghal government (such as those on musicians, showmen, &c.), miscellaneous charges.

چندریا (Chandoyá)—The scraper for getting the jaggory out of the boiler.

چندر (Chanchar चचर)—Land that has lain fallow for a year or more, but not for a very long time, (on such being taken under cultivation the produce was divisible for the first year in proportion of one share to government and three to the cultivator).

چندہ (Chandá)—(1) Subscription, donation. (2) The fund for remounts (in Police accounts).

چندہ دینا (Chandá dená)—To give a subscription, to give a donation.

چندہ کرنا (Chandá karná)—To raise a subscription.

چندو (Chandú)—An intoxicating drug made of opium.

چندو خانہ (Chandú kháná)—A house, in which *chandu* is smoked.

چنگی (Chungí)—Octroi duty. (Formerly a handful of grain levied as a tax or fee for weighing, or as a compensation for the use of market conveniences).

چنگی پینٹہ (Chungí penṭh)—A market fair held on condition of giving a small portion of each saleable article to the zemindar.

چنگی گھر (Chungí ghar)—Octroi office.

چنگی کی چوکی (Chungí kí chaukí)—Octroi post.

ਚੌਠੀ (Chunautí चुनौती)—Incitement, encouragement; defiance.

ਚਿੰਹ (Chinh चिन्ह)—Mark, spot, sign, distinguishing mark or feature.

ਚਿੰਹਵਾਨਾ (Chinhwáná चिन्हवाना)—To cause to be recognised or identified.

ਚੌਬਾਚ (Chau bách चौ बाच)—A levy of revenue on four things under the ancient regime in the Delhi territory, viz, *pag* or turban, *tag* or the string worn by a child round the waist, the *kuri* or hearth and *punchi* or tails of cattle (the first two correspond to the poll tax on adults and children, the third to hearth money, the "fumage" of Domesday-book).

ਚੌਬਦਾਰ (Chobdár)—A mace-bearer, an usher, a herald.

ਚੌਪਾੜੀ (Chaupáí चौपाड़ी)—A singing party in the *Holi* season.

ਚੌਪਨਾ (Chaupná चौपना)—To irrigate.

ਚੌਠ (Chauth चौथ)—(1) A fourth part, black mail to the extent of one fourth of the regular government assessment levied by the Mahrattas. (2) In Hindustan, under the Moghal government a *Chauth* was levied from the successful party in the law suit or arbitration. (3) A fourth of the fee paid to a peon for serving a process taken by a *nazir*. (4) A bribe, an illegal emolument.

ਚੌਠੀ (Chautháí)—A fourth, a fine equal to a fourth of the revenue.

ਚੌਠੀ (Chauthí चौथी)—The ceremony of untying the wedding bracelet on the fourth day after consummation.

ਚੌਠੀਆ (Chauthíá)—(1) The receiver of a *Chauth*. (2) The landlord's share of produce where rents are paid in kind. (3) A measure in general use for grain equal to about a *seer* of wheat.

ਚੌਟ (Choṭ चोट)—(1) A stroke, a blow. (2) Shock, loss, (in trade &c.)

ਚੌਟ ਕਰਨਾ (Choṭ karná)—To strike at, to make an attack on, to fire upon or at.

ਚੌਠਰਾਇਤ (Chaudhráit चौधरायत)—The office, jurisdiction, dignity or privileges of a *chaudhri*.

ਚੌਠਰੀ (Chaudhrí चौधरी)—(1) The head-man of a castle, guild, profession or trade, the head-man of a village. A holder of a landed property classed with the Zemindar and Tauluqádár. (2) A title; an honorific form of address.

ਚੌਰ (Chor चोर)—Thief, robber.

ਚੌਰ ਪਹਰਾ (Chor pahrá चोर पहरा)—A masked guard.

ਚੌਰ ਠਾਂਗ (Chor tháṅg)—A receiver of stolen goods.

چور ڈھور (Chor dhor)—A thief taken with stolen property in his possession.

چوراسی (Chaurásí)—A subdivision in former times of a pargana, or district, comprising eighty four villages.

چوری (Chorí)—Theft, robbery, concealment.

چوری کا مال (Chorí ká mál)—Stolen property.

چوری لگانا (Chorí lagáná)—To accuse of stealing, to charge with theft.

چورا بھندار (Churá bhandár चुड़ा भंडार)—An allowance for the maintenance of the junior members of a zemindar's family.

چوریاں توڑنا (Choríyán }
 توڑنا }
 چوریاں تھنڈی کرنا (Choríyán }
 }
 thandí kar-ná) } To

break one's bangles (as a widow does on the death of her husband).

چوک (Chauk चौक)—(1) A courtyard. (2) An open place in the town where the market is held. (3) A square place ornamented with certain figures on which the person performing some religious ceremony sits.

چوک پورنا (Chauk purná चौक पुरना)—To form a square space of colored meal in which at marriages the bride and bridegroom are seated.

چوکس کرنا (Chaukas karná चौकस करना)—To put one on his guard.

چوکس کر دام دینا (Chaukas kar dām dená)—A phrase used in Hundis, meaning, to pay money after due enquiry.

چوکسی کرنا (Chauksí karná)—To keep watch over, to guard, to be on the alert.

چوکھی (Chaukí चौकी)—(1) A square and low seat. (2) A station, (of police, of customs, of toll or of the Railway). (3) A guard's post, an outpost.

چوکھی بدلنا (Chauki badalná)—To relieve a guard.

چوکھی بھرننا (Chaukí bharná चौकी भरना)—To make an offering to a deity.

چوکھی دار (Chaukídár चौकीदार)—A watchman, a sentinel.

چوکھی دار دیہہ (Chaukídár-i-deha)—A village watchman.

چوکھی داری (Chaukídárf)—The office of a watchman, the pay or hire of a watchman, the tax on account of watch and ward.

چوکھی مار (Chaukí mār)—A smuggler.

چوکھی میں بیٹھانا (Chaukí men biṭh-áná)—To keep one in custody, to detain (a suspected person).

چوحدہ (Chauhaddá)—A raised mound indicating where the boundaries of four villages meet; neighbourhood.

چوماس (Chaumàs चौमास)—Lands tilled during the four months of the rainy season and prepared for the *Rabi* sowing.

چوماسہ (Chaumásá)—Rainy season.

چومینڈرا (Chaumenḍrá)—Having four boundaries.

چوہان (Chauhán)—Name of a caste of Rajputs.

چویا (Choyá चोया)—A hole dug for water in the dry bed of a river.

چھاپا (Chhápá छाप्रा)—(1) Seal, stamp, impression. (2) Night attack.

چھاپا خانہ (Chhápá kháná)—A printing office, a press.

چھاپا کا پتھر (Patthar ká chhápá)—Lithograph.

چھاپا کی آزادی (Chhápá kí ázádí)—Freedom of the press.

چھاپا لگانا (Chhápá lagáná)—(1) To put a stamp or seal on. (2) To surprise an enemy on a night attack.

چھابارم (Chhabárum)—(1) A fourth-part. (2) A bribe.

چھاپ (Chháp)—Land gained from a river, alluyium, stagnant water of a river.

چھانڈنا (Chhanḍná छान्डीना)—To cut up (an army), to, reduce to retrench (as allowances, or expenses), to cull, to select, to sort; to discuss (rumour, or news).

چھانڈی (Chháoní छान्डी)—(1) The art of thatching. (2) A cantonment,

چھانڈی کا ایکٹ (Chháoní ká ekt)—The Cantonments Act.

چھانڈی ڈالنا (Chháoní ḍálná)—To form or make a cantonment.

چھاپر بند (Chhapar band)—(1) A thatcher. (2) A kind of tenant see آسامی

چھاتر (Chhattr छतर)—A house set apart for charitable entertainment of strangers.

چھاتری (Chhatrí छत्री)—(1) A cenotaph. (2) A name of the second caste of the Hindus.

چھاٹا (Chhaṭá)—Selected or big potatoes

چھاٹا ہوا (Chhaṭá huá)—Consummate (rascal or villain &c.)

چھاٹانک (Chaṭṭánk)—The sixteenth part of a *ser*.

چھٹکارا پانا (Chhṭkára páná छुटकारा पाना)—To obtain deliverance, release.

چھٹنا (Chhuṭná छुटना)—(1) To be redeemed, (a pledge.) (2) To be set free, to be discharged. (3) To escape from. (4) To be got rid of. (5) To be given up; to be relinquished.

چھٹھی (Chhaṭí छठी)—The sixth day after the birth of a child (on this day the house undergoes a thorough cleaning, the midwife receives her present, the mother and child are bathed, the child is named, and friends are invited to dinner). A person who does not know a man

says "*Main ne kiya uski chhatti khañ thi* &c. I was not present at the ceremony of *chhatti* when he was named.

چھٹی (Chhuttī छुटी)—Holiday, leave, discharge, release.

چھٹی دینا (Chhuttī denā)—To give leave; to dismiss, to discharge.

چھٹی ملنا (Chhuttī milnā)—To obtain leave or permission; to get a holiday, to be discharged, or dismissed.

چھرا (Chhurā छुरा)—A dagger, a large knife.

چھرا شاہی (Chihrásháhi)—(A coin) having or bearing the king's head.

چھرا لکھنا (Chahrá likhnā)—To take down a description of a person, to enroll, to register.

چھری مارنا (Chhuri márnā)—To stab.

چھرا نا (Chhuránā)—(1) To have one released or liberated, to set free, to rescue. (2) To redeem (a pledge). (3) To dismiss, to discharge, to get rid of.

چھرا یان (Chharīyán)—A Hindu marriage ceremony in which the bride and bridegroom playfully beat each other with flowers on the fourth day after marriage.

چھاکے چھٹنا (Chhakke chhútnā)—To lose all one's wits, to be bewildered.

چھاکرا (Chhakrá)—A bullock cart

چھال قدمی (Chihal qadmī)—A custom at the funeral of Musal- mans, of stepping back forty paces from the grave, and again advancing to it before reading the service over it.

چھالنا (Chhalnā छलना)—To impose upon, to deceive.

چھالم (Chhalam)—The fortieth day of mourning.

چھاما کرنا (Chhamá karnā छमा करना)—To show indulgence or kindness to, to pardon, to forgive.

چھاما योग (Chhamá yog छमा योग)—Pardonable.

چھٹ (Chhúṭ)—(1) Separation, divorce. (2) Relinquishment; release. (3) Remission of revenue. (4) Grain left at the threshing floor.

چھو :ھاک (Chhú :hāk छु :हक)—A ceremony observed when the mother visits her father and returns with the presents of clothes, money &c., the presents made on the occasion of the ceremony.

چھور (Chhor)—Boundary, limit, extremity.

چھور کھور (Chhor khor)—Walking a boundary with a raw cow-skin on the head under a solemn oath to decide correctly.

چھودا کرنا (Chhuda karna छुद करण)—The ceremony of ton- sure.

چھور چھٹ (Chhor chhúṭhī)—(1) A deed of divorce or abandonment

of a wife ; a document relinquishing claim to a girl betrothed to a repudiator, but who, in his absence, is married to another man ; a deed of release.

(2) A pass, a permit.

٧٥١ (Chhorná) — To discharge (a criminal), to relinquish, to resign, to renounce, to desert, to abandon.

٧٥٢ (Chholdáří) — A kind of small tent.

٧٥٣ (Chhetr ڄھڙو) — A place where pilgrims and students are given food and lodgings, a place of pilgrimage.

٧٥٤ (Chhurá lejána) — To rescue.

٧٥٥ (Chhlná) — To rase, to erase.

٧٥٦ (Chhíntá ڄھڙو) — Seed scattered at the extremities of a

village with a view to obtain possession ; sowing an inferior crop between the lines of a chief crop, a field so sown.

٧٥٧ (Chhinná ڄھڙو) — To seize, to take possession by force, to snatch away.

٧٥٨ (Chet ڄيت) — (1) The name of a Hindu month. (2) The spring crop.

٧٥٩ (Chetan karná ڄيتن ڪرنا) — To bring one to his senses, to warn, to caution.

٧٦٠ (Chír phář) — Performing a surgical operation.

٧٦١ (Chirá utárná) — To deflower.

٧٦٢ (Cherí ڄيرى) — A slave girl-

٧٦٣ (Chíz) — A thing ; goods, chattels.

٧٦٤ (Chelá) — A pupil, a disciple.

(ح)

٧٦٥ (Hátim) — One who pronounces a judicial decision.

٧٦٦ (Hájib) — A door-keeper.

٧٦٧ (Hájat) — (1) Need, want, necessity. (2) Confinement of persons charged with heinous offences while under trial. (3) Place where the prisoners under trial are confined.

٧٦٨ (Hájat rawái) — Supplying wants, succour.

٧٦٩ (Hájí) — A pilgrim to the two sacred places Mecca and Medina ; one who has performed the pilgrimage.

٧٧٠ (Hádes) — A thing new, temporary.

٧٧١ (Hádsá) — Casualty, a mishap, an accident.

٧٧٢ (Hárij) — Obstructor ; obstacle, hindrance.

٧٧٣ (Hásid) — Envious.

٧٧٤ (Háshíyá) — (1) Margin. (2) Marginal (note or notes), annotations.

٧٧٥ (Háshíyá chařháná) — To write marginal notes, to make comments, to make additions.

حاشیہ کا گواہ (Háshíye ká gawáh).
 گواہ حاشیہ (Gawáh-i-háshíyá). } An

attesting witness (one who writes his name on the margin of a deed with the words *witnessed to*, a marginal witness.

حاشیہ میں مندرج کرنا (Háshíyá men mundarij karná) — To note in the margin.

حاصل (Hásil) — (1) Produce, profit, the amount realized as the government share of the produce of the soil, and from any other source of taxation or impost; revenue, tax, duty. (2) Inference, result, deduction, purport, object.

حاصل بازار (Hásil-i-bázár) — Market duties.

حاصل دفتر (Hásil-daftar) — Custom-house.

حاصل زمین (Hásil-zamín) — Land that pays revenue, productive land.

حاصل کرنا (Hásil karná) — (1) To acquire, to gain, to obtain, to retain. (2) To collect, to produce. (3) To learn.

حاصل ہونا (Hásil honá) — To result, to accrue.

حاصلات (Háslát) — Proceeds.

حاضر (Házir) — Present; in attendance, at the service of.

حاضر جواب (Házir jawáb) — Ready witted.

حاضر رہنا (Házir rahná) — To attend to, to wait on, to be in attendance, to be present.

حاضر ضامن (Házir-zámin) — A surety for the personal appearance of a person when required to attend.

حاضر ضمانتی (Házir zámni) — Bail, security for the personal appearance of another; bail bond.

حاضر کرنا (Házir karná) — (1) To deliver up a person. (2) To lay before, to present (as a document).

حاضر و ناظر (Házir o názir) — Present and seeing, (an epithet of Deity used in formal oaths &c).

حاضر ہونا (Házir honá) — To make an appearance.

حاضری (Házirí) — (1) Presence, appearance, attendance. (2) Muster roll, breakfast.

حاضر بھئی (Házir bahí).
 حاضری کا رجسٹر (Házirí ká rajis-ter). } Attendance

register, a muster roll.

حاضری لینا (Házirí lená) — To call out the names, to take attendance.

حاضری میں رہنا (Házirí men rahná) — To be in constant attendance.

حاضریں (Házirín) — The persons present, assembly, audience.

حاضری اصالتاً (Házirí-i-asáltan) — Personal attendance.

حاضری اصالتاً سے معاف (Házrí asáltan se muáf)—Exempt from personal appearance.

حاضری کا مچھانک لکھوانا (Házrí ká muchalká likhwáná)—To bind over a person to be present on some fixed date.

حاطہ (Hátá)—Compound.

حافظ (Háfiz)—Preserver, governor, one who knows the Quran by heart.

حاکم (Hákim)—An officer, a judge, one who exercises a judicial authority, a magistrate and governor.

حاکم آمر قرقی یا نیلام (Hákim-i-ámir-i-qurqí yá nilám)—An officer directing or empowered to direct attachment and sale (of some property).

حاکم ذی اختیار (Hákim-i-zí akhtí-yár)—A competent authority, a proper officer.

حاکم بالا (Hákim-i-bálá)—A superior officer.

حاکم دیرانی (Hákim-i-dírwáni)—A judicial officer, a civil judge.

حاکم عدالت فوجداری (Hákim-i adálat faujdáí)—A judge who presides over a criminal court.

حاکم پیرگنہ (Hákim-i-parganá)—The officer in charge of the pargana.

حاکم مچھرز (Hákim-i-mujáwwiz)—An adjudicating officer.

حاکم مستفسر (Hákim-i-mustafsir)—The officer making an enquiry.

حاکم وقت (Hákim-i-waqt)—The present ruler, the government of the day.

حاکم اجلاس فرما (Hákim-i-ijlás far-má)—The presiding officer.

حاکم اعلیٰ منتظم مال (Hákim-i-álá muntizim-i-mál)—The chief controlling revenue authority.

حاکم ضلع (Hákim-i-zilá)—The district officer. The supreme administrative authority in a district.

حاکمانہ (Hákimáná)—Authoritatively.

حاکمی (Hákmí)—(1) Legal or Judicial authority; the office or functions of a ruler. (2) Belonging to the ruler or the government share of the crop or revenue derived from it.

حال (Hál)—Present state (as of revenue collections).

حال آبدی (Hál abádí)—The present defendant.

حال آبادی (Hál abádí)—Under present cultivation (as land having formerly been waste).

حال باقی (Hál báqí)—Current or present balance.

حال توزیع (Hál tauzí)—An account of revenue collections for the current period.

حال جمع (Hál jamá)—The present jamá, the actual revenue payable to government.

حال حاصل (Hál hásil)—The actual produce (of any tract of land).

حال ساکن (Hál sákiu)—At present living, now residing.

<p>حال کي نکاسي (Hál kí nikásí). } The</p> <p>حال نکاسي (Nikásí-i-hál). } existing assets.</p> <p>حال واريد (Hál wárid)—Just arrived.</p> <p>حالات (Hálát)—Circumstances, facts, particulars.</p> <p>حالات خاص (Hálát-i-khás)—Special circumstances.</p> <p>حالات مقدمه (Hálát-i-muqadmá) The facts of the case, the circumstances of the case.</p> <p>حالت (Hálat)—State, condition.</p> <p>حالت موجوده (Hálat-i-maujúdá) Present state or condition, present circumstances.</p> <p>حالدار (Háldár)—A village officer next to patwari, an assistant accountant.</p> <p>حالي (Hálí)—(1) Current (as coin) (In Hyderabad and other states the coin of the state in contra distinction to <i>kaldar</i> or the Queen's coin). (2) (Delhi) Government assessment, present payment of revenue.</p> <p>حامل (Hámil)—Bearer.</p> <p>حامل رقعہ (Hámil-i-ruqqá)—Bearer of the cheque, bearer of the letter.</p> <p>حامل کو واجب الادا (Hámil ko wá-jib-ul-adá)—Payable to the bearer (as a cheque &c).</p> <p>حامله (Hámlá)—Pregnant.</p> <p>حامی (Hámí)—Patron, supporter.</p> <p>حامی بھرنہ (Hámí bharná)—To</p>	<p>pledge oneself, to give an assurance, to promise.</p> <p>حانت (Hánis)—A violator of his oath.</p> <p>حاری (Háví)—Comprehending, exhaustive, exhausting, including.</p> <p>حاری ہونا (Háví honá)—To comprehend, to have a thing on his fingers end کسی پر حاری ہونا to have influence with.</p> <p>حایل (Háyal)—Intervening ; one who or a thing which interrupts, impediment, obstacle.</p> <p>حب وطن (Hub-i-watan)—Patriotism.</p> <p>حبس (Habs)—Confinement, a place of confinement.</p> <p>حبس بیجا (Habs i-bejá)—Wrongful confinement.</p> <p>حبس درام بعبر دریاے شور (Habs-i-dawám ba-ubúr-i-daryá-i-shor) —Transportation for life.</p> <p>حبه (Habú)—One grain; the weight of a grain of barley; a measure equal to two barley-corns.</p> <p>حبیب (Habíb)—A friend.</p> <p>حتی الامکان (Hatá-ul-imkán). } To</p> <p>حتی المقدور Hatá-ul-maqdúr). } the best of one's ability, to one's utmost.</p> <p>حج (Haj)—Pilgrimage to Mecca.</p> <p>حج الفرض (Haj ul farz)—The enjoined pilgrimage to Mecca which is the duty of every true Musalman to perform once in his life time.</p>
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حجّاز (Hajáz)—Mecca and the adjacent country Arabia Petraea.

حجّاب (Hajb)—(M. Law) Exclusion from inheritance. It is either entire or partial. By entire exclusion is meant the total privation of right to inherit; whereas *partial* exclusion means diminution of the portion to which the heir would be entitled.

حجّاب حرّام (Hajb-i-harmán)—Entire exclusion. With respect to this the uniform criterion of law is that respect and attention be paid to nearness of blood, for instance whenever an assemblage of children's children occurs, however low in descent, the nearer always exclude those more remote, and children in whatsoever degree exclude all persons related to the deceased through his parents or one of them and in general no relation can inherit with children of the deceased, except immediate parents and a husband or wife. Similarly, every person related to the deceased by both the father's and mother's side excludes entirely from inheritance a person by the father's side only provided they are equal in class and degree.

حجّات (Hujjat)—Argument, plea, objection.

حجّات تائیدی و تردیدی (Hujjat-i-táidí wá tardídí)—The argu-

ments for and against a case, *pros and cons*.

حجّات کَرّنا (Hujjat karná)—(1) To contend, to take exception. (2) To dispute.

حجّات مقدمه قائم کَرّنا (Hujjat-i-muqadmá qáyam karná)—To join issue.

حجّار (Hajr)—(M. Law)—Annulment, disqualification, the invalidity of an act done by an incompetent person, as minor, slave, idiot.

حجّام (Hajm)—Magnitude, bulk, size.

حد (Had)—(1) Limit, boundary. (2) (M. Law)—Castigations or punishments appointed to be inflicted for certain crimes.

حد بست (Had bast.) } Settlement,
حد بندی (Had bandí). } demarca-
tion of boundaries, adjustment
of boundaries.

حد بلوغ (Had-i-bulúg)—The limit of puberty.

حد شكنی (Had-shiknı́)—Encroachment, violation of a neighbour's land mark, trespass.

حد محدود (Had mahdúd)—Within defined limits, a term in lease or farming contracts which recognizes the power of the farmer over all the lands and *within defined limits*.

حداد (Hadád)—A gate-keeper.

حدود (Hudúd)—(1) (M. Law) Punishments (plural of Had)

The original design in the institution of Hudú l is determination not the absolution of the person punished see تعزیر (2) Boundaries, limits, confines. (3) Definitions.

حدود اربع (Hadú d-i-arbá)—The four boundaries.

حدود ارضی (Hadú d-i-arzı)—Local limits.

حدود شرعیہ (Hadú d sharıyá) —Penal laws.

حد (Hadá)—Bounded.

سرحد (Sarhad)—Border, boundary line.

سه حدہ (Saihaddá)—A place or point where three boundaries meet.

حدیث (Hadıs)—Traditions. The traditional sayings and doings of Mohammad, having for the most part the force of laws :— These traditions are divided into two classes (1) The simple sayings of the Prophet from his own uninspired judgment, and (2) Sayings from divine inspiration. After Mohammad's death, they were at first quoted by his companions merely in order to decide occasional disputes or to restrain men from certain actions which the Prophet had prohibited, and thus, in progress of time, they became a standard of judicial determination. The first collection of them was made in

the *khalifat* of Ali; and in after times many pious men employed themselves in making those collections. There are besides these, a multitude of traditions, concerning the acts and sayings not only of the Prophet, but also of the companions and immediate successors; which, though not of equal authority, are nevertheless admitted to have some weight as precedents in judicial decisions, when not repugnant to reason or contradicted by Koran. (Hadıs properly signifies an occurrence or event. Some Mohammadan commentators define it to mean "an emanation" and understand it particularly in this sense when applied to the sayings and actions of their Prophet.) See احادیث

حدیث قدسی (Hadıs-i-qudsı)—Divine traditions.

حدیث نبوی (Hadıs i-nabú f)—Traditions of the Prophet.

حر (Hur)—A free man.

حراست (Hirásat)—Custody.

زیر حراست (Zıer-i-hirásat)—Under custody, under arrest.

حراست جایز (Hirásat-i-jáyez) —Lawful custody.

حراست سے بھاگنا (Hirásat se bhágná)—To escape from custody.

حراست جایز سے لے بھاگنا (Hirásat-i-jáyez se le bhágná)—To take out from lawful custody.

- (Hirásat men rakhná) —To keep or detain in custody.
- (Hirásat men supurd karná) —To commit to custody.
- (Harám) —Unlawful, forbidden, applied to all things or acts which the law disallows or condemns, as prohibited food or beverage; improper actions.
- (Harám khor) —A venal or corrupt person, as one who takes bribes or makes other unlawful gains.
- (Harám zádá) —A bastard.
- (Harám ká) —Ill-gotten.
- (Harám kárf) —Any forbidden act (but especially fornication and adultery.)
- (Harám honá) —To be unlawful for.
- (Harb) —War, warfare.
- (Sámán-i-harb) —Ammunition.
- (Harbá karná) —To attack.
- (Harf) —Letter.
- (Harf ba harf) —Literally, word by word.
- (Harf banáná) —To alter letters or words; to alter or tamper with (a writing or document).
- (Harf par unglí rakhná) —To find fault with, to censure, to criticise.
- (Harf rakhná kísí par) —To lay a blame on, to stigmatize.
- (Harfgírfí karná) —To criticise, to find fault with, to censure.
- (Hirfut) —Craft, cunning.
- (Hirfá) —Art, trade.
- (Ahl-i-hirfá) —Artizans, traders.
- (Harkát) —Actions, proceedings.
- (Harakát wá suknát) —Manners and movements, gesticulations.
- (Harkat) —Motion; an act (generally improper).
- (Tabdíl yá inqita-i-harkat) —Change or cessation of motion.
- (Harkat ká báis honá) —To cause motion.
- (Harkat-i-bejá) —A wrongful act.
- (Hurmat) —Reputation, character.
- (Hurmat bahá) —Damages for loss of reputation, damages for defamation.
- (Hurmat rakhná) —To uphold the dignity of.
- (Hurmat lená) —To defame, to disgrace, to violate.
- (Harírá) —A caudle given to lying-in-women.
- (Hurrá) —A free woman.

حرة منكوحة (Hurrá-i-mankúhá)
—A free married woman.

حريف (Harif)—An associate, a partner, a rival, an adversary ; clever, cunning, facetious.

حريم (Harim)—The enclosure of the temple of Mecca.

حرز (Harz)—Custody, safe keeping of goods or valuables. It is of two kinds in law.

حرز بالكفالة (Hirz-i-bilháfiz)—Personal charge.

حرز بالمقام (Hirz bil muqám)—Custody in place, as in a house or shop.

حساب (Hisáb)—(1) Reckoning, calculation. (2) Account, accounts, bill (of charges), rate, price, charge.

حساب برابرو کرنا (Hisáb barábar karná)—(1) To square accounts, (2) To do one's business, to finish a task.

حساب بھي (Hisáb bahí)—Account book.

حساب بيباق کرنا (Hisáb bebáq karná)—To settle or adjust an account, to liquidate a balance.

حساب پاک کرنا (Hisáb pák karná)—To clear or settle accounts.

حساب پر چڑھانا (Hisáb par charháná).
حساب میں درج کرنا (Hisáb men darj karná).

post or book (an account), to charge or debit, to carry to account.

حساب جانچنا (Hisáb jánchná).
حساب دیکھنا (Hisáb dekhná).

To examine or audit accounts.

حساب چوکا نا (Hisáb chukáná)
—To liquidate a balance, to settle an account.

حساب دینا (Hisáb dená)—To give or render an account.

حساب رکھنا (Hisáb rakhná)—To keep account (of), to keep accounts.

حساب سمجھنا (Hisáb samajhná)
To examine account.

حساب سمجھانا (Hisáb samjháná)
—To render an account; to account for.

حساب کرنا (Hisáb karná)—To calculate, to make up or settle an account.

حساب لینا (Hisáb lená)—To take an account (from).

حساب کی رو سے (Hisáb kí rú se)—As per account.

حساب میں جمع کرنا (Hisáb men jamá karná)—To credit, to credit to an account, to deposit in one's credit.

حساب میں فرق آنا (Hisáb men farq áná)—A deficit or defalcation to take place.

حساب میں لینا (Hisáb men lená)
To take into account; to consider.

حساب نویس (Hisáb navís). An accountant.

حساب کتاب رکھنے والا (Hisáb kitáb rakhne wálá)—An accountant, a book-keeper.	Mohammedan Law of Inheritance.
حساب خانگی (Hisáb-i-ḵhángí) Private account.	حساب الارشاد (Hasb-ul-irshád)—According to order or precept.
حساب رهن (Hisáb-i-raham)—Mortgage account.	حساب الحکم (Hasb-ul-hukm)—according to orders, as ordered.
حساب و کتاب (Hisáb o kitáb)—Accounts.	حساب الوصول (Hasb-ul-wasúl)—According to receipts. A term formerly used in revenue accounts to designate items of an uncertain value, of which no estimate can be made, and which are entered only after their actual receipts.
حساب و کتاب درست رکھنا (Hisáb o kitáb durust rakhná)—To keep or make up accounts.	حساب حال (Hasb-i-hál)—According to circumstances, as exigency may require.
امین حساب (Amín-i-hisáb)—Auditor of accounts.	حساب دستور (Hasb-i-dastúr)—According to custom, as usual.
بکری کا حساب (Bikri ká hisáb)—Bill of sales.	حساب ذیل (Hasb i-zail)—As follows, as below or under.
بہ حساب رسدی (Bá hisáb-i rasdí) <i>Pro ratá</i> , rateably.	حساب سرشتہ (Hasb-i-sareshtá)—As provided or fixed.
پکا حساب (Pakká hisáb)—Exact account.	حساب ضابطہ (Hasb-i-zábtá)—Formally, in a regular manner, duly.
چلتا حساب (Chaltá hisáb)—Account current.	حساب قانون (Hasb-i qánún)—According to law, in conformity with the law.
کچھا حساب (Kachchá hisáb)—A rough account.	حساب منشا (Hasb i-manshá). حساب مراد (Hasb-i-murád).
حسابی سال (Hisábí sál)—Financial year.	Within the meaning, as defined, agreeably to the purport or intent of, having regard to the meaning.
حساب (Hasb)—According to, agreeably to, in conformity with, under (as <i>حساب دفعہ</i>), in accordance with.	حساب یا حساب و نسب (Hasb yá hasb o nasb)—Pedigree, lineage.
حساب اطمینان (Hasb-i-itmínán)—To the satisfaction of, in a satisfactory manner.	
حساب الارث (Hasb-ul-irs)—According to inheritance, the division of an estate according to the	

حسن اخلاق (Husn-i-ikhhláq)—Affability, politeness.	حصه اوسطا (Hissá-i-ausat)—Average share.
حسن انتظام (Husn-i-intizám)—Good management or administration.	حصه تقسيمي (Hissá-i-taqsimí)—Distributive share.
حسن تدبير (Husn-i-tadbír)—Sound policy.	حصه حاكمي (Hissá-i-hákmí)—The share or produce to which the ruler is entitled.
حسن و قبح (Husn-o-qubah)—Merits and defects.	حصه خورد (Hissá-i-khurd)—The smaller share.
حشم (Hashm)—Train, equipage, suit.	حصه رسدي (Hissá i-rasdí)—A proportionate share or part.
حشو منهاي (Hasho-i-minháí)—Rent free and other assigned lands, rent free lands exempted from resumption.	حصه معين (Hissá i-muaiyan)—A fixed or specific portion or share.
حصار (Hisár)—Fort, fortress.	حصه مساوي (Hissá-i-masáwí)—An equal share.
حصار كرنا (Hisár karná)—To besiege.	حصه كشي (Hissá-kashí)—(1) The distribution and appointment of shares according to strict genealogical succession. (2) Drawing lots.
حصانتي (Hisánat)—Continence, chastity.	حصه مكسر (Hissù mukassar). } A
حصر كرنا (Hasr karná)—To rely upon.	حصه كسراتي (Hissá-i-kasráti). } A
حصص (Hasas)—Shares.	fractional share.
حصص شرعي (Hasas-i-sharái)—(M. Law) Legal shares. The Quran has ordained the shares of the heirs as follows:—One half, one fourth and an eighth, two thirds, one third and a sixth. See فروض	حصه منتقله (Hissá-i-muntaqilá)—A transferred share.
حصول (Husùl)—Profit, gain, advantage.	حصه پتي (Hissa-i-patí)—A ploughman's share or wages in kind.
حصول بالجبر (Husùl-i-bil jabr)—Exaction.	حصه واري (Hissa wáí)—Applied to revenue settlements founded on proportionate divisions, either between the cultivator and the government or according to the shares of joint owners.
حصه (Hissá)—(1) Share. (2) Part, portion, lot. (3) Class, compartment.	

حصہ دار (Hissá-dar)—(1) A shareholder, a sharer. (2) A partner, a coparcener.

حصہ داران (Hissá dárán)—Shareholders, sharers.

حصہ دار بیباق (Hissá dár i bebáq)—A solvent sharer.

حصہ داران کی جماعت (Hisse dárán kí jamáyet)—Body of shareholders, a joint stock company.

حصہ داری (Hissa dárí)—Coparcenership, applied especially to a village in which a number of sharers have a joint proprietary right.

حضور (Huzúr)—Your majesty, your lordship, your worship, your honor.

حضور تحصیل (Huzúr tahsíl)—(1) The collection of revenue by the chief fiscal officer of the government without the intervention of a third party. (2) The *tahsíl* at the headquarters of the Collector of a district.

حضور محال (Huzúr muhál)—Estates paying revenue direct to the government.

حضور میں (Huzúr men)—Before the court, in presence of.

حضور نویس (Huzúr-navís)—Secretary of State, one who registers all royal grants and orders, a private secretary.

حضوری (Huzúrí)—Privilege of paying revenue direct to

government, collections made directly by the government.

حظ خلاف واضح فطری (Haz-i-kbiláf wázá-i-fitrí)—Unnatural lust.

حفاظت (Hifázat)—(1) Protection, charge, defence, care, custody. (2) Security, safety.

حفاظت جائز (Hifázat-jáyez)—Lawful custody.

حفاظت خود اختیاری (Hifázat-i-khud akhtiyárf)—Private defence.

حفاظت ذاتی (Hifázat-i-zátí)—Self-defence.

حفاظت جان و مال (Hifázat-i-ján o-mál)—Protection of person and property.

حفاظت کرنا (Hifázat karnà)—To protect, to guard, to keep in custody.

حفاظت میں رکھنا (Hifázat men rakhná)—To place in security or custody.

حفاظت میں لینا (Hifázat men lená)—To take charge of.

حفظ ماتقدم (Hifz má taqqadum)—Foresight, precaution.

حفظ مراتب (Hifz-i-marátib)—Observing etiquette, etiquette.

حق (Haq)—(1) Right, title, interest. (2) Due. (3) Proper, true, just. (4) Behalf.

حق آسایش (Haq-i-ásá-yesh).
 حق استفادہ (Haq-i-istí-fádá).
 Ease-ment.

- حق آسایش بوجه ضرورت (Haq-i-ásá-yash bawajah i-zarúrat)—Easement of necessity.
- حق استفاده مثبت (Haq-i-istifádá-i-musbit)—Affirmative easement.
- حق استفاده منفي (Haq-i-istifádá-i-manfi)—Negative easement.
- حق استفاده عیان (Haq i-istifádá-i-ayán)—An apparent easement.
- حق استفاده مسلسل (Haq-i istifádá-i-musalsil)—A continuous easement.
- حق استفاده غیر مسلسل (Haq i-istifádá-i-gair musalsil)—A discontinuous easement.
- حق اعاده زناشویی (Haq-i-iádá-i-zanáshof)—Restitution of conjugal right.
- حق السعی (Haq-ul-saí)—Legal remuneration; remuneration for assistance.
- حق الخدمت (Haq-ul-khidmat)—Remuneration.
- حق العبد (Haq-ul-abd)—The right of an injured individual to redress.
- حق بهینت (Haq-i-bhent)—Presents frequently made half yearly by the malguzars to native officers in authority.
- حق تحریر (Haq-i-tahrír)—The fee of the writer of a document; scribe's fee, fee paid to the clerk of a legal practitioner.
- حق تحصیل (Haq-i-tahsíl)—The right of collection, the fee of the person collecting rent.

- حق تصنیف (Haq-i-tasníf)—Copy right.
- حق تلفی (Haq talfí)—Violation of right, depriving one of his right.
- حق تلفی کرنا (Haq talfí karná)—To deprive of a right, to do a wrong to, to act unjustly towards.
- حق تهرانا (Haq t̄habráná)—(1) To determine or adjudge a right. (2) To settle one's right or due.
- حق ثابت کرنا (Haq sábit karná)—To establish a right or claim.
- حق چاهانا (Haq cháhána)—To claim or demand a due.
- حق چهارم (Haq-i-chahárum)—A fourth share.
- حق حی القامه (Haq-i-haiyul-qáimá)—The right of survivorship.
- حق باقی ماندگی (Haq-i-báqí ماندگی)—The right of survivorship.
- حق حین حیاتی (Haq-i-hín-i-hayátí)—A life interest.
- حق دبانا (Haq dabáná)—To usurp a right, to dispossess.
- حق دستور (Haq-i-dustúr)—An allowance equal to 10 per cent on the amount payable to government by a lessee in lieu of waste land.
- حق رعایا (Haq-i-riáyá)—The right of a cultivator; a tenant's right.
- حق زمینداری (Haq-i-zamindárí)—The rights and interests of

<p>a landowner, proprietary right of a <i>zemindar</i>.</p>	<p>حق رواجي (Haq-i-riwájí)—A customary right.</p>
<p>حق سربراه كار (Haq-i-sarbaráhkár) —The right of a manager (the head of a village.)</p>	<p>حق مستقل قائم الوجود (Haq-i-mus-taqil-qáim ul wajúd)—An in-defeasible inchoate right.</p>
<p>حق سركار (Haq-i-sarkár)—The right of government to a share of crops or a money commutation.</p>	<p>حق مصنفى (Haq-i-musannífí) —Copy right.</p>
<p>حق شفع (Haq-i-shufá)—Right of pre-emption. This right may be based either on Mohammedan Law which is called حق شفع</p>	<p>حق مقابضت (Haq-i-muqábízat) —Right of occupancy.</p>
<p>(<i>Haq-i-shufá sharaí</i>) or on Record of right which is termed شفع بر دناے واجب العرض <i>Shufa bar binái wájibularz</i>, or on custom which is called شفع بر دناے See شفع</p>	<p>حق مقابضت بوجه شدامد قدیم (Haq-i-muqábízat bá wajah-i-shud ámad-i-qadím)—Right of occupancy by prescription.</p>
<p>حق عصرىت (Haq-i-usúbat)—Right of a residuary.</p>	<p>حق مستاجرى (Haq-mustájrf) Farming right.</p>
<p>حق عودى (Haq údi)—Reversion, right of a reversioner.</p>	<p>حق معين (Haq i-muayan). } A حق محدود (Haq-i-mahdúd). } limited or definite interest.</p>
<p>حق قانونى (Haq-i-qánúní)—Legal right.</p>	<p>حق نان و نفقه (Haq-nán o nafqá) —Right of maintenance.</p>
<p>حق قائم مقامى (Haq-i-iqáyemmuqá-mí)—Right of representation.</p>	<p>حق و مرافق (Haq-o-maráfq) Rights and interests.</p>
<p>حق قدامت (Haq qadámat)—The prescriptive right, a right acquired by prescription.</p>	<p>حقدار (Haqdár)—Holder of a right or claim to something.</p>
<p>حق مالكانه (Haq-i-malkánà)—The proprietary right.</p>	<p>حقدار هونا (Haqdár honá)—To have a right, to be entitled to something.</p>
<p>حق ملكيت (Haq-i-milkiyat) —Right of property.</p>	<p>حقدارى (Haqdári)—The holding of any right or privilege.</p>
<p>حق مرجح (Haq-i-murajjáb)—Preferential right.</p>	<p>حق دينه (Haq dená)—To give one his right, to concede a right.</p>
	<p>حق رسى (Haq rasí)—Relief, remedy.</p>
	<p>حق ناتمام (Haq-i-nátamám) —An imperfect title.</p>

حق گزر (Haq-i-guzar)—Right of way.	حقیقت استقبالی (Haqíyat-i-istaqbálí) —An interest in future.
حقوق بنکر (Huqúq-i-bankar) —Forest rights.	حقیقت بلا شرکت غیر (Haqíyat bilá shirkat-i-ğair)—An exclusive interest.
حق شکار ماهی (Haq-i-shikár-máhf) —Right of fishery, piscary.	حقیقت تھیکہ داری (Haqíyat t̄heká-dárf)—Holding on lease, a lessee's tenure or interest.
حق چرائی (Haq charáí)—Right of common, right of pasturage	حقیقت شکی (Haqíyat-i-shikmí) —An under-tenure.
حق بی دخی (Haq i-bedaḫlíf) Right of ejectment.	حقیقت غالب (Haqíyat-i-ğálib.) A dominant tenement.
حقوق زمینداری (Huqúq-i-zemindárf)—Zemindari rights.	حقیقت غیر منقسم (Haqíyat-i ġair-munqismá)—An undivided holding or tenure.
حقوق زوجیت (Huqúq-i zaujیات) —Conjugal rights.	حقیقت قابل نیلام (Haqíyat-i-qábil-i-nilám)—A saleable tenure.
حقوق شوہری (Huqúq-i-shohrí) —Marital rights.	حقیقت کی قسم (Haqíyat kíf qism) نوعیت حقیقت (Nauyat-i-haqíyat.) } Na- ture of tenure.
حقوق کاشتکاری (Huqúq-i-káshtkári) Right of cultivation.	حقیقت لاکھراجی (Haqíyat-i-lákhírají) A revenue free tenure.
حقوق نمبرداری (Huqúq-i-lambar-dárf)—The fees due to lambar-dars for realizing rents.	حقیقت معافی (Haqíyat-i-muáfi)—A rent free tenure.
حقوق و دیون (Huqúq wá dayún) Rights and obligations.	حقیقت مغلوب (Haqíyat-i-maḡlúb) A servient tenement.
حقوق و متعلقات (Huqúq wá mutalliqátf)—Rights and appurtenances.	حقیقت ناقص (Haqíyat i-náqis)—A defective title.
حقہ پانی (Huqqá páni)—Social intercourse.	حقیقت حال (Haqíyat hál)—The true or real facts or circumstances of a case.
حقہ پانی بند کرنا (Huqqá pání band karná)—To excommunicate, to put one out of caste.	حقیقت میں (Haqíyat men) } In
حقیقت (Haqíyat)—Tenancy, tenure, right, title, property, holding.	فی الحقیقت (Fil haqíyat.) } truth, in fact, indeed.
حقیقت اراضی (Haqíyat-árází)—Interest in land.	حقیقی بھائی (Haqíqí bháí)—Full brother, own brother.

- (Rishtádár-i-haqíqí) رشته دار حقیقی
—A relation of the full blood.
- (Hukkám) حکام
—Officers; authorities, rulers.
- (Hukkám bálá dast) حکام بالا دست
—Superior officers or authorities.
- (Hukkám i-díwání) حکام دیوانی
—Civil officers.
- (Hukkám-i-zilá) حکام ضلع
—District officers, local authorities.
- (Hukkám-i faujdárí) حکام فوجداری
Magisterial authorities.
- (Hukkám-i-mátihat) حکام ماتहत
—Subordinate officers
- (Hukkám-i-mál) حکام مال
—Revenue authorities.
- (Hukkámí) حکامی
—Grants of land made by the officers of government or ruling authority. These lands are not liable to resumption.
- (Hukkámí muáfí) حکامی معافی
—See above.
- (Hukm) حکم
(1) Order, decision, judgment, sentence, decree, an ordinance. (2) Law, edict. (3) Rule, judicial authority. (4) Permission, sanction.
- (Hukm-i-sání) حکم ثانوی
—Until further order.
- (Hukm-i-ákhir) حکم آخر
—A final order.
- (Hukm-i-izhár wajah) حکم اظهار وجه
—A rule, *nise*.
- (Hukm-i-izhár wajah qatai karná) حکم اظهار وجه قطعی کرنا
—To make a rule absolute.
- (Hukm-imtináf) حکم امتناعی
—An injunction, a prohibitory order.
- (Hukm-i-imtináf chandrozá) حکم امتناعی چندروزه
—A temporary injunction.
- (Hukm-i-imtináf-dawámí) حکم امتناعی دوامی
—A perpetual injunction.
- (Hukm-i-infisákh-i-bandobast) حکم انفساخ بندوبست
—Order of annulment of a settlement.
- (Hukm-i-bedaḡhlí) حکم بیدخای
—An order of ejectment.
- (Hukm-i-bebát) حکم بیعبات
—An order for foreclosure.
- (Hukm-i-tákídí) حکم تاکیدی
—An order strictly enjoining the execution of some previous order, a pre-emptory order, reminder.
- (Hukm-i-tahrírí) حکم تحریری
—A written order.
- (Hukm-i-ḡhás) حکم خاص
—A special order.
- (Hukm-i-ḡharchá) حکم خرچه
—Order as to costs.
- (Hukm-i-darmiyání) حکم درمیدانی
—An interlocutory order.
- (Hukm-i-ḡmissí) حکم تسهیمی
—An order of dismissal.
- (Hukm-i-supurdḡí) حکم سپردگی
—An order of reference; an order of commitment.
- (Hukm-i-sazá) حکم سزا
—A sentence, an order of punishment.

- حکم سزائے موت (Hukm sazâ-i-maut) —A capital sentence, a sentence of death.
- حکم ضبطی (Hukm-i-zabtî)—An order of resumption or forfeiture.
- حکم عدالت (Hukm-i-adâlat)—A judicial order, a decree.
- حکم متفرقہ (Hukm-i-mutfaqâ) —A miscellaneous order.
- حکم نا منظروری (Hukm-i-nâman-zûri)—An order of rejection.
- حکم واپسی (Hukm-wâpsî)—An order of remand.
- حکم ناطق (Hukm-i-nâtiq.) } A
حکم قطعی (Hukm-i-qatâî.) } final order.
- حکم گشتی (Hukm-i-gashtî)—A circular order.
- حکم موقوفی (Hukm-i-mauqûfî)—An order of dismissal (of a person).
- حکمت عملی (Hikmat-amli)—Practical skill, judicious management, tact, *savoir faire*.
- حکمت کرنا (Hikmat karnâ)—(1) To exercise wisdom or skill.
(2) To contrive, to scheme. (3) To practise physic.
- حکمنامہ (Hukmnâmâ)—A process; a writ; a written order or warrant.
- حکمنامہ حاضری ذاتی (Hukm nâmâ-i-hâzrî-i-zâtî)—Writ of *Habeas Corpus*.
- حکمنامہ اجرائے ڈگری (Hukm nâmâ-ijrâf-i-digrî)—A process of execution, an execution writ.

- حکمنامہ گرفتاری (Hukm-nâmâ-i-griftârî)—A warrant of arrest.
- حکمنامہ عدالت (Hukm-nâmâ-i-adâlat)—A judicial process.
- حکمنامہ طلبی (Hukm-nâmâ-i-talbî)—A summon.
- حکومت (Hukûmat)—Authority, power, sway, rule, sovereignty, government.
- حکومت جتانا (Hukûmat jâtânâ) To make a display of authority.
- حکومت شاکہسی (Hukûmat-i-shakhsî)—Monarchy; despotic government.
- حکومت جمہوری (Hukûmat-i-jam-hûrî)—A republic, democracy.
- حکومت کرنا (Hukûmat karnâ)—To exercise authority, to rule.
- حلال (Halâl)—(1) Legal, lawful, lawfully acquired or earned. (2) An animal the flesh of which is lawful to eat according to the Mohammedan law. (3) A woman laying aside mourning for the death of her husband at the expiration of one hundred days (during which time she is not by law allowed to marry).
- حلال کرنا (Halâl karnâ)—(1) To make lawful, to slaughter (an animal) according to the forms prescribed by the Mohammedan Law. (2) To kill, to murder. (3) To marry a kept woman or mistress.

حالات (Hallálá)—A woman married again with her first divorcer after she had been divorced by her second husband.

حلف (Halaf)—An oath.

حلف اُتھانا (Halaf uṭháná)—To take an oath, to swear.

حلف دروغی (Halaf darogí)—Perjury.

حلفاً بیان کرنا (Halafan bayán karná)—To state on oath.

حلف دینا (Halaf dená)—To administer an oath, to put one on oath.

حلف سے اظہار دینا (Halaf se izhár dená)—To depose on oath.

حلف نامہ (Halaf námá)—An affidavit, a declaration on oath.

حلقہ (Halqá)—A circle, a circuit of villages; a boundary line which includes all the lands and dwellings of a village or helmet.

حلقہ بندی (Halqábandí)—Arrangement of villages in circles of groups (for village accountants, schools &c.)

حلی (Hallá)—Ornaments of a woman.

حلیہ (Hulíyá)—A descriptive roll, a description of the face or countenance of a man.

حلیہ لکھنا (Hulíyá likhná)—To write the peculiar marks and features of a man.

حوال (Hammál)—A porter, a carrier.

حمایت کرنا (Himáyat karná)—To patronize, to support, to espouse the cause of, to defend.

حمایتی (Himáyati)—Partizan; protector, patron.

حمل (Hamal)—Gestation, pregnancy.

حمل رہنا (Hamal rahná)—To conceive, to become pregnant.

حمل کا گرانا (Hamal ká giráná)—To cause miscarriage.

حملہ (Hamlá)—Assault, battery, attack.

حملہ کرنا (Hamlá karná)—To attack.

حملہ کرتے والا (Hamlá karne wálá)—An assailant.

حملہ کی دھمکی دینا (Hamlá kí dhamkí dená)—To threaten an assault.

حملہ کی نمائش (Hamlá kí nu-máish)—Show of assault.

حواری (Hawárí)—A companion or disciple of Mohammad or Christ.

حواشی (Hawáshí)—Margin, border; those who sit on the borders of a carpet.

حوالدار (Hawaldár)—(1) A military officer in native regiments of inferior rank. (2) A head constable. (3) One employed to protect the grain before it is stored. (4) A steward or agent employed for the management of a village.

حوالہ (Hawálá)—(1) Charge, trust. (2) Consignment. (3) Reference.

حوالہ دینا (Hawálá dená)—To make a reference ; to quote an authority.

مقدمہ کا حوالہ دیا گیا (Muqadmá ká há rálá diyá gayá)—The case was referred to.

حوالہ کرنا (Hawálá karná)—To hand over, to transfer, to consign, to commit, to deliver in trust, to deposit.

حوالگی مال (Hawálgí-i-mál)—Delivery of goods.

حوالات (Hawálát)—(1) Custody. (2) Lock-up.

حوالات کرنا (Hawálát karná) }
 حوالات میں دینا (Hawálát men dená) } To put in custody.

حوالات میں رکھنا (Hawálát men rakhná)—To detain, to place in custody.

حوالی (Hawáli)—Environs; outskirts ; suburbs.

حوالی شہر (Hawáli-i-shahr)—Environs of a city.

حوصلہ مند (Hauslá mand)—Aspiring, ambitions, enterprising.

حوصلہ نکالنا (Hauslá nikálná)—To satisfy one's ambitions, to do one's best.

حوالی (Havelí)—(1) A house, a dwelling, a group of houses (2) The districts or lands attached to or in the vicinity of a town the revenues of which were devoted to the support of a military garrison.

حیات (Hiyát)—Life.

تا حیات اپنے (Tá hiyát apne)—During his lifetime.

قبض تا حیات شخص دیگر (Qábiz tá hiyát-i-shakhs dígar)—A tenant *pour die*.

حی القایم (Hai-ul-qáyam)—Surviving, living.

حی القایم ورثا (Hai-ul qàim wursá)—The surviving heirs.

حیثیت (Haisíyat)—Capacity, resources, means, status, nature, character.

حیثیت خراب کرنا (Haisíyat kharáb karná)—(1) To make worse one's conditions or status, to ruin oneself. (2) To disfigure.

حیثیت رکھنا (Haisíyat rakhná)—To possess means, to have property.

حیثیت عرفی (Haisíyat-i-urfi)—Repute, reputation,

ازالہ حیثیت عرفی (Azúlá-i-haisíyat-i-urfi)—Defamation.

حیثیت فریقین بلحاظ یکدیگر (Haisíyat-i-faríqen bá liház-i-yakdígar)—The relative position of parties.

حیلہ (Hílá)—Evasion, shift, pretence, impediment, device, trick, expedient.

حیلہ کرنا (Hílá karná)—To practise deceit, to make pretence.

حیلتاً یا صراحتاً (Hílátan yá saráhtan)—Directly or indirectly.

حین حیات (Hín hiyát)—Life time.

پتہ حین حیاتی (Paṭṭá i-hínhiyáti)
—Lease for one's life.

shakhs ki hín híyát) —During one's life time.

کسی شخص کی حین حیات (Kisí

Haiwánát)—Animals.

(خ)

خاتمہ (Kḥátímá)—*Finis*, end, appendix.

خاتون (Kḥátún)—A lady.

خادم (Kḥádim)—A servant, one who has charge of a religious bequest or endowment.

خارج (Kḥárij)—External, put off, excluded, extrinsic.

خارج از اختیار (Kḥarij az aḥtíyár) *ultra vires*, beyond jurisdiction.

خارج از بحث (Kḥárij az bahas) Out of question.

خارج از میعاد (Kḥàrij az miyád). —Barred by limitation.

خارج از حدساعات (Kḥárij az had-i-samáat)—Beyond time, barred by limitation, beyond statutory limits.

خارج کرنا (Kḥárij karná)—(1) To strike off. (2) To dismiss (a suit). (3) To reject, to exclude (4) To remove, to dispossess.

خارجہ (Kḥárjá)—The word at the bottom of a page (which is repeated at the beginning of the next page, a catch-word; an asterisk.

خارجی (Kḥárjí)—(1) Extrinsic (as evidence.) (2) Belonging to a separate village or community (opposed to *Dakhlí*) (3) A body of heretics who do

not reckon *Ali* among the legal successors of the Prophet, a member of this sect.

خاص (Kḥás)—Special, particular, chief.

خاص کرنا (Kḥás karná)—To confiscate.

خاص دادرسی (Dádrasi-i-kḥás)—Specific relief.

خاص تحصیل (Kḥás tahsíl)—Government collections without the intervention of a zamindar or farmer of the revenue.

خاص زمین (Kḥás zamín)—Land of which the revenue is collected by government officers immediately from the cultivators.

خاص محال (Kḥás mu'ál)—An estate managed by the government.

خاصہ (Kḥásá)—Banquet, a confiscated estate.

خاصہ (Kḥássá)—Characteristic, natural.

خاصیت (Kḥásíyat)—Quality, attribute, peculiar nature.

خاطر خوراه (Kḥátir khuáb)—Satisfactory.

خاطر داری کرنا (Kḥátir dárí karná)—To show consideration for, to receive or entertain one warmly.

خاکا (Kḥáká)—A plan, a sketch, a tracing.

خاکا اُتارنا (Kḥáká utárná)—To make a tracing of, to trace, to sketch.

خاکا اُڑانا (Kḥáká úrání)—To defame.

خاکي (Kḥákí)—Unirrigated land (depending wholly on rain), a brown color.

خالا (Kḥálá)—Maternal aunt.

خاله زاد بھائی (Kḥálá zád bhái)—Cousin, mother's sister's son.

خالص (Kḥális)—Pure, genuine.

خالصا (Kḥálsá)—(1) An office of government in which the business of the revenue is transacted; exchequer. (2) Lands under the management of government. Crown lands, revenue-paying lands as opposed to rent free. (3) The name of a sect of the Sikhs who profess pure Hinduism.

خالو (Kḥálú)—Maternal uncle, husband of a mother's sister.

خام (Kḥám)—(1) Inexpert, inexperienced. (2) Not solid or substantial. (3) Rough approximate as (خامیہ). (4) Lower, smaller (weight or measure opposite to *Pukhtá*). (5) (In Revenue Law) the gross revenue of a village, as opposed to the net revenue; also a settlement made with the cultivators direct, without the intervention

of a third person as a farmer or *zemindar*, the estate being managed by the officers of the government.

خام آمدنی (Kḥám ámdaní)—Gross receipts or collections.

خام تحصیل (Kḥám tahsíl)—Collection of the revenue in gross from the cultivators direct by the government. (This is done when the proprietor of the land does not accept settlement terms).

خام تحصیل کرنا (Kḥám tahsíl karná)—To take under direct management.

خام جمع بندی (Kḥám jamábandí)—Gross assessment before making deductions for charges, assessment or settlement with the cultivators direct.

خام چٹھا (Kḥám chiṭṭhá)—A rough statement or accounts.

خاندان (Kḥándán)—(1) Family. (2) Lineage, descent.

خاندان شاہی (Kḥándán-i-sháhí)—Royal family, dynasty.

خاندان غیر منقسمہ (Kḥándán-i-gair-munqisímá)—An undivided family.

خاندان مشترکہ (Kḥándán-i-mush-tarká)—Joint family.

A Hindu joint-family is a corporation consisting of all persons lineally descended through males from a common ancestor, provided that neither they, nor those, through whom they

claim as descendants of the common ancestors, have separated from the family by partition, by adoption into the family of one who is not a co-parcener, or in the case of females, by marriage into another family. The ordinary incidents of a joint family are commensality, a common family fund, a common manager, a common residence, common religious rites, common family ceremonies.

The incidents of a joint family are not the same in all the schools, for instance under the *Mitakshara* succession takes place, on the death of any member, by survivorship and not by inheritance, while under *Dayubhag*, the share of the deceased is taken by his heirs, whether such heirs be his male issue or any of them who succeed in default of male issue. (Cunningham's Digest).

خاندانی (Khāndānī)—(1) Relating to the family, hereditary (2) Of good family or rank.

خانگی (Khāngī)—(1) Domestic. (2) Private, personal. (3) A kept woman.

خانگی دستاویز (Khāngī dastāwez)—Private document.

خانگی معاملہ (Khāngī muāmlā)—A private affair, a domestic affair.

خانگی نزاع (Khāngī nizā)—Domestic quarrel.

خانہ (Khānā)—(1) House. (2) Column of a tabular statement, head (in an account or statement); an apartment.

خانہ بدوش (Khānā ba dosh)—Vagrant.

خانہ پوری (Khānā purī)—Filling in the columns of, making entry in.

خانہ تلاشی (Khānā talāshī)—The act of searching a house, search of a house.

خانہ تلاشی لینا (Khānā talāshī lenā)—To search a house.

خانہ جمع سے بڑھا جانا (Khānā-i-jamā se bāḥ jānā)—To exceed the amount at credit.

خانہ شماری (Khānā shūmārī)—A census of houses, a census.

خانہ خالی (Khānā kbāī)—A term given to an estate which has been settled with farmers in consequence of the absence of any proprietary right. (The name arises from the column, in the settlement papers, devoted to "proprietor" remaining blank).

خبر (Khabar)—(1) Information, news, intelligence, an announcement. (2) A saying of the Prophet, tradition.

خبر خیزی (Khabar-i-khizrī)—Intelligence of the intentions of government by guess work.

خبردار رہنا (Khabardār rahnā)—To keep on one's guard; to remain on the look out.

خبرداري (Khabardári)—Care, charge, custody.

خبردار کرنا (Khabardár karná)
—To warn, to caution.

خبر دہندہ (Khabar dihandá)—Informer.

خبر دینا (Khabardená)—To inform, to apprise, to give information.

خبر رہنا (Khabar rahná)—To be informed of, to be on the look out.

خبر گیران (Khabar girán)—One who takes care (of) or looks (after).

خبر گیری (Khabargíri)—(1) Management. (2) Informing, spying.

خبر لگانا (Khabar lagáná)—To seek for a trace of, to search (for stolen property &c.).

خبر لینا (Khabar lená)—(1) To look after, to take care of. (2) To be after one, to serve one out.

خبر ہونا (Khabar honá)—To be informed.

خبر معتبر (Khabar-i-muatbir)—Creditable information.

ختم کرنا (Khatm karná)—To conclude, to close, to finish.

معاملہ ختم کرنا (Muámlá khatm karná)—To conclude a bargain.

ختہ کرنا (Khatná karná)—To circumcise.

خداوند (Khudáwand)—My lord, your lordship.

خداشہ (Kbadshá)—Danger, apprehension.

خدمات (Khidwát)—Services, appointments.

خدمت منصبی (Khidmat-i-mansabí)
—Duty.

خراج (Kharáj)—Tax, tribute, duty, revenue.

خراج تحصیل کرنے والا (Kharáj tahsíl karne wálá)—Tax gatherer ; rent-collector.

خراج گزار (Kharáj guzár)—Tributary, one who pays revenue to government.

خراجی (Kharájí)—Subject to taxation, revenue paying land.

خرچ (Kharch)—Expenses, disbursements, charge, debit, the debit side of an account.

خرچ جیب (Jeb kharch)—Pocket-money ; pin-money.

خرچ اٹھانا (Kharch uṭháná)—To bear the expense of; to act as a disbursing officer, to take upon oneself the expense, charge, &c., of.

خرچ بالائی (Kharch-i báláí)—Extra-expenses, contingent expenses.

خرچ مملکت (Kharch-i-mumlikat)
—Imperial expenditure.

خرچ دیہی (Kharch dihi).
اخراجات دیہی (Ikhráját dihi). } Vil-

lage expenses. (An item which is deducted from the collections made by a lambardar at the time of the distribution of profits).

خرچ میں لکھنا (Kharch men likhná)—To enter as costs, to charge to, to debit, to assess.

خرچہ (K̄harchá)—Costs.

خرچہ بحساب رسدی (K̄harchá ba hisáb-i-rasdi)—Proportionate costs.

خرچہ دلانا (K̄harchá diláná)—To award costs, to adjudge costs.

خرچہ عدالت (K̄harchá-i-adálat)—Court expenses.

خرچہ مقدمہ (K̄harchá-muqadmá)—Costs in a suit.

خرچہ مطابق نتیجہ کے دلایا جائے (K̄harchá mutábīq natīje ke diláyá jāe)—Costs to abide the result.

خرچہ عاید کرنا (K̄harchá áyad kar-ná)—To saddle with costs.

خرچہ عدالت ماتحت (K̄harchá-adálat-i-mátihat)—Costs of the lower court.

خرچہ یافتنی (K̄harchá yáftaní)—Recoverable costs.

خرده (K̄hurdá)—A bit, change (small coin), small wares.

خرده فروش (K̄hurdá farosh)—A retail dealer, a pedler.

خریج (K̄harīj)—Small change.

خرید (K̄haríd)—Buying, purchase.

زر خرید (Zar k̄haríd)—Bought with one's own money.

خرید و فروخت (K̄haríd o faroḵht)—Buying and selling, business, transactions, trade, commerce.

ایکت خرید و فروخت (Ékṭ k̄haríd o faroḵht)—The Negotiable Instruments Act.

خرید و فروخت کرنا (K̄haríd o faroḵht

karuā)—To negotiate with ; to transact business.

خریدار (K̄harídár)—Purchaser; vendee.

خریدار خوش قبالہ (K̄harídár-i-k̄hush qibálá)—A purchaser by a private contract.

خریدار زر دگری (K̄harídár-i-zar-i-ḍigrí)—The purchaser of a judgment debt.

خریدار سارٹیفیکٹ یافتہ (K̄harídár-i-sarṭífikaṭ yáftá)—A certified purchaser.

خریدار بعوض قیمت (K̄harídár-bá-ewaz-i-qímat)—A purchaser for value.

خریدار فرضی (K̄arídár-i-farzí)—An ostensible purchaser, a fictitious purchaser.

خریدار مقدم (K̄harídár-i-muqad-dam)—A prior purchaser.

خریدار نیک نیت (K̄harídár-i-nek níyat)—A *boná-fide* purchaser.

خریدار نیلام (K̄harídár-i-nílám)—An auction-purchaser.

خریدار نیلام اجراء دگری (K̄arídár-nílám-i-ijrá-i-ḍigrí)—An execution purchaser.

خریطہ (K̄harítá)—The envelope of a letter, especially the ornamental or silk covering of a letter addressed to or by a person of rank.

خریداری (K̄harídári)—Purchase.

خزانچی (K̄hazánchí)—A treasurer.

خزانہ (K̄hazáná)—A treasury.

خزانہ سرکاری (K̄hazáná i-sarkárí)

—Government treasury.

خزانہ کا کام (K̄hazáná ká kám)

—Treasury work.

خسارہ (K̄hisárá)—Loss, damage, the plea of a suit for damages.

خسارہ اٹھانا (K̄hisárá uṭháná)—To suffer loss.

خسارہ منافع (K̄hisárá i-munáfá)

—Loss of profit.

خسارہ نقدی (K̄hisárá-i naqdí)—Pecuniary loss.

خسر (K̄husar)—Father in-law.

خسر پورہ (K̄husar purá)—Brother-in-law.

خسرہ (K̄hasrá)—A list of the fields of a village, a field-book. This book contains the name of the proprietor and cultivator of each field, the name of each field, its measurement, the quality of the soil, the crop growing upon it and remarks.

See کاغذات بندوبست

خسرہ باہی (K̄hasrá bahí)—A field book, a ledger.

خسرہ پیمایش (K̄hasrá paimáyesh)—The register or statement of a land survey or measurement.

خشک سالی (K̄husk sálí)—A drought.

خشنودی مزاج کا پرورانہ (K̄hushnúdí mizáj ká parwáná)—A certificate of good work.

خصلت (K̄haslat)—Disposition.

خصم (K̄hasim)—(1) Husband. (2) An enemy.

خصمانہ (K̄hasmání)—Inimically.

خصوصاً (K̄husúsan)—Particularly, especially.

خصوصیت (K̄hu-úsíyát)—Peculiarity, singularity; familiarity.

خصومت (K̄husúmat)—Animosity, enmity.

خط (K̄hat)—(1) Writing, handwriting. (2) Letter, epistle. (3) Line. (4) Deed of sale.

خط کھینچنا (K̄hat-i-naskh kbíchná)—To erase or disfigure by drawing a line over the writing, to cancel.

خط قبالة (K̄hat-qibálá)—A deed of sale, a mortgage.

خط و کتابت (K̄hat o kitábat)—Correspondence.

خط صراف (K̄hat-i-sarráf)—Bank-bill.

خط شکستہ (K̄hat-i-shikastá)—Running hand.

خط حد بندی (K̄hat-i-had bandí)—A boundary line.

خطا (K̄hatá)—A fault, a mistake, an error, an oversight.

خطا کرنا (K̄hatá karná)—To err, to blunder, to miss, to fail (of).

خطا وار (K̄hatáwár)—Faulty, guilty.

خطاب (K̄hitáb)—Title, honour.

خطاب کرنا (K̄hitáb karná)—To address, to accost, to show, displeasure.

خطب (K̄hutab) — Asking or demanding a woman in marriage, contracting a marriage.

خطبہ (K̄hutbá) — A discourse or sermon which the k̄hátib or preacher recites on the pulpit in the noon service of the congregational mosque on Friday, a prayer for the welfare of a king.

خطرہ (K̄hatrá) — Danger, risk, peril.

خطرہ خسارہ (K̄hatrá k̄hisá'á) — Risk of loss.

خطرہ میں ڈالنا (K̄hatrá men dálná) — To endanger, to expose to danger, to imperil.

خطوط (K̄hutút) — Letters, epistles.

خفت اٹھانا (K̄hifat uṭháná) — To suffer indignity or slight, to be disgraced.

خفگی (K̄hafgí) — Displeasure, anger.

خفیف (K̄hafíf) — Little, slight, of small or no consequence, petty.

خفیف چوٹ (K̄hafíf choṭ). } Slight
ضرر خفیف (Zarar-i k̄hafíf). }
injury, slight hurt, simple hurt.

خفیف معاملہ (K̄hafíf muámlá) — Trivial matter.

خفیف جرم (K̄hafíf jurm) — Petty offence.

خفیف رقم (K̄hafíf raqam) — Small amount, insignificant sum.

خفیف ہونا (K̄hafíf honá) — To be

lowered, to be regarded lightly, to be put to shame.

خفیفہ (K̄hafífá) — Small.

مطالبات خفیفہ (Matalbát-i-káfífá) — Small causes.

خفیفہ (K̄hufiyá) — Secret, private, clandestinely.

خفیفہ خبر (K̄hufiyá k̄habar) — Secret or private intelligence.

خفیفہ فروش (K̄hufiyá-faroshí) — Clandestine selling, contraband traffic.

خفیفہ کارروائی (K̄hufiyá kárrawái) — Secret investigation, demi-official proceedings, private proceedings.

خفیفہ نوپسی (K̄hufiyá-navísí) — The business or office of secret intelligence.

خلاص (K̄halás) — Liberation, release; freedom, manumission, emancipation.

خلاص پتر (K̄halás patr) — Deed of release, deed of discharge.

خلاص ہونا (K̄halás honá) — To be set at liberty, to be discharged, to be released; to be relieved.

خلاصہ (K̄hulásá) — Abstract, abridgment, substance, gist, conclusion, inference.

خلاصہ اظہار (K̄hulásá-i-izhár) — The substance of a deposition.

خلاصہ دعویٰ (K̄hulásá-i-dáwí) — The substance of a claim, the substance of a plaint.

خلاصہ دفعہ (K̄hulásá-i-dafá) — The marginal note.

خلاصہ مقدمہ (K̄hulásá i-muqádimá)

—(1) The substance of a case.

(2) The head note of a case (reported).

خلاصہ نظائر (K̄hulásá nazáir)—An epitome of rulings, the law-notes abridgment.

مجموعہ خلاصہ نظائر (Majmúá-i-k̄hulásá-i-nazáir)—Digest, abridgment.

خلاصی (K̄halásí)—A native sailor, a native artillery man, a labourer

خلاصی پانا (K̄hálásí páná) } To
خلاصی ملنا (K̄halásí milná). }
be released, to be freed.

خلاصہ نویسی (K̄hulásá navísí)
—Precis-writing.

خلاصہ نکالنا (K̄hulásá nikálná)—To make an abstract of, to sum up.

خلاف (K̄hiláf)—Contrary, opposite, opposition, against, *versus*, contrary to.

خلاف اختیار (K̄hiláf ak̄htiyár)—Unwarranted, not authorised.

خلاف بیانی (K̄hiláf biyání)—Contradictory statement, misrepresentation.

خلاف بیانی بالعمد (K̄hiláf biyání-i bilamd)—Wilful misrepresentation.

خلاف ایمان معاملہ (K̄hiláf-i-íman-muámlá)—Unconsciousable bargain.

خلاف حکم (K̄hiláf hukm)—Contrary to orders.

خلاف شرع (K̄hiláf-i-shará)—Contrary to Mohammadan law, illegal, unlawful.

خلاف عقل (K̄hiláf-i-aql)—Contrary to reason.

خلاف رویداد (K̄hiláf-rudád)—Opposed to the merits of a case.

خلاف ضابطہ (K̄hiláf zábtá)—Against or opposed to the rules of practice, irregular.

خلاف ضابطہ کارروائی (K̄hiláf zábtá kár rawái)—Irregular proceeding.

خلاف ضابطہ عدالت (K̄hiláf-zábtá-i-adálat)—Contrary to courts practice.

خلاف قانون (K̄hiláf-i-qánún)—Illegal, unlawful.

خلاف مصلحت عامہ (K̄hiláf maslahat-i-ámmá)—Opposed to public policy.

خلاف قیاس (K̄hiláf-qiyás)—Improbable, anomalous.

خلاف ورزی (K̄hiláf warzí)—Breach, contravention.

خلاف ورزی معاہدہ (K̄hiláf-warzí muáhadá)—Breach of contract.

خلاف ورزی بصورت (Basúrat k̄hiláf-warzí)—In case of breach, in case of non-compliance, in case of default.

خلاف وجہ ثبوت (K̄hiláf wajah-sabút)—Contrary to evidence.

خلاف وضع فطری (K̄hiláf wazá-i-fitrí)—Unnatural.

خلاف نالیش (K̄hiláf-nálish).

نالیش متخالف (Nálish-i-mutk̄hálif). } A

cross suit or action, a counter charge.

خلاف هوننا (*Khiláf honá*)—To be opposed to, to be against.

بخلاف (*Ba khiláf*)—On the contrary.

خلاف راء (*Khiláf ráe*)—Note of dissent.

خلاف راء ظاهر كونا (*Khiláf-ráe-zá-hir karná*)—To differ, to express a contrary opinion.

خلاف (*Kiláfat*)—Deputyship, the office or dignity of a *khalífá* or caliph.

خالش (*Khalish*)—Interference, apprehension, interruption, hindrance.

قبضه بلا خالش (*Qabzá bilá khálish*)—Peaceful enjoyment.

خالع (*Khulá*)—(M. Law). In the event of disagreement between husband and wife, or for any other cause, the latter on payment of a compensation or ransom to the former is permitted by law to obtain from him release from the marriage tie ; such release is technically called *khulá*. The essentials of *khulá* are *kháli* or the grantor of release *مختلي* (*Mukhtaliyá*) or the woman obtaining the release ; the form ; and the two exchanges. It is also required that the form of *khulá* be expressed and given solely by the word *khulá* or *taláq* and that it be free from any condition.

When a *khulá* has become valid, the husband has no power of revocation, the wife however may reclaim the ransom during the subsistence of the *iddat* (q. v) ; and if she should do so, he may revoke the *khulá* if he pleases, so in case the ransom is not reclaimed, before the completion of *iddat*, the *khulá* becomes thereafter an absolute divorce.

خامت (*Khilat*)—A robe of honor with which princes or those in authority confer dignity on subjects ; a present.

خامت بها (*Khilat bahá*)—A cess levied by the Mohammadan government to defray the cost of robes of honor presented at court.

خامت پهنا (*Khilat pahnána*)—To invest with a robe of honor.

خالف (*Khalaf*)—A son, a peer, a successor.

خالف اكبر (*Khalaf-i-akbar*)—An elder son.

خالف الصدق (*Khalaf-ul-sidq*)—A true or rightful heir.

خالل (*Khalal*)—(1) Breach, rupture, disorder, interruption. (2) Damage, harm, injury, prejudice.

بلا خلال (*Bilá khálal*)—Without prejudice ; without interruption, without disturbance.

خال آنا (Khalal áná)—Disorder or disturbance to take place (in).

انصاف میں خال واقع ہونا (Insáf men khalal wáqe honá)—To occasion a failure of justice.

امن خالایق میں خال آنا (Amn-i-khaláyaq men khalal áná)—Disturbance of the public peace, taking place.

خال آنا (Khalal dálná). }
خال انداز ہونا (Khalal andáz honá). } To in-

terrupt, to disturb, to prejudice a right.

خلوت (Khilwat)—Retirement.

خلوت صحیحہ (Khilwat-i-sabíha)—(M. Law) Valid retirement, consummation of marriage. The consummation, which is a means of establishing a right to dower, is the actual coition either naturally or against nature, and the right is by no means established by mere retirement. Some of the doctors have, however, maintained that it is so established; but the first opinion is prevalent (*Sharaya-ul-Islám*). The wife is entitled to only half of her dower upon her being divorced *before* consummation and to the whole thereof upon her being divorced *after* consummation.

خالہ (Khalá)—A written document signed by a judge con-

firning any mercantile transaction.

خالیرا (Khalerá)—Descended from or related to a maternal aunt.

خالیفہ (Khalífá)—(1) The successor of Mohammad. (2) A teacher. (3) A tailor.

خمر (Khamar)—Spirituos or fermented liquors.

خمس (Khams)—Five.

خواجہ (Khwájá)—(1) Lord, master. (2) A respectable man. (3) A rich merchant. (4) A eunuch.

خواستگار (Khwástgár)—An applicant, a candidate, a bidder, a suitor.

خواندہ (Khwándá)—(1) Having knowledge of reading and writing.

پسر خواندہ (Pisar-khwándá)—An adopted son, one treated as a son.

ناخواندہ (Nákhwándá)—Illiterate.

خود اختیاری (Khud akhtyári)—Self government; independence.

خود بخود (Khud bá khud)—Voluntarily, freely, of one's own accord.

خود خواستہ (Khud khwástá)—Arbitrarily.

خود سر (Khud sar)—Headstrong, independent.

خود کاشت (Khud kásht)—(1) Land which the proprietor cultivates for himself. (In such a land the proprietor acquires by

- twelve years' continuous cultivation a right which gives him special privileges as a tenant if he loses his proprietary interest in it and cultivates it as a tenant. In this capacity he is called *Asámí saqit ul-milkiyat* or exproprietary tenant. (2) A resident cultivator, one cultivating his own hereditary lands, either under a zemindar or as a coparcener in the village.
- خود گشي (K̄hud kushí)—Suicide.
خود گشي کرنا (K̄hud kushí karná)
—To commit suicide.
- خود مختار (K̄hud mukhtár)—Independent.
- خود مختاری (K̄hud mukhtárf)—Independence, freedom of action.
- خور و پوش (K̄hur-ṣ-osh)—Food and raiment.
- خوراک گواہان (K̄hurák-i-gawáhán)—Allowance to witnesses.
- شرح خوراک (Sharah-i-k̄hurák)—Rate of allowance.
- خورد بُرد کرنا (K̄hurd burd karná)—To make away with, to appropriate, to embezzle.
- خوردۀ فروش (K̄hurdá faroshí)—Retail sale.
- خوردیا (K̄hurdíyá)—A money changer.
- خوشن باشي جمع (K̄hush báší jamá)—Light assessment, low rent.
- خوش بیانی (K̄hush biyání)—Eloquence, oratory.
- خوش حال (K̄hush háł)—In easy circumstances.
- خوشخطی (K̄hushk̄hatí)—Fine hand-writing, calligraphy.
- خوش خرید (K̄hush k̄haríd)—An off-hand purchase, a purchase on cash payment, private sale, purchase by a private sale, a bargain.
- خوش قبالة (K̄hush qibálá)—An unconditional sale, a sale without stipulation.
- خوشامد (K̄hushámad)—Flattery.
- خوشامد پسند (K̄hushámad pasand)—Fond of flattery, seeking flattery, fishing for a compliment.
- خوشامدی (K̄hushámdí)—A sycophant, a flatterer.
- خوف (K̄hauf)—Alarm.
- کسی شخص کو خوف میں ڈالنا (Kisí shakhs ko k̄hauf men ḍálná)—To cause alarm to a person.
- خون بہا (K̄hún bahá)—The blood money.
- خون بہانا (K̄hún baháná)—Blood shedding.
- خون ریز (K̄hún rez)—A murderer, a cut-throat.
- خون کا پیاسا (K̄hún ká piyásá)—Thirsting for the blood of, an inveterate enemy.
- خون کرنا (K̄hún karná)—To kill, to murder.
- خونی (K̄húní)—A murderer, an assassin.

خویش (K̄hesh)—A son-in-law; a kinsman.

خویش و اقرب (K̄hwesh o aqrab)—Kinsmen, kith and kin.

خیار (K̄híár)—(M. Law)—An optional completion or dissolution of an agreement of sale under various circumstances.

خیار القبول (K̄híar-ul-qabúl)—Option of refusing to accept the terms offered before the parties separate.

خیار المجلس (K̄híár-ul-majlis)—Option of retracting an assent before the parties separate.

خیار الارویة (K̄híár-ul-royat)—Option of inspection, the right of a purchaser to reject what he has bought without seeing.

خیار الاعیب (K̄híár-ul-aib)—Option of rejecting an article bought if any defect is discovered in it.

خیار الشرط (K̄híár-ul-shart)—Option of either party to annul the sale within three days, or a longer period, if agreed upon mutually.

خیار التعمین (K̄híár-ul-taiyun)—Option of the purchaser of one of several similar articles to make his own selection. (Other circumstances are enumerated by which sales may be optionally annulled.

خیال خام (K̄híyál-i-k̄hám)—Crude notion, a whim, a vain or ridiculous idea.

خیال مدین نہ لانا (K̄híyál men na láná)—To pay no regard, to show no consideration or respect for.

خیانت (K̄híyánat)—A breach of trust.

خیانت مجرمانہ (K̄híyánat-i-mujrámáná)—Criminal breach of trust.

خیانت کرنا (K̄híyánat karná)

—To embezzle, to misappropriate, to be guilty of the breach of trust. (The words خیانت مجرمانہ and تصرف بیجا مجرمانہ are to be distinguished) See their respective definitions in the Penal Code).

خیر خواہ (K̄hair k̄hwáh)—(1) Loyal. (2) Well-wisher.

خیر خواہی (K̄hair k̄hwáhi)—Loyalty.

خیر مانانا (K̄hair manáná)—To pray for the welfare or safety of.

خیرات (K̄hairát)—Charity, charities.

خیرات کے واسطے اغراض خیراتی کے (Wáste agráz k̄hairátí ke)—For charitable purposes.

خیراتی (K̄hairátí)—Charitable.

خیل (K̄hel)—A body; a troop, a company of men; a tribe.

خیمہ گاہ (K̄hímá gáh)—Camp.

(د)

دَاب (Dáb)—Pressure ; power, authority, control, respect, good manner.

دَاب بِيْتِهَانَا (Dáb baiḥáná)—To exercise control or authority over, to bring under control.

دَاب سَلْطَنَات (Dáb-i-saltanat)—Etiquette of the court.

دَاب نَا جَايَز (Dáb-i-nájáyez)—Undue influence.

دَاب رَكْحَنَا (Dáb rakhná दाब रक्खना)—To keep back ; to conceal, to secrete, to keep possession of by force or fraud ; to grip (as money).

دَاب لِنَا (Dáb lená)—To encroach (especially on the land).

دَاخِل (Dáḵhil)—Entered, received, filed, deposited.

دَاخِلْ خَارِج (Dáḵhilḵhárij)—Mutation of names. (This process consists in the entry in the register of proprietors (*khawat*) of the name of a person to whom the collector is to look as responsible for payment of the government revenue, and whom he is to recognise as authorised to collect rents of the estate and manage its affairs).

دَاخِلْ خَارِج كَرْنَا (Dáḵhil ḵhárij karná)—To have the name of one person entered instead of another in the collector's register of proprietors, to have mutation

of names effected, to transfer land or property.

دَاخِلْ خَارِج كِي رَسْم (Dáḵhil ḵhárij kí rusúm)—Mutation fee.

دَاخِلْ خَارِج كَا مَقْدَمَة (Dáḵhil ḵhárij ká muqadmá)—Mutation case.

دَاخِل دَقْتَر (Dáḵhil daftar)—Filed with the record, struck off the file.

دَاخِل دَقْتَر كَرْنَا (Dáḵhil daftar karná)—To file with the record, to lay aside, to postpone indefinitely.

دَاخِل كَرْنَا (Dáḵhil karná)—(1) To admit, to lodge. (2) To produce. (3) To file. (4) To deposit. (5) To pay in. (6) To insert, to introduce. (7) To enrol, to enlist. (8) To enter.

دَاخِل هُونَا (Dáḵhil honá)—To enter, to arrive ; to take possession of, to occupy ; to be entered, to be inserted, to be enrolled, to be filed, to be paid in, to be deposited.

دَاخِلَة (Dáḵhlá)—A receipt for money specially for revenue paid in.

دَاخِلِي مَوْضِع (Dáḵhlí mauzá)—A newly formed village attached to or included in an older (*asli*) village.

دَاد (Dád)—Justice, equity, praise.

دَاد خَرَا (Dád ḵhwáh)—Demanding justice, a petitioner, an applicant, a complainant, a plaintiff.

دادرس (Dád ras) —A redresser of grievances.

داد رسی (Dád rasi) —(1) Relief.

(2) Redress of grievances.

داد رسی خاص (Dádrasí khás) —Specific relief.

داد فریاد کرنا (Dád faryád karná) —To complain of injustice.

داس (Dás दास) —A slave. Fifteen kinds of slaves were recognised by Hindu Law.

1. گره جات (Greh játa गृह जात) —One born in the house of the owner by a female slave.

2. کریتا (Kritá क्रीता) —One purchased.

3. لبدھا (Labdhá लब्धा) —One acquired by a gift.

4. دایادو پراگت (Dáyá dupágatá दाया दुपागत) —One inherited.

5. اناکال بھریتا (Anákál bhrítá अनाकालभिता) —Taken as a slave in time of famine for support.

6. اھیتا (Ahítá अहीता) —Taken as a pledge.

7. رنداس (Rina dás ऋण दास) —One becoming a slave in payment of debt.

8. یودھ پراپت (Yudh prápta युद्ध प्राप्त) —Acquired in war.

9. پنی جت (Panijat पनीजत) —Won in a wager.

10. توادھم (Taváham तवाहम) —One who voluntarily makes himself a slave, saying "I am thine."

11. پروراجیت واستہ (Pravrajyá vasi-tá प्रवराज्या वासतः) —An apostate who having entered a religious order, forsakes it and

thereby becomes a slave of the Raja.

12. (Kritá करीता) —One who makes himself a slave for a definite term.

13. بھکت داس (भक्त दास) —One who is a slave for his food.

14. وررا ہریت (Varaváhrit वरवाहरित) —One who becomes a slave by marrying a slave.

15. آتم و کریتہ (Atama vikryá आत्म विक्रया) —One who sells himself.

داد کو پہنچنا (Dád ko pahunchná) —To obtain justice.

داد گسٹری (Dád gustrí) —Administration of justice.

داد و ستد (Dád-o-sitaḍ) —Buying and selling, dealings.

دادا (Dádá दादा) —A paternal grandfather.

دادنی (Dádní) —Advances of money to cultivators or labourers &c, debts.

دادی (Dádí दादी) —A paternal grandmother.

داروگیر (Dár-o-gír) —Supervision.

دار و مدار (Dár-o-madár) —Dependance.

دار پر کھینچنا (Dár par khinchná) —To impale.

دارالھرب (Dár-ul-harab) —(M. Law) Land of war, country of an enemy or infidels on whom it is lawful to make war.

دارالخلافت (Dár-ul-khilá-fat).
دارالسلطنت (Dár-ul-salta-nat). } Capit.

دارالشرع (Dár-ul-sharâ)--A spiri-
tual court.

دارالضرب (Dár-ul-zarab)--A mint.

دارالعلم (Dár-ul-ilm)--University.

داروغائی (Dároḡáí)--The office or
duty of a dároḡá.

داروغه (Dároḡá)--(1) The head
man of an office, master,
keeper, director. (2) The in-
specter of police. (3) The pre-
fect of a town or village.

داروغه جیلخانہ
داروغه (Darogá-i-jelkhá-
ná)--A jailer.

داری (Dárí دارى)--A female slave
taken in war.

داسی (Dásí दासी)--A female
slave.

داسی پتر (Dásí putr दासी पुत्र)--A
son of a slave girl. (The Dat-
tak Mimansa in describing *Da-
sí putr* says "A female pur-
chased by price, who is enjoyed
is a slave. The son who is
born of her is considered a
slave. This son inherits accord-
ing to Hindu Law).

داشت (Dásht)--Care, keeping.

داعی (Dáf)--A plaintiff, a com-
plainant, one who prays.

داغ دلانہ (Dáḡ diláná)--To set
a light (as a pyre).

داغ لگانہ (Daḡ lagáná)--To stain,
to sully, to vilify, to defame.

دائی (Dáḡí)--(1) Dishonored. (2)
Damaged, spoiled.

دافع (Dáfá)--Remover.

دای (Dák दाय)--The institutor
of a sacrifice who employs and
pays the officiating priests.

دال (Dál)--To be evidence of, to
be proof of.

دال گنا (Dál galná)--To avail,
to succeed; to keep in with,
to get on with.

دال میں کالا ہونا
(Dál men kálá
honá)--Something to be wrong
or suspicious in the affair, some-
thing amiss here.

دام (Dám)--A copper, coin,
price; a net, a snare.

دام بھرنہ (Dám bharná)--To pay
in the price or value of, to
charge for, to take the price of.

دام دام (Dám dām)--Even to a
farthing, the whole amount.

دام دو پٹت (Dám dupát दाम दूपाट)
--(H. Law.) The rule that no

greater interest can be recover-
ed at any one time than what
will equal to the principal sum.

دام دینہ (Dám dená)--(1) To pay
the price.

داماد (Dámád दामाद)--A bride-
groom; a son-in-law.

خانہ داماد (Kháná dāmád)--A son-
in-law who lives in the family
of his father-in-law.

داما ساهی (Dámá sahí दामा साही)
--An equitable partition or
distribution of the effects of an
insolvent among his creditors;
equal assessment.

دامچا (Dámchá दामचा) — A platform in a field on which a person is posted to watch over the crops.

دامن پکڑنا (Dáman pakarṇá दामन पकड़ना) — To become an adherent or follower of, to take refuge, to cry for mercy from.

दामी (Dámí, दामी) — An assessment; the patwari's fee.

दान (Dán दान) — (1) Gift. (2) Alms, charity. (3) Anything demanded by law or custom (as a toll).

दानिया (Kanyá dán) — The act of giving a damsel in marriage.

दान पत्र (Dán patr दान पत्र) — A deed of gift, a grant or an assignment of land, especially to a Brahman.

दान पत्रदार (Dán patr dár) — The holder of a deed of a gift; a grantee of a Brahmin caste to whom lands have been assigned for religious purposes.

दान करना (Dán karná) — To give away, to bestow alms.

दानदा मینڈا (Dándá mendá दानदा मینडा) — Frontier or boundary between the lands of two proprietors.

दानستا (Dánista) — Knowingly.

दानگ (Dáng) — (1) A small denomination of money, the sixth part of a *dinar*. (2) A weight, the fourth part of a dracham.

दानو (Dánv दानव) — (1) Time, turn, chance, opportunity. (2) Power,

clutch. (3) Ambush. (4) Snare, trap, trick. (5) Wager, stake. (6) Stroke at a game.

दानو میں بیٹھنا (Dánw men baiṭhná) — To lie in ambush.

दानو پر رکھنا (Dánw par rakhná).
दानو لگانا (Dánw lagá-ná). } To stake, to wager.

दानو تگنا (Dánw takná) — To watch one's opportunity, to be in wait for.

दानو چلنا (Dánw chalná) — To have the advantage.

दानو لگانا (Dánw lagná) — To get an opportunity or chance.

दानا بندی (Dána bandí दाना बन्दी) — A cursory or rough survey, a partial measurement or weighment of the produce of a field; an assessment of the revenue upon a valuation of the standing crops.

दाऊ (Dáu दाऊ) — A bill, a kind of hatchet with a hooked point.

दावन (Dáwan दावन) — The act or process of treading out corn.

दाहक (Dáhak दाहक) — An incendiary.

दाई (Dái दाई) — A nurse, a wet nurse, a midwife.

दाया (Dáyá दाया) — (1) A gift. (2) A nuptial present. (3) Separate property of a wife. (4) Patrimony; inheritance.

دياپورتون (Dayaparvartan दया परवतन) — Forfeiture of property.

دايد (Dáyad दायद)—An heir, a claimant.

داے بھگ (Dáyabhág दायभाग)

ديا و بھگ (Dayá víbbág दया विभाग)
—(1) Partition or portioning of inheritance (1) Dayabhag is the name of a commentary on Hindu Law, especially on Inheritance, by Jimat vahana. Its authority is recognised in Bengal.

(Dayá vibhág दया विभाग)
Daya vibhag, a treatise on Hindu Law of inheritance, is one of the three principal authorities in Southern India. It was written by Madhavya, who was prime minister of several kings of Vijaynagar Dynasty.

دايججا (Dáejjá दायजा)—Dowry, nuptial present, marriage-gift.

داير (Dáir)—Pending (as a suit).

داير كرنّا (Dáir karná)—To institute, to put in (a complaint).

داير ساير (Dáir-o-sayer)—The circuit (of judges). The court of circuit.

حکام داير ساير (Hukm dáir sayer)
—Circuit judges, a session judge.

دايرة (Dáira)—A circle.

دايم الحبس (Dáim ul-habs)—A prisoner for life.

دايمي (Dáimi)—Permanent, perpetual.

داين (Dáyan)—A creditor.

داين (Da'en दारन)—Treading out grain by means of a number of bullocks tied together.

دبا لينّا (Dabá lená)—To encroach upon, to usurp.

دباؤ ماننا (Dabáo mánná)—To be submissive to, to pay regard to to authority.

دپنّا (Dapaṭná)—To reprimand, to rebuke.

دत् (Dattá दत्त)—Given, granted.

دत्तम (Dattatman दत्ततमण)—Self given, a youth or orphan who gives himself to persons disposed to adopt him.

دत्क (Dattak दत्तक)—(H. Law.) Adoption. The primary object of adoption is to possess a son, to discharge the obligation towards deceased ancestors by annual offerings. It is therefore necessary that "he should look as much like a real son as possible, and certainly not be one who could never have been a son. "The whole law of adoption" says Mayne was evolved out of the metaphor of Chanak that the boy to be adopted must be "the reflector of a son." He was to be a person where mother might have been married by the adoption; he was to be of the same class; he was to be so young that all the ceremonies might be performed in the adoptive family, and to become so com-

pletely a part of the family of the adopter as to be unable to marry within adoptive family.

Vasishtha, the great sage, further ordains 'let no man give, or accept' an only son, since he must remain to raise up a progeny for the obsequies of his own ancestors. Nor let a woman give, or accept, a son, unless with the assent of her lord. He who means to adopt a son must assemble his kinsmen, give humble notice to the king, and then having made an oblation to fire with words from the Veda, in the midst of his house, he may receive, as his son by adoption, a boy nearly allied to him, or (on failure of such) even one remotely allied.

As adoption is made solely to the husband, and for his benefit, he is competent to effect it without his wife's assent, and notwithstanding her dissent. For the same reason she can adopt to no one but her husband, and only with his assent. Her capacity to adopt to him, after his death, whether with or without his assent, is a point which has given rise to four different opinions. In Tirhut and North Behar, no consent is sufficient; in Western India no consent is required; in Southern India the consent

either of the husband or the Sapindas is sufficient.

No particular form of authority is required. It may be given in writing or in words, or by will.

The result of adoption is that it transfers the adopted son out of his natural family, so far as regards all rights of inheritance and the duties and obligations connected therewith. But it does not obliterate the tie of blood, or the disabilities arising from it.

Where there is only an adopted son, he succeeds not only lineally but collaterally to the inheritance of his relations by adoption.

Where, however, a legitimate son is born after an adoption, which was valid when it took place, the latter is entitled to share along with the legitimate son, taking a portion which is sometimes spoken of as being one fourth and sometimes as being one third of that of the after born son.

As soon as the boy is adopted, he becomes a coparcener with the adopter, so much so that he can call for partition of the ancestral property and object to any alienation made by his adoptive father or other coparceners, and when a widow

adopts a boy, he at once ousts the widow from her property. See also *دوا مشاين كرتما*

دتك پتر (Dattak putr दत्तक पुत्र) —(H. Law) A son given away by his natural parents to persons engaging to adopt (one of the twelve Hindu sons acknowledged by the old Hindu Law. See *پتر*) Formerly there were five recognized forms of adoption—1st *Dattak* (adopted son), 2nd *Kritrima* (son made), 3rd *Apavidha* (son cast off), 4th *Kritaka* (son bought), and 5th *Suyamdattaka* (self given son). But now only two forms of adoption, viz., *Dattaka* and *Kritrima* are in force. The latter form is in vogue only in Mithla.

دتك چندريكا (Dattak Chandriká दत्तक चन्द्रिका)—Dattak Chandriká is a treatise on adoption. It is said to be written by Devanda Bhatta, the author of *Smriti*.

دتك ميمانس (Dattak Mimánsá दत्तक मिमांसा)—Dattak Mimánsá is another authority on the Hindu Law of adoption. The authorship of this book is ascribed to Nand Pandit of Benares. The authority of both the books, *Dattak Chandriká* and *Mimánsá*, is recognised all over India.

دايا كرم سنگره (Dáyá Kríma Sangraha दायक क्रम संगरह)—This is a

book on the Hindu Law by Sri Krishna Tarkalankara, and is recognised by the Bengal School. Though the book is very modern yet it is esteemed as of high authority.

دتا پردانك (Datta pradánik दत्ता प्रदानिक)—Resumption of a gift.

دچھنا (Dachhná दच्छना or Sr. दक्षिणा)—Presents to Brahmans on solemn or sacrificial occasions, fee for spiritual services.

دختر (Dakhtar)—Daughter.

دختر ربيبه (Dakhtar-rabíba)—A step-daughter.

دخلى (Daḡhl)—Admission, possession, occupancy.

دخلى پانا (Daḡhl páná)—To get possession, to be put in possession.

دخلى دهاني (Daḡhl dihání)—Delivery of possession.

دخلى دين (Daḡhl dená)—To interpose, to interfere, to disturb.

دخلى في الحال (Daḡhl-i-fihál)—Present or actual possession.

دخلى نا جايز (Daḡhl-i-nájáyez)—Wrongful possession.

دخلى و قبضه (Daḡhl-o-qabzá)—Entry and possession.

دخلى كرتا (Daḡhl karná)—To occupy, to encroach upon; to interfere in or with, to intrude.

دخلى كرنے والا (Daḡhl karne wálá)—An occupant, an encroacher, an intruder.

دخول نامہ (Daḡhl-námá)—A document giving the right of occupancy ; a writ or warrant of possession.

دخول (Daḡhúl)—Penetration.

دخلیابی (Daḡhlyábí)—Recovery of possession.

دخیل (Daḡhíl).

دخیل کار (Daḡhíl kár) } An occupant, a possessor, occupancy (tenant).

دخیلکاری (Daḡhíl kárf)—Occupancy ; right of occupancy.

دخول و خروج (Daḡhúl-o-ḡhurúj)—Ingress and egress.

ددری (Dadrí ददरी)—Unripe corn (chiefly barley) which is cut from time to time and brought home to be eaten without being taken to the threshing floor.

ددهشور (Didhishú दिदिषू)—A virgin widow remarried ; the childless widow of a brother whom, under the old law, a surviving brother was required to marry ; an unmarried elder sister whose younger sister is married.

درآمد (Darámád)—Income, receipt ; import ; account of fees paid for serving processes, the return of a process.

در اجاره (Dar ijárá)—A sub-lease, an under-farm.

در اجاره دار (Dar ijárá dár)—Holder of a sub-lease, an under-farmer.

درباب (Darbáb)—In the matter of, with respect to, regarding, as to.

درپتنی (Dar paṭní)—A holding under a sub-lease.

درپتنی دار (Dar paṭnidár)—A sub-lease holder.

در پردہ (Dar pardá)—Secretly, privately, in disguise, by innuendo.

در پی ہونا (Darpai honá)—To be in quest of, to be in pursuit of, to be close at the heels of, to persecute, to prosecute, to be intent on.

درپیش (Darpesh)—Under trial, under consideration, before.

در رهن (Dar rahan)—A sub-mortgage.

در رهن دار (Dar rahan dár)—A sub-mortgagee.

در صورت (Dar súrat)—In case ; should, in the event of.

در بندی (Dar bandí)—A rent rate ; a statement of the different rates of a village ; a statement of proportionate rates of revenue payment.

درگذر کرنا (Darguzar karná)—To overlook, to excuse ; to neglect.

دراز دست (Daráz dast)—Oppressive, tyrannical.

دربار (Darbár)—Court, a levee, royal audience ; the executive government of a native state.

دربار خرچ (Darbár ḡharch)—Court charges, charges for presents

and gratuities made to princes and public functionaries (under the Mohammadan rule, an addition made to the assessment by government officers or the *zemindars*, on the plea of providing for gratuities exacted by their superiors or the state, on their payment of the revenue. (Wilson).

درباری (Darbārī)—(1) One who attends court. (2) One entitled to a seat in a levee.

درج کرنا (Darj karná)—To enter, to insert, to write in, to book, to register.

درج رجسٹر (Darj-i-rajister)—Entered in the register or roll.

درجہ (Darjâ)—Grade, rank, class.

درجہ بدرجہ (Darjâ ba darjâ)—Gradually, step by step, in order.

درجہ گھٹانا (Darjâ ghaṭáná)—To degrade.

درخواست (Darḵhwást)—Application, petition, request, proposal, offer, tender.

درخواست اپیل (Darḵhwást-i-apfl)—A petition of appeal.

درخواست اجراءے ڈگری (Darḵhwást-i-ijrá-i-ḡirí)—An application for execution of a decree.

درخواست بیعبات (Darḵhwást-i-bai-bát)—An application for foreclosure.

درخواست انتہال مقدمہ (Darḵhwást-i-intihál-i-muqaddimá)

—A petition for the transfer of a case.

درخواست سرسری (Darḵhwást-i-sar-sarí)—A summary application.

درخواست استعجازات نالیش بصیغہ مفلسی (Darḵhwást-i-istijázat-i-nálish-bá sigá-i-mufلسی)—An application for leave to sue in *forma pauperis*.

درخواست کرنا (Darḵhwást karná).
درخواست دینا (Darḵhwást dená). } To

apply, to petition; to make an application for, to submit or put in an application.

درخواست پیش کرنا (Dar-ḵhwást pesh karná).
درخواست گذراننا (Dar-ḵhwást guzráná). } To

present or put in an application, to lay an application.

درخواست نامنظور کرنا (Darḵhwást-ná manzúr karná)—To dismiss or reject an application.

درخواست کنندہ (Darḵhwást kunandá)—An applicant, a petitioner.

درد جسمانی (Dard-i-jismání)
—Bodily pain.

درست (Durust)—Correct, true, accurate, proper, becoming.

درست حواس (Durust hawás)
—Having full use of the senses.

درست کرنا (Durust karná)—To regulate, to arrange, to rectify, to mend, to remedy, to bring one to his senses, to chastise.

درشتانت (Drishtánt दृष्टान्त)—Example, illustration.

درشتی بندھک (Drishtī bandhak दृष्टि बंधक)—Mortgage or pledge of real property without possession (but such as the mortgagee can keep in view), deed of hypothecation.

درشن پربتھو (Darshan pritibhú दृशन प्रतीभू)—Surety for appearance.

درشني (Darshanī)—Payable at sight.

درشني هندي (Darshanī hundī)—Bill of exchange payable at sight.

درکار (Darkár)—Required, necessary, wanted.

درم (Diram)—Money, a silver coin about the value of two pence.

درميان آنا (Darmiyán áná)—To come in between, to intervene.

اس درميان مين (Is dar-miyán men) }
 اس اثنا مين (Is asná men) } In the

interval, in the meantime, *ad interim*.

درمياني (Darmiyánī)—A mediator, a go-between; intermediate.

درر کړنا (Dirau karná)—To cut, to reap.

دروازه (Darwázá)—(1) Door. (2) A ceremony performed at the door of the house of bride's parent.

دروازه تړنا (Darwázá torná)—To break open a door, to force the door of a house.

دروېست (Darobast)—The whole of a district or estate (as opposed to a *Qismat* or portion of it).

دروېست ايمه (Darobast aimá)—A grant of the whole of the lands constituting a rent-free-estate.

دروغ حافي (Darog halfi)—Perjury, false swearing.

دروغ حافي کړنا (Darog halfi karná)—To commit perjury.

دروغ (Droh द्रोह)—Mischief, malice, hatred, enmity, treachery, wrong, offence.

دريا برآمد (Daryá bar-ámad) } Lands
 دريا برار (Daryá barár) } reclaimed from a river, alluvion.

دريا برد (Daryá burd) }
 دريا شکست (Daryá shi-kast) } Lands
 carried away by the encroachments of a river, diluvion.

دريا برد هرجانا (Daryá burd hojáná)—To be cut away by a river.

دريانت کړنا (Daryáft karná)—To inquire into, to ascertain, to find out, to discover.

دساور (Disáwar दिसावर)—A foreign country or countries; foreign goods brought in, imports.

دساور آنا (Disáwar áná)—To come from a foreign country, to be imported.

دساور چرھنا (Disáwar charhná)—To be in demand abroad, to be in great demand.

دسارو کو بیرونا (Disáwar ko bharná)
—To export.

دسارو (Disáwarí)—Imported, foreign.

دستاوریز (Dastáwez)—A document, a bond, an instrument, a voucher, a note of hand.

چھوٹی دستاوریز بنانا (Jhúṭí dastáwez banáná)—To make a false document.

تسلیخ دستاوریز (Tansíkh-i-dastáwez)
—Cancellation of an instrument.

تصحیح دستاوریز (Tashíh-i-dastáwez)
—Rectification of an instrument.

دستاوریز امانت (Dastáwez-amánat)
—Deed of trust.

دستاوریز انتقال (Dastáwez-i-intiqál)
—Conveyance, a deed of transfer.

دستاوریز انفساخ شراکت (Dastáwez-i-infisákh-i-shirákát)—An instrument of dissolution of partnership.

دستاوریز بیع بالرفا (Dastáwez-i-baibil-wafá)—A deed of conditional sale.

دستاوریز پتہ (Dastáwez-i-paṭṭá).
دستاوریز تھیکہ (Dastáwez-i-ṭheká). } A deed of lease.

دستاوریز جعلی (Dastáwez-i-jálí)—A forged document.

کسی دستاوریز جعلی کو بطور صحیح کسی دستاوریز کے کام میں لانا (Kisí dastáwez jálí ko batúur sahíh dastá-

wez ke kám men láná)—To use a forged document as genuine.

دستاوریز دست برداری (Dastáwez-i-dastbardárf)—A deed of relinquishment.

دستاوریز رجسٹری شدہ (Dastáwez-i-rajistárf shudá)—A registered document.

دستاوریز شاگردی (Dastáwez-i-shágirdí)—A deed of apprenticeship.

دستاوریز ضمانت (Dastáwez-i-zamánat)—A bail-bond.

دستاوریز انفساخ ازدواج (Dastáwez-i-infisákh-i-izdawáj)—Instrument of dissolution of marriage.

دستاوریز بقرارہ (Dastáwez-i-baṭwárá)—Instrument of partition.

دستاوریز نکاح جہاز (Dastáwez-i-kifálat jaház)—Bottomry bond.

دستاوریز مبادلہ (Dastáwez-i-mubádlá)—An instrument of exchange.

دستاوریز تسلیخ امانت (Dastáwez-i-tansíkh-i-amánat)—Instrument of revocation of trust.

دستاوریز قسط بندی (Dastáwez-i-qistbandí)—Instalment bond.

دستاوریز مشکبہ (Dastáwez-i-mushṭibah)—A suspicious document.

دستاوریز مصدقہ (Dastáwez-i-mnsad-diqá)—An attested document.

دستاوریز مهر (Dastáwez-i-mahr)—A deed of dower.

دستاوریز ہیبه (Dastáwez-i-hibá)—A deed of gift.

دست اندازی (Dastandázi)—Interference, interposition.

دست بردار هونا (Dast bardár honá)—To relinquish, to withdraw, to waive, to renounce; to retire.

دست برداری (Dast bardárf)—Withdrawal, relinquishment, abandonment, renunciation.

دست برداری از استحقاق مابعد (Dast bardárf az istahqáq i-mábád)—A waiver of reversionary title.

دست برداری از حق شفع (Dastbardárf az haq-i-shufá)—To forego the right of pre-emption.

دستخط (Dastkhat)—Signature, hand-writing.

دستخطی (Dastkhatí)—In the hand-writing of, signed by.

دستگاه (Dastgáh)—Power, ability, means, intellect.

دست گردان (Dast gardán)—A loan without any voucher, a loan on a verbal promise, a loan for a short period (on a verbal promise, (to pay), a parole debt.

دستگیری (Dastgírí)—Defence, support, assistance, help.

دست لاف (Dast-i-láf)—The first money received for sale of merchandize in the morning, handsel.

دستار (Dastár)—Turban.

دستک (Dastak)—(1) A writ of demand or summons. It is either a written notice of de-

mand, or it is a summons to appear before the proper Revenue Authority and account for the default. (2) Tax. (3) A passport, a permit.

دستور (Dastúr)—(1) Custom, usages, practice. (2) A vazir or a lord, a priest of Parsis.

دستور العمل (Dastúr-ul-amal)—Rule, regulation, rules of practice; manual of regulations; the rules and orders of government, constitution, a body of instructions and table for the use of native officers under the Mohammadan government.

دستور تجارت (Dastúr-i-tijárat)—Mercantile usage, law-merchant.

دستور خاندان (Dastúr-i-khándán)—Family usage.

دستور قدیم (Dastúr-i-qadím)—Long-established usage.

دستور مقامی (Dastúr-i-muqámí)—Local custom.

دستور مستمرة (Dastúr-i-mustamrá)—An invariable practice, an established custom.

دستوری (Dastúrí)—Perquisites paid to servants by one who sells to their masters (usually at the rate of one or two pice in the rupee).

دستور دیهی (Dastúr-i-dehí)—A record of village custom. This word is sometimes used to signify *wajib-ul-arz* (q. v.) perquisites, fees, commission.

دسواں (Daswán दसवाँ)—The tenth day on which alms &c. are given for the benefit of the soul of the deceased.

دسوتھان (Dasúṭhan दसुठन)—Bathing on the tenth day after child birth.

دسونڈ (Dasonḍh दसौँद)—An offering made to a goddess when a child reaches its tenth year.

دسہرہ (Dasahrá)—The tenth day of the month of *kuar* on which Ram was victorious. It is regarded as an auspicious day, and tenants generally pay some money to the landlord as a present or as a part of their rent on this day.

دشت بندھک (Disṭ bandhak दिष्ट बन्धक)—A simple mortgage.

دعوی (Dáwí)—A claim, a demand, an action-at-law.

دعوی کے نفاذ کی نالیش کرنا (Dáwí ke nifáz kī nálish karná)—Suit to enforce a claim.

دعوی استقرار حقیقت (Dáwí-i-istaqrár-i-haqiyat)—A suit for declaration of title.

دعوی استقرار حق مقابضت و بحالی قبضہ (Dáwí-i-istaqrár haq-i-muqáb-zat wá bahálí-i-qabzá)—Claim for a declaration of right and for confirmation of possession.

دعوی اضافہ لگان (Dáwí-i-izáfá i-lagán)—A claim for enhancement of rent.

دعوی بیعبات (Dáwí-i-baibát)—A claim for foreclosure.

دعوی حصول قبضہ (Dáwí-i-husúl-qab-zá)—A claim for possession.

دعوی شفح (Dáwí shufá)—A claim for pre-emption.

دعوی مبہم (Dáwí-i-mubhim)—A vague claim.

دعوی مختلف (Dáwí i-muḵhtalif)—A conflicting claim.

دعوی معارضہ (Dáwí i-muáwzá)—A claim for compensation.

دعوی مہر (Dáwí-mahr)—A claim for dower.

دعوی نیلام حشرق زمینداری واقع مواضع چند (Dáwí-i-nílám-i-huqúq-i-zemindá-rí-wáqe-mawázái-i-chand)—Claim to enforce the sale by auction of certain zemindari rights in certain villages.

دعوی وراثت (Dáwí-i-wirásat)—A claim to inheritance.

دعویدار (Dáwídar)—A claimant, a plaintiff.

دعوی کرنا (Dáwí karná). }
دعوی پیش کرنا (Dáwí pesh karná). } To claim, to set up or advance a claim, to urge a claim, to demand, to assert a claim.

دغا (Dagá)—Cheating.

دوسرا شخص بنکر دغا دینا (Dúsrá shaḵhs bankar dagá dená)—Cheating by personation.

دغا کرنا (Dagá karná). }
دغا دینا (Dagá dená). } To cheat, to commi. cheating.

دعا باز (Dagá báz)—A cheat, a knave, an impostor.

دفتر (Daftar)—A record, archives, a record office, سر دفتر (Sar daftar)—The head of an office.

دفتر خانہ (Daftar kháná)—A record room, an office, a place of business.

دفتر خرچ (Daftar kharch)—Office charges.

دفتر نویس (Daftar-navís)—A clerk; a registrar.

دفتر کا کام (Daftar ká kám)—Office work.

دفتر کا کٹری (Daftar-i-kalaktrí)—Collector's office, collectorate.

دفتری (Daftří)—An office keeper, a man who has the charge of the stationery &c. of an office.

دفعہ الوقتی (Dafá-ul-waqtí)—Postponement, (verb) to pass time, to tide over.

دفعات (Daf'át)—(1) Sections. (2) Times. بدفعات (Bá daf'át) By instalments.

دفعہ (Dafá)—(1) Section. (2) Paragraph. (3) Time.

دفعہ تحتی (Dafá tahtí). } Sub-section, sub-clause.
دفعہ زیلی (Dafa zailí).

دفعہ دار (Dafadár)—An officer commanding a small body of cavalry or army.

دفعیہ (Dafaiya)—Prevention, averting; removal.

دفن کرنا (Dafan karná)—To bury.

دینہ (Dafíná)—Treasure-trove.

ایکت دینہ (Ekt dafíná)—The Treasure-trove Act.

دقایق (Daqáyeq)—Subtleties, niceties, minutiae, difficulties.

دقت (Diqqat)—Trouble, difficulty.

دکان (Dukán)—Shop.

دکاندار (Dukándár)—A shop-keeper.

دکھنا (Dakshiná दक्षिणा)—Fee for spiritual services; donation; reward, alms.

دل برداشتگی (Dilbardáshtgí)—Aversion, dissatisfaction, disgust, want of interest.

دل جمعی کرنا (Diljamái karná)—To give assurance or confidence to, to satisfy.

دل لینا (Dil lená)—To discover or ascertain the wishes of.

دل میں فرق ڈالنا (Dil men farq dálná)—To produce distrust in one's mind against another, to turn the mind against another.

دال (Dalál)—A broker, a salesman; a tout.

دالات (Dalálat)—Evidence, proof.

دالات کرنا (Dalálat karná)—To point to, to show, to prove, to rely upon.

دالالہ (Dallálá)—A go-between, a procuress.

دلالی (Dalálf)—(1) The business of a broker. (2) Brokerage, com-

mission. (3) Touting ; tout's fee

دلایانا (Dilápáná)—To recover.

دلانا (Diláná)—To put in possession, to cause to give, to cause to pay, to adjudge, (costs of a suit, interest &c).

دلایل (Daláyal)—Arguments.

دلہا (Dulhá دھہا)—Bridegroom.

دلہن (Dulhan دھہن)—Bride.

دلیل (Dalíl)—Argument.

دلایل پیش کرنا (Dalíl pesh karná)
—To adduce an argument.

دلایل کرنا (Dalíl karná)—To argue.

دلایل فاسد (Dalíl fásid)—A fallacious argument.

دلایل مزید (Dalí-i-mazíd)—Additional proof or argument.

دم (Dam)—A false pretence.

دم ناک میں آنا (Dam nák meñ áná)—To be greatly distressed, to be tired or worried to death.

دماغ میں خلک ہونا (Dimág meñ khalal honá)—To have disorder of the brain, to be deranged.

دہری (Dampí دہڑی)—(1) One-fourth or one-eighth of a *paisa*, a nominal coin. (2) A sub-division of land measure, one *damri* being equal to 25 *kachchá bighás*.

دمت (Dama't.—(M. Law) A slight wound, a scratch causing blood to appear, but not to flow.

دند (Dand दण्ड)—Punishment. It is of two kinds :—

1. شریر دند (Sharír dand शरीर दण्ड)—Bodily punishment.
2. ارتہ دند (Artha dand अर्थ दण्ड)—Pecuniary punishment.

دند داس (Dand dás दण्डदास)
—A slave, one who is condemned to servitude as a punishment.

دند پرورشے (Dand parushyá दण्ड परुष्या)—Assault and battery.

دند سنگرہ (Dand sangrah)—Penal Code.

دند کارک (Dand kárák दण्ड कारक)
—One who administers correction or punishment.

دند نیستی (Dand nístí दण्ड नीती)
—The system of civil and military administration taught by Chanák and others.

دنگا (Dangá दगा)—(1) Affray. (2) Riot, rebellion.

دنگا کرنا (Dangá karná)—To commit a riot or affray, to incite to rebellion.

دنگل (Dangal दंगल)—(1) A tumultuous assembly. (2) An arena.

دنگلی (Dangal दंगल)—A quarrelsome or turbulent fellow, a seditious person, a brawler; one who creates a disturbance.

دوبسوی (Dobiswí)—An allowance of two biswas out of twenty.

دو بول پڑھوانا (Do bol pāḥwáná)
—To obtain the assent of two

parties to a contract; to get a girl married in a quiet and inexpensive manner.

در آب (Duáb)—A tract of country lying between two rivers which unite after running some distance, the country between the Ganges and Jumna.

درال پا (Duwál pá)—The name of a people who have thin and ductile legs with which they strangle unwary travellers; the Thugs.

دراله (Diwálá दिवाला)—Bankruptcy, insolvency.

دراله پیٹنا } (Diwálá píṭná)
دراله نکالنا } (Diwálá níkálná)
—To declare bankruptcy, to become insolvent.

درالیه (Diwáliyá दिवालीया)—An insolvent.

درخواست دیوالیہ قرار دیئے جانے کی (Dar-
khwást díwallyá qarár diyé jáne kí)—An application to be declared an insolvent.

ایکت مدیونان دیوالیہ (Ekt-i-madyú-
nán-i-diwáliyá)—The Insolvent Debtors' Act.

دوامی (Dawámí)—Permanent.

حقیقت دوامی (Haqiyat-i-dawámí)
—Permanent tenancy.

دوت (Dút दूत)—An emissary, a go-between, a negotiator.

دو جبر (Dújber दूजबर)—A man who marries a second wife.

دوچہ! (Dójhá दोहा)—Married to a second wife.

درجنی (Dujanmí दैजनी)—Twice-born. The twice-born castes are the Brahmans, Kshatriyas and Vais-yas.

دودہ کا دودہ پانی کا پانی کرنا (Dúdh
ká dúdh pání ká pání karná)
—To exercise absolute and faultless justice.

دور اندیشی (Dúr andeshí)—Fore-sight, circumspection, prudence.

دور کرنا (Dúr karná)—To eject, to dispossess, to abolish, to get rid of, to remove, to put away or aside; to efface.

دور دورہ (Daur daurá)—Circuit of rule, dominion, sway.

دوران (Daurán)—Pendency, dura-tion.

دوران مقدمہ (Daurán-i-muqadmá)
—Pendency of a case.

عذر انتقال دوران مقدمہ (UZR-i-intiqál
daurán-i-muqadmá)—Lispen-dens.

دوران مقدمہ میں (Daurán-i-muqad-
má men)—Pendente, lite, dur-ing the pendency of a suit.

دورس (Doras दूरस)—Used in the eastern districts to signify a mixture of two soils (*Matiar* and *Balua*) and, like *Domat*, which is in some places considered the best quality of soil.

دورہ (Daura)—Sessions, circuit.
(2) Tour; an inspection tour.
(3) Fit.

دورہ سپرد (Daura supard)—Com-mitment for trial before a Court of Session.

دورة سپرد کرنا (Daura supurd karná)—To commit, to commit to sessions.

دورة کرنا (Daurá karná)—To go on a tour or circuit, to hold sessions.

دور لیجنا (Daur lejáná)—To make a sudden attack, to surprise ; to make a raid.

دوش لگانا (Dosh lagáná दोष लगाना)—To blame, to calumniate.

دوشیزا (Doshízá)—A marriageable virgin.

دو فصلی (Do faslí)—Yielding two crops or harvests in a year ; land yielding two crops in a year.

دوکان (Dukán)—A shop, a workshop.

دوکان اُٹھانا (Dukán uṭháná)—To remove the shop or business.

دوکان بڑھانا (Dukán barháná)—To close the shop.

دوکاندار (Dukándár)—A shop-keeper.

دوکانداری (Dukándárf)—Shop-keeping business, trade.

دوکان لگانا (Dukán lagáná)—To set up or open a shop.

دولاب (Doláb)—The Persian wheel.

دومت (Domat)—A mixture of clay and sand. It is in some places considered the first, in others the second, quality of soil. In Agra, Farukhabad and parts of Bareilly district it is considered the best, but it is more usual to rate it (as is done in Badaun) as of second quality.

دهائی (Dohái दुहाई)—A cry for help, mercy or justice.

دوہائی (Dohái दोहली)—Service lands ; rent-free lands granted to Brahmans or to religious mendicants for a public or charitable object.

دوا مشیایان (Dwá mushyáyana)—A peculiar species of adoption, where the adopted son still continues a member of his own family and partakes of the estate both of his natural and adoptive father, and so inheriting, is liable for the debts of each. To this form of adoption the prohibition as to the gift of an only son does not apply. It may take place either by special agreement that the boy shall continue son of both fathers when the son adopted is termed *nitya* or complete *dwamushyayana*, or otherwise when the ceremony of tonsure may have been performed in his natural family, when he is designated *Anitya dwamushyayana*, and in this latter case connection between the adopting and the adopted parties endures only during the lifetime of the adopted. His children revert to their natural family. (Macnaghten).

دوج (Dvij द्विज)—Twice-born, a man of any one of the first three castes of the Hindus (but

particularly a Brahman) whose investiture with the sacred thread at the age of puberty constitutes religiously and metaphorically his second birth.

دويم (Doyam)—In the second place.

داسالا (Dahsálá)—Decennial.

داسالا بندوبست (Dahsálá bando-bast)—A decennial settlement.

دھار (Dhár)—A stream, a channel.

دھارا (Dhárá)—Usage, custom, rate, assessment, tax (Bengal).

دھار باجھہ (Dhár bāchh)—(1) Any even or general distribution of charge or rate &c., especially that which is levied from the individual holders of a co-partenary estate, to make good any deficiency in the produce of land held in common, or let to cultivators. (2) In the central part of the United provinces of Agra and Oudh the term denotes an imperfect Pattidari tenure, in which part of the village land is held in common and part in severalty. The profits of the former are first applied to the payment of the government assessment and the village charges, and deficit, if any, is made good by the proprietors of the latter, in proportion to their holdings (Wilson).

دھار دھورا (Dhár dhurá)—The boundary formed by a stream.

The changes in the course of streams form a frequent subject of dispute, which are settled on the principle by determining where the deep stream flows. The principle is very good where land is gained by gradual accretion but is open to objection where the lost lands are capable of identification.

دھاک جا مانا (Dhák ja-máná).
 دھاک بنا مانا (Dhák baná-ná). } To make one-self dreaded ; to stamp terror.

دھالا (Dhála धाला)—A kind of cess (about one anna in the rupee) levied on villages.

دھال بول (Dhál bol धालबोल)—Complete transfer by sale (Kumaon).

دھانڈھلی (Dhándhli धान्दली)—Wrangling, cheating, chicanery, playing false.

دھانگار (Dhāngar धानगर)—A caste whose business is to dig wells, tanks &c.

دھانا (Dháná)—Mouth of a watercourse.

دھوا (Dháwá)—A forced march, overrunning of a country.

دھوا مارنا (Dháwá márná)—To make a forced march, to make a sudden attack on, to make a long and expeditious march.

دھپيانا (Dhapyáná धपियाना)—To thump, to cuff, to box.

دھارا باندھنا (Dharā bāṇḍhnā घडा बांधना) —(1) To make up a part or side. (2) To make up a standard to weigh with.

دھارا اُلاٹنا (Dharā ulaṭnā)—To turn tables, to frame or bring a counter charge.

دھارواں (Dharwāī घडवाई)—A patwari or market officer, whose business is to weigh the grain &c., brought into the market (and whose perquisite is called *Dhari*).

دھاری (Dharī घड़ी)—A weight of five seers.

دھاقانی (Dahqānī)—A villager, a rustic, a husbandman.

دھاکا لگنا (Dhakkā lagnā घक्का लगना)—To get a shock or knock, to suffer loss, to meet with misfortune.

دھلائی (Dhulāī)—Washing, price paid for washing.

دھلائی پگ (Pagdhulāī पगधुलाई)—The bride's younger brother's fee for washing the feet of the bride-groom.

دھلیز کھنڈ لانا (Dahlīz khūndlānā)—A ceremonial visit paid by a young man about to be married to the parents of his intended bride.

دھمکی (Dhamkī धमकी)—Threat.

دھمکی دینا (Nuqsān pahunchāne kī dhamkī denā)—To hold out a threat of injury.

دھمکی میں آنا (Dhamkī men ānā)—To be frightened or coerced by the threats of another.

دھان پتر (Dhan patr धन पत्र)—An inventory of property.

دھانا سیٹھ (Dhannā seṭh धाना सेठ)—A rich banker.

دھاندا (Dhandhā)—Craft, calling, trade, occupation, business.

دھانکڑی (Dhankṛṭī धनकड़ी)—An instrument for pounding grain (especially rice) and separating it from the husk

دھانوا (Dhanva धवा)—A dry soil, a country scantily supplied with water.

دھانہا (Dhanhā)—A rice-growing land or country.

دھورکٹ (Dhurkaṭ धूरकट)—Advance of rent paid by villagers to the landlord in the mouth of *Jeth* and *Asarh*.

دھوکا (Dahokā दहोका)—A measure of about ten handfuls of grain.

دھوکا دینا (Dhokhā denā)—To deceive, to cheat, to take in, to mislead, to disappoint.

دھوکے میں رکھنا (Dhoke men rakhnā)—To feed with false hopes or promises.

دھونس (Dhaunṣ धौंस)—Influence, overbearing conduct, menace.

دھونس میں آنا (Dhaunṣ men ānā)—To be influenced by threat.

دھینگا مشتی (Dhīngā mushtī)—A scuffle, violence.

دهورتا (Dheotá धेवता) — Daughter's son.	bride's family to the bridegroom with a view of securing a husband of higher rank.
دهورتی (Dheotí धेवती) — Daughter's daughter.	دیش (Desh देश) — Country, province.
ديارا (Diyará दियाड़ा) } ديارا (Diyará दियारा) } An is-	دیشا چار (Desháchár देशाचार) — Local usage or custom.
land formed in the middle of a river, a tract of alluvion land.	دیش ادھکار (Desh adhikár देश अधिकार) — Governor of a province.
ديانت (Diyánat) — Honesty, probity, integrity. بدديانتی (Bad diyánatí) — Dishonesty.	دیش بهاشا (Desh bháshá देश भाषा) — Local dialect.
ديانت داري (Diyánatdári) — Probity, conscientiousness, honesty.	دیش تياگ (Desh tiyág देश त्याग) — Emigration.
ديبچه (Dibáchá) — (1) Preface, introduction. (2) Preamble.	دیش ووستھا (Desh vivasthá देश) — The laws of a country.
ديپ دان (Díp dán दीप दान) — (1) Offering a lamp to an idol. (2) A ceremony observed for ten days after the decease of a relative. It consists in the suspending of a lamp on a <i>Pipal</i> or some other tree for the purpose of lighting the departed spirit on the road to Yampuri.	ديکشا (Díkshá दीक्षा) — Preparation or consecration for a religious ceremony; a ceremony preliminary to sacrifice; initiation.
(3) Land assigned to Brahmans on the banks of a river to deprecate river encroachment.	دين (Dín) — Religion.
ديت (Diyat) — The price of blood, a tax imposed for any act of offence against a person; in cases of homicide it is payable to the relatives of the deceased.	دين ميں ملانا (Dín meñ miláná) — To make a convert of.
ديت مغاليزا (Diyat-i-mugalizá) — (M. Law) The heaviest fine or penalty for man-slaughter that can be imposed.	دين (Dain) — A debt, a loan.
ديجا (Dejá देजा) — Dowry, portion; presents made by the	دين تامسکي (Dain-i-tamassukí) — Debt secured by a bond.
	دين مہار (Dain i-mahar) — Debt of dower, claim of dower.
	دين معجل (Den-i-muajjal) — A debt payable on demand.
	دين موجل (Den-i-muwajjal) — A debt of which payment is deferred.
	دين لين (Dain lain) — Money dealings, borrowing and lending, buying and selling.

دینار (Dinár)—A gold coin ; a weight of gold (about a drachm and a half).

داوا (Daiva दिव्य)—An oath or more correctly an ordeal, various kinds of which were admitted by the Old Hindu Law.

(1). The *Tula* (तुला 𑂔𑂱) or balance on which the accused is first weighed against a weight properly adjusted, and then, after certain ceremonies, is again weighed, if he be lighter than before, he is innocent, if the same or heavier, guilty.

(2). *Agni* (अग्नी 𑂔𑂱) or fire, in which the accused touches fire or heated metal; if his hands are burnt, he is guilty.

(3). *Jal* (जल 𑂔𑂱) water, the accused is entirely immersed while a person runs to a place to which an arrow has been shot, and returns with it, if he then lives, he is pronounced innocent.

(4). *Bikh* (बिष 𑂔𑂱) poison, the accused is acquitted on his swallowing poison with impunity.

(5). *Tapta máshá* (तप्त माश 𑂔𑂱) Taking a masha weight of gold out of a vessel filled with hot butter or oil without burning the fingers.

(6). *Phálá* (फाला 𑂔𑂱) The ploughshare, holding with impunity a heated ploughshare or similar blade of steel.

(7). *Kosha* (कौश 𑂔𑂱) Drinking holy water, that in which images have been bathed, and meeting with no misfortune for fourteen days afterwards.

(8). *Tandúlá* (तंदुला 𑂔𑂱) Chewing grains of rice and ejecting them; if they are dry or tinged with blood, the suspected person is pronounced guilty.

(9). *Dharm adharm* (धर्म अधर्म 𑂔𑂱) Images or drawings of virtue and vice, are carefully covered with cowdung or earth, and placed privately on a vessel: the accused draws one of them and is declared innocent or guilty accordingly.

(10). *Tulsí* (तुलसी 𑂔𑂱) Holding the leaves of the Tulsí plant, and some water, and after repeating the form of oath swallowing them. (Wilson).

دیوند بھت (Devand Bhaṭṭ)—The author of *Smriti Chandrika* and *Dattak Chandrika*, the two well-known works on Hindu Law.

دیوان (Díwán)—(1) A royal court.

(2) A minister or chief officer of the state. (3) (M. Law) The bags in which the Kazi's records are kept.

دیوان چی (Díwánjí)—A name popularly given to the subordinate officer in the police station.

دیوان خاص (Díwán-i-khás)—Privy council, chamber, cabinet council.

دیوان عام (Díwán-i-ám)—Public hall of audience.

دیوان خاصہ (Díwán-i-khalisá)—Accountant-General of the royal revenue, chancellor of the 'exchequer.

دیوانی (Díwání)—(1) Civil, (as opposed to criminal). (2) The office, jurisdiction and emoluments of a Diwan. (3) The right to receive the collections of Bengal, Behar and Orissa, conferred on the East India Company by the titular Moghal in 1765. (4) A civil court

دیوانی عدالت (Díwání Adálat)—See عدالت

دیوانی کارروائی (Díwání kárrawái)—A civil proceeding, a civil case.

دیوانی کرنا (Díwání karná)—To institute a civil suit.

دیورانی (Deorání)—Husband's younger brother's wife.

دیوراسی (Dev dási देव दासी)—A dancing-girl attached to a temple.

دیوتار (Devattar देवतार)—Land rent free, granted for the support of a temple or an idol.

دیواستھان (Devasthán देवस्थान)—A temple, the revenue applied to the support of a temple.

دیواستھاپن (Devasthápán देवस्थापन)—Setting up an idol in a temple.

دیوال (Deval देवल)—Temple.

دیوالہ (Dewalá)—See درالہ

دیہ (Deh)—A village.

دیہی (Dehí)—Relating to a village.

اخراجات دیہی (Ikhráját-i-dehí)—Village expenses.

دیہات (Dehát)—Villages.

دیہات پٹی داری (Dehát-i-pattídárf)—Pattídarf villages.

دیہات خاصہ (Dehát-i-khalsá)—Khalsa villages, villages paying revenue to government.

(ق)

ڈابر (Dábar)—Low or hollow ground where water collects.

ڈات ڈپت (Dát dāpat)—Threat, awe.

ڈاتنا (Dátná डटना)—To threaten, to rebuke.

ڈاک (Dák डाक)—(1) Post (for conveyance of letters.) The mail. (2) Disposition or relay of horses or runners along a road for conveyance of the post or travellers.

ڈاک چوکی (Dák chaukí)—A post station.

ڈاک خانہ (Dák kháná)—Post office.

ایکت ڈاک خانہ (Ekt dák kháná)—The Post Office Act.

ڈاک خراج (Dák kharch)—Postal charges.

ڈاک گھر (Dák ghar)—Post office.

ڈاک محمول (Dák mahsúl)—Postage, postal charges.

ڈاک لگانا (Dák lagáná)—To post relays (of horses or runners or palki bearers).

ڈاک والا (Dák wálá)—Postman.

ڈاکر (Dákar डाकर)—A rich clayey soil regarded as the best quality of soil but requiring much rain to saturate it sufficiently for sowing.

ڈاکرا (Dákrá)—The same as above.

ڈاکو (Dákú डाकु)—A dacoit, one of the gang of robbers, a highwayman.

ڈالی (Dálí डाली)—A present of fruit, etc.

ڈاکا (Dáká)—Robbery.

ڈاکا پڑنا (Dáká paṛná)—An attack by robbers or dacoits.

ڈپٹی (Diptī)—Deputy.

ڈپٹی کلکٹر (Diptī kalakṭar)—Deputy Collector.

ڈارانا (Daráná).

ڈار دیکھانا (Dar dikh-láná) } To overawe, to threaten.

ڈار نا جائز کے ذریعہ سے یا نمائش جبر (Jabr i-nájáyez ke zariye se yá numáish-i-jabr-i-nájáz se daráná)—To overawe by criminal force or show of criminal force.

ڈسمس کرنا (Dismiss karná)—To dismiss.

ڈسمس ہو جانا (Dismiss ho jáná)—To be dismissed.

ڈسمس نالیش (Dismiss-i-nálish)—The dismissal of a suit.

ڈکار جانا (Dakár jáná)—To embezzle, to make away with.

ڈکاریا پوران (Dukaryá purán)—A tradition or custom recognized by old women, obsolete custom.

ڈکیت (Daket)—Dacoit.

ڈکیتی (Daketí)—Dacoity (Note. It is to be distinguished from robbery which is translated as استحصال بالجبر)

ڈگڈوگی پیٹنا (Dugḍúgí píṭná डुगडुगी पीटना)—To proclaim by beat of drum.

ڈگری (Dígrí)—Decree.

ڈگری کے اجرا میں ہاج ہونا (Digrí ke ijrá men hárij honá)—To obstruct the execution of a decree.

ڈگری اقبالی (Digrí-i-iqbálí)—A judgment by cognovit, a decree passed on confession of judgment.

ڈگری انفکاک رھان (Digrí-i-infikák-i rahan)—A decree for redemption.

ڈگری بیعبات (Digrí-i-bebát)—A decree for foreclosure.

ڈگری دخلیابی (Digrí-i-dakhilyábí).
ڈگری قبضہ (Digrí-i-qabzá.) } A decree

for possession.

ڈگری استقراریہ (Digrí-i-istaqráriyá)—A declaratory decree.

ڈگری زر نقد (Digrí-i-zar-naqd)—A money-decree.

ڈگری شرطیہ (Digrí-i-shartíyá)—A conditional decree.

ڈگری غیر مردی (Digrí i-ghairmuad-dá)—An unsatisfied decree.

ڈگری عدالت اپیل (Digrí-i-adálat apíl)—An appellate decree.

دگری قطعی (Digri-i-qataf)—A final decree.	دوبا اسمی (Dúbá asámí)—A bankrupt, a debtor, an insolvent debtor.
دگری مشترک (Digri-i-mushtarik)—A joint decree.	دوبا روپیہ (Dúbá rupiyá)—An unrealizable debt.
دگری حاصل کرنا (Digri hásil karná)—To obtain a decree.	دوبا ہوا کھاتا (Dúbá huá khátá)—Account or register of outlay or expenditure that is lost or yields no return, or of bad debts.
دگری جاری کرنا (Digri jári karná)—To enforce a decree, to execute a decree, to sue out the execution of a decree.	دوبا بانی (Dúbá bání)—An unconditional bribe (given irrespective of the result of the suit (in contradistinction to <i>Tarai</i> , a bribe which is to be returned if the suit is lost).
دگری دار (Digri dár)—A decreeholder.	دول (Daul ڈول)—(1) Estimate of revenue or assets, (as a guide to assessment). (2) Raised boundary of a field.
دگری دار داین (Digri dár-i-dáyan)—A judgment creditor.	دول پٹہ (Daul paṭṭá)—Rent roll of a farm.
دگری دار کا مدیون (Digri dár-ká madyún). } A judgment debtor.	دول پر لانا (Daul par láná)—Give shape or form to, to systematize.
مدیون دگری (Madyún-i-digri) }	دول ڈالنا (Daul ḍálná)—To lay the foundation of.
دگری ہونا (Digri honá)—To be decreed.	دولا (Dólá ڈولا)—A woman of inferior rank given to a person of rank and position to whom she is privately married without any ceremonial.
دگری کرنا (Digri karná)—To grant a decree, to adjudge, to award.	دولا دینا (Dólá dená)—To give a daughter to a superior by way of tribute.
دند (Dand ڈند)—Fine, amercement, compensation.	
دند بھرنا (Dand bharná)—To make compensation, to pay damages ; to pay a fine.	
دند لینا (Dand lená)—To fine.	
دنگا بجانا (Danká bajáná ڈنگا بجانا)—To exercise sway or authority, to make oneself famous, to proclaim, to make public, to expose.	
دوبا (Dúbá ڈوبا)—Submerged underwater.	

(ن)

ذات (Zát)—Tribe, caste.	ذات امثال (Zát-ul-misál)—See ذوات امثال
ذات سے نکالنا (Zát se nikálná)—To put out of caste ; to excommunicate.	ذات یا جایداد (Zát yá jáedád)—Person or property.

ذاتی (Zátí)—Personal.

ذاتی تعلق یا فایدہ (Zátí ta'alluq yá fáidá)—Personal interest or advantage.

ذاتی ذمہ داری (Zátí zimmadárf)—Personal liability, owner's risk.

ذبیحہ (Zabíhá)—(M. Law)—An animal lawfully slaughtered and fit for food.

ذریعہ (Zaríyá)—Medium, means, agency, cause, intervention, intercession. بذریعہ (Bazaríyá)—By means of, through the instrumentality of, in or by virtue of.

ذریعہ پیدا کرنا (Zaríyá paidá karná)—To find means.

ذکر (Zakúr)—Males; the male sex. سلسلہ ذکر (Silsilá-i-zakúr)—Male line.

ذلت (Zillat)—Humiliation, indignity, disgrace.

ذلت دینا (Zillat dená)—To offer indignity, to insult.

ذلیل کرنا (Zalíl karná)—To disgrace, to debase.

ذمہ اٹھانا (Zimma uṭháná)—To undertake.

ذمہ دار (Zimma dár)—(1) Liable, responsible, (2) Surety, security, trustee. (3) In Eastern Bengal it is applied especially to the holder of an under-tenure or portion of a zemindári, paying revenue, either to government direct or to a zemindar.

ذمہ داری (Zimmadárf)—Guarantee, responsibility, liability, trust, charge, custody.

ذمہ داری سے بری کرنا (Zimmadárf se barí karná)—To discharge from liability.

ذمہ داری قانونی (Zimmadárf-i-qánúní)—Legal liability.

ذمہ داری محدود (Zimmadárf-i-mahdúd)—A limited liability.

ذمہ داری مشترک (Zimmadárf-i-mushtarik)—Joint liability.

ذمہ داری کرنا (Zimmadárf karná)—To be security for, to become responsible for.

ذمت (Zimmat)—(1) A deed of protection, an authorised assurance of immunity in life and property, such as may be granted to infidels under Muhammadan government. (2) Fidelity, obedience. (3) Trust, charge, custody. (4) A tenure in trust; a sub-tenure.

ذمہ نامہ (Zimmá námá)—Authority to have charge and make collections on an estate.

ذمی (Zimmi)—(M. Law) A subject of a Muhammadan government of a different religion as a Christian, a Jew &c., who is allowed to live without molestation on paying tribute.

ذرع (Zirrá)—A measure of length, two cubits.

ذرات المثل (Zawát-ul-misál)—Things possessed of equi-

valency, in respect of weight or measure, and receivable as the price of article sold as grain and the like.

ذوات القیام (Zawát-ul-qiyám)

—Things possessed of money value as the equivalents of an article sold, goods, chattels &c.

ذوی الرحم (Zavi-ul-arhám)—(M. Law) Uterine relations ; kindred between whose affinity a female intervenes. They are considered as *distant kindred*

These are divided into four classes (asnaf).

Class I. Consists of daughter's children, or son's daughter's children.

Class II. False grandfathers and false grandmothers.

Class III. In this class are included daughters of full brothers, and half-brothers by the same father, and the children of half brothers by the same mother and children of sister.

Class IV. This class comprises fathers of half brothers, and sisters by the same mother only,

and their children, paternal aunts and their children, maternal uncle and aunts and their children, daughters of full paternal uncles and half paternal uncles by the same father only.

These relations take the estate only where there are no sharers or residuaries, and hence they are called distant kindred.

ذوی الفروض (Zawf-ul-furúz)—Sharers, legal sharers so called because their shares have been ordained in the Quran. (See فروض)

ذو معنی (Zumání)—Equivocal. ذی اختیار (Zi akhtiyár)—One empowered or in authority, one having jurisdiction.

ذی حق (Zí haq)—Rightful, just, entitled.

ذی رتبہ (Zí rutbá)—A man of consequence or distinction.

ذیل (Zail)—Supplementary part.

حسب ذیل (Hasb-i-zail)—As below; as follows. حسب مفصلہ

ذیل (Hasb-i-mufassila zail)—As detailed below.

(د)

رابطہ (Rábtá)—Connection, bond, union.

رابطہ اتحاد (Rábtá-i-ithád)—Alliance, union.

راج (Ráj राज)—A kingdom, a principality.

راجا (Rájá राजा)—A king, a prince, a title given by the

native governments, and in latter times by the British government, to Hindus of rank.

راج अधिकार (Ráj adhikár राज अधिकार)—Royal prerogative.

راج बहा (Ráj bahá राज बहा)—Prin-

cipal channel, main distributary, principal branch of a canal.

راج بھینٹ (Rāj bhaint; राज भेंट)—A present made by an inferior on admission to the presence of a great man ; a fee paid to a public functionary for permission to reap the harvest.

راج دت بھومی (Rāj datt bhūmī राज दत्त भूमि)—An allowance of land by the king or government.

راج दंड (Rāj dand; राज डंड)—Kingly authority ; punishment inflicted by order of a king ; a tax or fine payable to royalty.

راج दण्डप हरण (Rāj dandap haran राज डण्डप हरण)—Confiscation.

راج धानी (Rāj dhānī)—Capital.

راج सुया (Rāj súyá राजसुयो)—A great sacrifice or religious ceremony performed at the coronation of supreme sovereign, by the king himself and his tributary princes.

راج शासन (Rāj shāsan राज शासन)—Royal edict, mandate.

راج मुद्रा (Rāj mudrá राज मुद्रा) Privy seal.

راج नीति (Rāj nīti राज नीति)—Administration of government, science of government, statesmanship, code of laws, jurisprudence.

راز (Ráz)—Secret.

رازدار (Rázdár)—Trusty ; one who is entrusted with a secret, a confidant, a privy.

رازداري (Rázdári)—Keeping of secrets, the keeping secret.

ایکت امور رازداري سرکاري (Ekt amúr-j-rázdári sarkári)—The Official Secrets Act.

راز فاش کرنا (Ráz fash karná)—To divulge a secret, to betray the secrets, to expose.

راس (Rás)—Head ; head of cattle, *i. e.*, one ox, one goat.

راس (Rás راس)—A heap of unthrashed corn, a heap of husked grain (the produce of the first treading of ears).

راس کا نام (Rás ká nám)—The name given to a child with regard to the sign of zodiac in which he was born.

راس بیٹھانا یا راس لینا (Rás baiṭháná yá rás lená)—To adopt (a son).

راس نشین (Rás nashín)—An adopted son.

راس المال (Rás-ul-mál)—A capital stock.

راس آنا (Rást áná)—To prove effective ; to come right.

راس بازي (Rást bází)—Fidelity, integrity, honesty.

راس معاملہ (Rást muámlá)—A fair transaction ; one whose actions are fair and good.

راستہ (Rástá)—Road, way, path.

راشی (Ráshí)—One who takes bribe.

راضی (Rází)—Satisfied, agreed, contented.

- راضی کرنا (Rází karná)—To reconcile, to prevail upon, to persuade.
- راضی نامت (Rází námá)—Compromise, agreement, deed of settlement; a deed of compromise by which the plaintiff or prosecutor acknowledges that he has been satisfied by the defendant.
- قابل راضی نامت (Qábil rází námá) Compoundable.
- راضی نامت کرنا (Rází námá karná)—To compound (an offence.)
- راضی ہونا (Rází honá)—To agree or consent to; to acquiesce in, to comply with, to accede to.
- راغب ہونا (Rágib honá)—To be disposed to; to be inclined to.
- رائزی (Ráízí)—A sect of the Shíahs (so called because they deserted *Zaid*, the son of *Ali*, when he forbade them to speak against the companions of the Prophet), a schismatic. (This is a term of reproach).
- رائم (Ráqim)—One who writes; the addresser.
- رائر (Rákar) —A stony sandy soil. It is only productive when the rains are abundant, its cultivation being exclusively confined to *kharif crops*.
- رائھی (Rákhí) —(1) The portion of the land of a village which is assigned for the maintenance of a watchman. (2) A
- thread worn on the Salúno festival round the wrist.
- رام بٹائی (Rám baṭáí) —A fair and equitable division of crop between a landlord and his tenants.
- رائد (Ráud) —A widow.
- رائل (Ráwal) —A prince, a chief, a warrior, a soldier.
- راہ خرچ (Ráh kharch) —Travelling expenses, travelling allowance.
- راہ ریت (Ráh rít) —Practice, usage, custom, social intercourse.
- رائن (Ráhin) —Mortgagor, pledgor.
- رائے (Ráe) —(1) Opinion, judgment. (2) A title given to a man of position.
- اظہار رائے (Izhár-i-ráe) —*Obiter dictum*, expression of opinion.
- رائے پوچھنا (Ráe púchhná) —To consult, to take the advice of.
- رائے دینا (Ráe dená) —To give an opinion, to vote.
- رائج (Ráij) —Current, customary, usual, common
- رائج الوقت (Ráij-ul-waqt) —Current fashion or custom of the time.
- رائج ہونا (Ráij honá) —To prevail, to be current, to be customary.
- ربا (Rabá) —Interest.
- ربا خوار (Rabá khwár) —A person who takes interest on money, a userer.
- ربط ضبط (Rabt zabt) —Intercourse, government, organization.
- ربح (Rabá) —A quarter, a fourth part.

ربیب (Rabīb)—A step-son, a son by a former husband.

ربیع (Rabī)—Spring harvest, (grain sown in October and November and cut in the spring months of March and April), winter crop.

ربیع الاول (Rabī-ul-awwal)—The third month of the Muhammadan year.

ربیع الآخر (Rabī-ul-ākhir)—The fourth month of the Muhammadan year.

رپت کرنا (Rapaṭ karná) }
رپت لکھنا (Rapaṭ likh- } To re-
ná). } port to, to make a report of (a case at the police station).

رپورت (Raport)—Report.

رپورت سالانہ (Raport sáláná)—The annual report.

رتبہ (Rutbá)—Dignity, rank, condition.

رتھہ یاترا (Rath yátrá रथयात्रा)—Festive procession of an idol on a car.

رتی (Ratti रत्ती)—A weight equal to 8 barley corns, averaging nearly to $2\frac{1}{4}$ grains.

رجب (Rajjab)—The seventh month of the Muhammadan year.

رجس والہ (Rajaswalá रजखला)—A menstruating woman, a marriageable girl.

رجسٹر (Rajisṭar)—A register.

رجسٹر پار چارھانا (Rajisṭar par charháná)—To enter in a register, to have a name registered.

رجسٹری (Rajisṭrī)—Registration.

رجسٹری کرانا (Rajisṭrī karáná)—To have or get registered.

رجسٹری کا دفتر (Rajisṭrī ká daftar)—Registration office.

رجسٹری شدہ (Rajisṭrī shudá)—Registered.

ایکت رجسٹری (Ekt-i-rajisṭrī)—The Registration Act.

رجعت (Raja't)—(M. Law) Returning to a divorced wife or recalling a divorced wife. A husband has a right to recall his divorced wife who is liable to observe *iddat* (q. v.) and who has not completed the term thereof. The divorced wife may be recalled by the husband's words or acts, and it is not required that the woman be cognizant of it, and there be a witness to it.

رجعی (Raja'í)—(M. Law) Revocable. See طالق

رجواڑا (Rajwárá)—The country of Hindu princes.

رجوع کرنا (Rujú karná)—(1) To institute, to bring into court as a suit. (2) To turn towards, to have recourse to, to betake oneself to, to appeal to.

رجانا (Racháná रचाना)—To celebrate (as a marriage رچا)

رحم (Raham)—(1) The womb. (2) Mercy.

رحم دل (Rahm dil)—Merciful.

رخ بدلنا (Ruḫh badalná)—To become angry, to change coun-

tenance, to turn away the face,
to turn away from.

رخصت (Rukhsat)—Leave, per-
mission to depart, dismissal.

رخصت دینا (Rukhsat
dená).
رخصت عطا کرنا (Rukhsat
atá karná). } To grant

leave, to give one leave to go.

رخصت کرنا (Rukhsat karná)—
(1) To dismiss, to send away.
(2) To send a bride to her hus-
band's house.

رخصتانه (Rukhsatáná)—A parting
present.

رخصتی (Rukhsatí)—One who is
on leave, anything given at
parting.

رخصت رعایتی (Rukhsat-i-riáití)
—Privilege leave.

رخصت اتفاقیه (Rukhsat-itfáqiyá)
Casual leave.

رخنه (Raḵhná)—Interruption.

رخنه اندازی (Raḵhná andází)
Opposition, interference.

رخنه بندپان کرنا (Raḵhná bandíyán
karná)—To conceal the faults
or defects of a person or a
thing.

رد (Rad)—(M. Law)—Re-
turn. The return is the ap-
portionment of the surplus
amongst the sharers when the
sharers do not exhaust the es-
tate, and there are no residu-
aries. All the persons to whom
there may be a return are seven:
(1) The mother. (2) The grand-

mother. (3) The daughter. (4)
The son's daughter. (5) The
full sister. (6) The half sister
by the father. (7) The half
brother, or sister by the mother.
The surplus returns to all of the
sharers in the proportion of
their respective shares, if all
of them are entitled to the re-
turn, otherwise, only to those
of them who are entitled there-
to.

رد (Rad)—Rejection ; cancella-
tion.

رد و بدل (Rad o badal)—(1) Discus-
sion, altercation, controversy.
(2) Changing.

رد جواب (Rad-i-jawáb)—Rejoin-
der, refutation of a defence.

رد کرنا (Rad karná)—To refute,
to cancel, to rescind, to abrogate
(law).

رد کلام (Rad-i-kalám)—Refuta-
tion ; counter-statement.

ردی حالت (Raddí hálat)—Serious
illness.

ردی (Raddí)—Waste-paper.

ردی کرنا (Raddí karná)—To waste,
to throw away.

ردیف وار (Radífwár)—In the al-
phabetical order.

رزیک (Razí) —Low persons.

رزق (Rizq)—Subsistence, allow-
ance.

رسا (Rasá)—Sharp, skilful, cap-
able.

رسالت (Risálat)—Apostleship.

رساله (Risálá)—(1) A letter, a short treatise or discourse, book. (2) Squadron, cavalry.

رساله دار (Risáládár)—A native officer in charge of a troop of horse.

رسائی (Rasái)—Access.

رشد (Rasad)—Income, import, provision, supply, (store of grain &c., laid up for an army or camp).

رشد بیشی (Rasad beshí)—Increase of income or revenue.

رشد رسائی (Rasad rasáif)—Providing of supplies (especially to a camp).

رشدی (Rasdí)—Proportionate, rateable.

رشدی جمع (Rasdí jamá)—A progressively increasing or diminishing total of assessment.

رسم (Rasam)—Custom, usage, cannon law.

رسم اهل تجارت (Rasm-i-ahl-i tijárat)—Mercantile custom.

رسم خاندان (Rasm-i-khándán)—Family custom.

رسم کراؤ (Rasm-i-karáo)—The usage of *karáo* or the marriage of a widow with the brother of a deceased husband.

رسم و رواج (Rasm wa riwáj)—Custom and usage.

رسم ہو جانا (Rasm ho-jáná)—To become a practice or custom.

رسم کرنا (Rasm karná)—To perform the ceremony.

رسمی (Rasímí)—Customary, usual, ordinary.

رسمیات (Rasmíát)—Rites and ceremonies.

رسمی (Raswái रसवाई)—The ceremony of distributing the first juice of sugarcane, the season of pressing out the juice of sugarcane.

رسمی (Ruswái)—Disgrace.

رسمی (Rusúkh)—Influence.

رسمی ذاتی (Rusúkh-i-zátí)—Personal influence.

ملازم سرکاری کے ساتھ رسمی ذاتی عمل (Mulázim-i-sarkarí ke sáth rusúkh-i-zátí amal men láná)—To exercise personal influence with a public servant.

رسوم (Rusúm)—(1) Ceremonies. (2) Duty payable on stamps; cess fees; perquisites.

رسوم استامپ (Rusúm-i-istámp)—The stamp duty.

رسوم عدالت (Rusúm-i-adálat)—Court fee, court fee stamp,

ایکت رسوم عدالت (Ektí i-rusúm-i-adálat)—The Court fees Act.

رسوم نظارت (Rúsúm-i-nazárat)—Fees payable formerly to the nazir or head officer in charge of remittances from the Collectorates to the treasury; now the fees payable to the nazir of a court for serving a process.

رسوم سزاواری (Rusúm-i-sazáwáif)—Charges formerly levied in Bengal to defray the expenses

of a *sazawal* (q. v.) but afterwards converted into a permanent charge upon the revenue-payers.

رسوم مختارفة (Rusúm-i-muhtarfá)—Taxes levied on trades and professions of the artificers of the village or on their implements.

رسوم غير مختارفة (Rusúm i-gair mahkúmá)—Arbitrary cesses.

راسى (Rassí रसी)—A measuring line about 100 or 120 cubits long.

راسيد (Rasíd)—Receipt.

راسيد باھى (Rasíd bahí)—Receipt book.

راسيد دينى (Rasíd dená)—To give an acknowledgment or receipt.

راسيد كا تھت (Rasíd ká tikaṭ)—A receipt stamp.

راسيد طالب كرنا (Rasíd talab karná)—To ask for a receipt.

رشته (Rishtá)—Relationship, alliance, affinity.

رشته دار (Rishtádár)—Relation, kinsman.

رشته دار قريبي (Rishtádár-i-qarabí)—A near relation.

رشته دار بعيد (Rishtádár-i-baíd)—A distant relation.

رشته دارى (Rishtádárá)—Alliance, relationship.

رشته كرنا (Rishtá karná)—To form connexion or alliance with.

رشتى (Rishtí रश्टी)—A bonus, paid by a cultivator in con-

sideration of being allowed to reclaim waste lands.

رشوت (Rishwat)—Bribe.

رشوت دينى (Rishwat dená)—To offer a bribe.

رشوت ستانى (Rishwat sitání)—Bribery, the act of taking bribes.

رشي (Rishí)—Sage, an author of a sacred hymn or book.

رضا (Razá)—Will, permission, consent.

رضا و رغبت (Razá o ragbat)—Free will, free consent. رضا و رغبت (Bá razá o ragbát)—Willingly, of one's free will and consent.

رضامند (Razámand)—Willing, acquiescing, consenting.

رضامندى (Razámandí)—Consent.

رضامندى ظاهر كرنا (Razámandí zâhir karná)—To give one's consent.

رضاع (Razá).

رضاعت (Razá'at).

(M. Law)
Fosterage,

a bond of affinity between persons nursed by the same female.—Fosterage is one of the impediments of marriage between the parties.

Intermarriage between persons who have sucked at the same breast is prohibited provided the suckling took place within two years of the birth of either of the persons so related. A male and a female suckling from one breast cannot marry.—Persons who cannot marry

by reason of consanguinity (*nasab q. v.*) cannot also marry if consanguinity is established between them by reason of common fosterage.

رضاعی بھائی (Razáí bhái)—Foster brother.

رطل (Ratl)—A pound weight (consisting of 12 ounces).

رعایا (Riáyá)—Subjects, tenants, ryots.

رعایت (Riáyat)—(1) Favor, indulgence, privilege. (2) Mitigation, abatement.

رعایت کرنا (Riáyat karná)—To show favor or indulgence to, to be partial to, to remit (especially revenue.)

رعایتی (Riáítí)—Privileged.

رعایتی پتہ (Riáítí paṭṭá)—A lease granted to a cultivator at a favorable rate.

رعایتی رخصت (Riáítí ruḡhsat)—Privilege leave.

رعب (Raub)—Dread, awe.

رعب میں آنا (Raub men āná)—To be over-awed.

رعیت (Raiyat)—Subject, tenant, cultivator.

رعیت برطانیہ (Raiyát-i-Birtániá.) British subject.

رعیت برطانیہ اہل یورپ (Raiyát-i-Birtániá-i-ahl-Urop)—A European British subject.

رعیت واری (Raiyatwárf)—Settlement of land rents &c., made

with the cultivators themselves without the intervention of a landlord, commonly known as Raiytwárf system. This system is in force in the Madras Presidency.

رعیت واری فیصلہ (Raiyatwárf faislá)—Ryatwárf settlement (see above.)

رعیت (Raiyatí)—Land of which the revenue is paid in money; land farmed out by a direct settlement with the cultivator.

رعایت (Rifáhiyát)—Tranquillity, relief.

رفع (Rafá)—Settling, deciding, settlement.

رفع کرنا (Rafá karná)—To remove, to dispose of, to decide (a law suit.)

رفع شر (Rafá-i-shar)—Settlement of a dispute, getting rid of a dispute.

رفع نامہ (Rafá námá)—A deed of settlement.

رفع (Rafa'at)—Dignity, illustriousness.

رفع چکر ہونا (Rafú chakkar honá)—To abscond, to decamp, to steal off.

رفیق (Ráífq)—Friend.

رفیق قریب ترین (Rafiq-i-qarīb tarīn)—Next friend.

رقاب (Ríqáb)—Slaves.

رتبا (Raqbá)—(M. Law) Expectancy as of a gift to take effect at the death of a donor, or to revert to him, or be annulled,

in fact on the death of the donee ; such a gift is considered invalid.

رقبة (Raqbá)—Area ; the lands comprised within the boundaries of a village or township or constituting an estate or farm paying a money-revenue ; the measured or ascertained area of such lands

رقبة آبپاشي (Raqbá-i-ábpáshí)—An irrigated area.

رقبة اراضي (Raqbá i-arází)—Area of land.

رقبة اراضي منقبضه (Raqbá-i-arází-i-munzabtá)—The area of resumed lands.

رقبة بندي (Raqbá bandí)—A statement of the area of any estate, village or township ; one of the accounts that should be kept by the village accountant, showing the total quantity of land, belonging to the community, the portions that pay or are exempt from revenue, and those which are cultivated or are incultivated or incapable of cultivation.

رقبة بندوبستي (Raqbá i-bandobastí)—Settlement area.

رقبة غير مزروعه (Raqbá-i-gair mazrúá)—An uncultivated area.

رقبة لگاني (Raqbá-i-lagáui)—A rent-paying area.

رقبة مزروعه (Raqbá-i-mazrúá)—The area under cultivation.

رقبة مقامی (Raqbá-i-muqámí)—Local area.

رقعة (Ruqá)—(1) A note, a bill, a letter, a receipt. (2) A piece of cloth.

رقم (Raquam)—(1) Sign, writing. (2) Item, amount, sum, total. (3) A fractional share of an undivided estate.

رقم امانت (Raquam-i-amánat)—An amount in deposit.

رقم جمع (Raquam-i-jamá)—An item of credit.

رقم خرچ (Raquam-i-kharch)—An item of expense.

رقم متنازعه (Raquam-i-mutnázíá)—A disputed item.

رقم مشتبه (Raquam-i-mushtabah)—A doubtful item.

رقم مشتبه الوصول (Raquam-i-mushtabah-ul-wasúl)—An item of doubtful recovery, an amount which is difficult to recover.

رقم كرنه (Raquam karná)—To note, to write. كل رقم (Kul raquam)—

Total amount.

رقيت (Riqqíyat)—Slavery.

ركاض (Rikáz)—(M. Law) Treasure or precious metal or coins dug up from the earth whether deposits found in mines or buried treasure.

ركن (Rukn)—The pillars, essentials.

ركن سلطنت (Rukn-i-saltanat)—A pillar of state, a noble.

ركوع (Rakú)—Bending the body forward and resting the palms of the hands on the knees.

- with back and neck horizontal, and the eyes fixed on the great toes (as the Muhammadan's do in praying)
- رکھا (Rakhá रखाँ)—A preserve for grass or game.
- رکھوالی (Rakhwáli रखवाली)—Protection, care, charge, cattle-grazing; wages of a guard or watchman; black mail.
- رگ وید (Rig veda)—The first veda. See **وید**
- رمضان (Ramzán)—The ninth of the Arabian months; the fast observed during this month, the Muhammadan Lent.
- رن (Rin ऋण)—An obligation, a debt.
- رن سدھن (Rin sodhan ऋण सोधन)—The clearing of a debt.
- رن گرهک (Rin grahak ऋण गरहक)—Borrower.
- رنج دینا (Ranj dená)—To put to grief, to vex.
- رنج پہنچا هو (Wuh shakhs jisko ranj pahunchá ho)—The aggrieved party.
- رنجش (Ranjish)—Unpleasantness, coolness.
- رنجک اورانا (Ranjak uráná)—To burn pruning; to prune.
- رنڈ (Rand रण्ड)—One who dies without male issue; a widow.
- رنڈوا (Randwá)—A widower.
- رنڈی (Randí)—A prostitute, a woman.
- رنگ دیکھنا (Ranṅ dekhná)—To consider the result or consequences of; to remain neutral.
- رنواس (Ranwás रणवास)—The seraglio of a Raja, a harem.
- روا (Rawá)—Allowable, approved, tolerated, proper, right.
- روا دار ہونا (Rawádár honá)—To permit oneself to do.
- روا رکھنا (Rawá rakhná)—To consider right or proper, to uphold, to maintain, to justify, to acquiesce in, to warrant.
- رواچ (Riwáj)—Custom, usage.
- رواچ بمزکہ قانون (Riwáj-bamanzilá-i-qánún)—Custom having the force of law.
- رواچ حق شفیع (Riwáj-i-haq i-shufá)—The custom of pre-emption. (Among Hindus, the cases of pre-emption are decided according to the custom of the place or according to contract See **شفیع**)
- رواچ جیتھانسی (Riwáj-i-jethánsi)—The custom of primogeniture.
- رواچ خاص (Riwáj-i-khás)—A special usage.
- رواچ خاندان (Riwáj i-khándán)—Family custom or usage.
- رواچ دیہہ (Riwáj-i-deha)—Village custom.
- رواچ شدآمد (Riwáj-i-shudámad)—Prescriptive usage.
- رواچ مقامی (Riwáj-i-muqámi)—Local usage.
- رواچ ملک (Riwáj i-mulk)—Custom of the country.
- رواچ قدامت (Riwáj-i-qádámat)—See **شدآمد**
- رواچ پڑنا (Riwáj paṛná)—To become current or customary, to prevail.

- رواج دینا (Riwáj dená) —To introduce, to make customary.
- رواجی (Riwájí) —Customary ; ordinary.
- روان (Rawán) —Current.
- روانگی (Rawángí) —Despatch ; forwarding of a letter ; departure.
- پروانہ رواگی (Parwáná-i-rawángí) —A custom-house-passport, a permit.
- روانہ (Rawáná) —A custom-house, a pass-port, a permit, a pass.
- روانہ کاتا (Rawaná kátná) —To give a pass or permit.
- روایت (Rawáyet) —(1) Written legal opinion by a Muhammadan Law officer. (2) Tradition. (3) Legend, story, tale.
- روبرو (Robrú) —Before, in the presence of.
- روبرو لانا (Robrú láná) —To bring in the presence of, to bring face to face.
- روکار (Robkár) —Proceeding.
- روکار نویس (Robkár-navís) —A writer of orders.
- روکاری (Robkárí) —Proceeding of a cause, record of a case ; a warrant, an order ; a communication (in Urdu or Persian) by an official addressed to an equal.
- روکاری (Robkárí) —Trial
- روکاری ہونا (Robkárí honá) —Orders or warrants to be issued for the trial of a case, to be tried or heard (a case)
- روکاری آخر (Robkárí-i-ákhír) —A final proceeding.
- روکاری نیلام (Robkárí ní'ám) —A sale proceeding.
- روپوش (Rúposh) —Absconding.
- روپوش ہونا (Rúposh honá) —To abscond.
- روداد (Rú lád) } Merit, state-
- روداد (Rúe-dád) } ment of a case, account of circumstances.
- روداد مسل (Rúedád i-misl) —The facts on the face of the record.
- روداد مقدمہ (Rú lád-i-muqadmá) —The merits of a case.
- روداد نسبت (Bíhas nisbat rú dád) —The question as to the merits.
- روداد خلاف (Khíláf rúe lád muqadmá) —Against the merits of the case.
- روداد پر نہیں چلسکتا (Muqadmá rú dád par náhín chal saktá) —The case cannot succeed on the merits
- روداد فیصلہ پر بناے (Faislá bar bináe-rú dád) —Decision on the merits.
- رو رعایت (Rú rfáyat) —Countenance, favor, partiality.
- رو رعایت کرنا (Rú rfáyat karná) —To countenance.
- روز مرہ (Roz marrá) —Daily, ordinary, usual ; current, conventional
- روز نامچہ (Roz námehá) —A diary ; a daily account-book, a journal.

روزنامچہ پولیس (Roz námchá i-polís)—The police diary.

روزنامچہ خاص (Roz námchá i-khás)—A special diary.

روزنامچہ عام (Roz námchá-i-ám)
—The general diary (It is the duty of every officer in charge of the police station to keep a general diary in such form as shall from time to time be appointed by the local government, and to record therein all complaints, and charges preferred, the names of all persons arrested, the names of the complainants, the offences charged, the weapons or property that shall have been taken from their possession or otherwise, and the names of the witnesses who have been examined.

روزنامچہ میں درج کرنا (Roz námchá men darj karná)—To enter in the diary.

روزانہ (Rozáná)—Daily.

روزگار (Rozgár)—Employment, business.

روزگار چھوڑنا (Rozgár chhúṭnâ)—To be out of work, to lose one's employment.

روزگار لگانا (Rozgár lagnâ)—To obtain service.

روزہ (Rozâ)—A fast, lent.

روزی (Rozí)—(1) Employment, means of subsistence. (2) Wages.

روزتہ الاحکام (Rouzât-ul-ahkâm)
—It is a Persian book on the

Shja Law. It was written by the third *mujtahid* of Oudh. It was lithographed first in 1257 A. H. Of the four chapters which the book contains, the first chapter on Inheritance fully treats of the subject.

روک (Rok رोक)—Prohibition, hinderance; obstruction.

روک تری کرنا (Rok tok karnâ)—To oppose, to resist; to prevent, to offer an obstacle.

روکار (Rokar रोकड़)—Cash, ready-money.

روکار باہی (Rokar bahí रोकड़ बाही)
—A cash book.

روکار یا (Rokaryâ)—A cash-keeper, a treasurer.

روکنا (Roknâ)—To challenge (as a sentry); to prevent, to obstruct, to forbid; to oppose, to resist; to withhold, to detain; to engage, to secure, to forestall; to keep off, to ward off; to block up; to fill up; to enclose, to surround; to bind (as by contract).

روکھ (Rúkh रुख)—A small quantity or measure over and above that purchased which is given or taken gratis; given into the bargain, over and above, to boot.

رول (Rol)—Roll, register, revenue-roll of the government.

رونہ (Ronâ रोना)—The bringing home a wife to consummate marriage: it is a ceremony after the marriage and the *gauna* (q. v.)

روندہ (Rondhá रोंधा) — Enclosure, a grass preserve.

روفق افروز ہونا (Raunaq afroz honá) — To grace or honor (by one's presence or arrival).

روندہ (Rawanná) — (1) A permit, a passport. (2) A servant who attends at the gate of the women's apartment to purchase articles that are required.

روداد (Roedád) — See روداد

روایہ (Rawaiyá) — Rule, law, institution.

رہ گزر (Rah guzar) — Road, path.

حق گزر (Haq i-guzár) — Right of way.

رہا (Rihá) — Released.

رہا کرنا (Rihá karná) — To discharge (distinguishable from برات or acquittal q. v.), to set free.

رہائی (Rihái) — Discharge, release.

رہایش (Raháyesh रहायेश) — Stay.

رہت (Rahit रहित) — Relinquishment, deprived of.

رہتی (Rahṭi रहटी) — (1) A small water wheel. (2) Practice, custom; a system of money lending at compound interest.

رہتی چلانا (Rahṭi chalaná) — (1) To work at the water wheel. (2) To lend money at compound interest.

رہزی (Rahzi) — Sandy or barren soil, brackish land.

رہزن (Rahzan) — A highwayman.

رہزنی (Rahzaní) — Highway robbery.

رهن (Rahan) — Mortgage, pledge.

رهن اجمالی (Rahan ijmalí) — A joint mortgage.

رهن بیع بالرفا (Rahan-i bai-bil wafá) — Mortgage by conditional sale.

It is thus defined in the Transfer of Property Act :—Where the mortgagor ostensibly sells the mortgaged property, on condition that on default of payment of the mortgage-money on a certain date the sale shall become absolute, or on condition that on such payment being made the sale shall become void, or on condition that no such payment being made the buyer shall transfer the property to the seller, the transaction is a *rahn-i-bai bil wafa*. It is known in Bengal as *kat qibálá* (کت قبالة) in Madras as *muddatakriyam* (مدد تا کریم) and in Bombay as *gahan lahan*. (The prohibition among Muhammadans, about taking interest led to the invention of the *Bai. bil wafá*, a kind of security analogous to the English mortgage. In this, the lender by stipulating for a higher price on the resale, or by receiving the rents and profits, substantially derived the same advantage, as if the money had been placed at interest while the transaction in form did not violate the law.)

رهن انتفاعی (Rahn-i-intifái) — Usufructuary mortgage. It is thus

defined in the Transfer of Property Act:—Where the mortgagor delivers possession of the mortgaged property to the mortgagee, and authorizes him to retain such possession until payment of the mortgage-money, and to receive the rents and profits accruing from the property and to appropriate them in lieu of interest, or on payment of the mortgage-money, or partly in lieu of interest and partly in payment of the mortgage-money, the transaction is *Rahn-i-intifai*.

رهن انگلیشه (*Rahn-i-Inglishá*)
—An English mortgage.

رهن ساده (*Rahn i-sádá*)—Simple mortgage.

It is thus defined in the Transfer of Property Act. Where without delivering possession of the mortgaged property, the mortgagor binds himself personally to pay the mortgage-money, and agrees expressly or impliedly, that, in the event of his failing to pay according to his contract, the mortgagee shall have a right to cause the mortgaged property to be sold, and the proceeds of the sale to be applied, so far as may be necessary, in payment of the mortgage-money, the transaction is called a simple mortgage

ریاست (*Riyásat*)—A native state; a large estate; the dignity of a *rais*.

ریاست غیر (*Riyásat-i gair*)—Foreign country.

تجزیر ریاست غیر (*Tajwíz-i-riyásat-i-gair*)—Foreign-judgment.

ریت (*Rít*)—Sand.

ریت (*Rít* रीत)—Ceremony, rule, custom, usage, observance.

ریت رسم (*Rít-rasim*)—Manners and customs; rites and usages, intercourse.

ریت نئی کرنا (*Náí rit karná*)—To make an innovation.

ریتی (*Retí* रैती)—(1) Sandy ground on the bank of a river. (2) Lands on which melons &c. are raised.

ریزگاری (*Rezgári*)—Change, small coin.

ریع (*Rai*)—Rate, the local rate of assessment; the standard rate at which the lands of a village are assessed according to their several qualities.

ریع بندی (*Rai bandí*)—A statement or table of rates; a document showing the rates at which different descriptions of land are usually assessed in any particular district.

ریع کنگوتی (*Rái kankutí*)—An assessment of rates of lands made according to the value, or a fixed or customary rate of produce per bighá.

ریل (*Rel*)—Railway.

ریل ایکٹ (*Ekt railway*)—The Railway Act.

ریہ (*Reh* रैह)—Impure nitrate of soda (It abounds in some soils as an efflorescence, rendering

them altogether unproductive.
brackish or barren soil.

رئیس (Rafs)—Principal resident,

a noble man, a governor.

ریش (Rish)—Beard.

ریش (Resh)—Wound.

(ز)

زاد (Zád-i-ráh)—Way charges,
provisions.

زانی (Zání)—Adulterer.

زایچہ (Záichá)—Horoscope.

زاید (Záyed)—Additional, extra.

زاید خرچ (Záyed kharch)—Addi-
tional expense.

زایل ہونا (Záil honá)—To cease,
to fail, to be defeated.

زایل اور کالعدم ہونا (Záil aur kal-
adam honá)—To be lost or ex-
tinguished.

زبان بندی (Zubán bandí)—D^epo-
sition.

زبان بندی لینا (Zubán bandí lená)
—To take down deposition.

زبان پالتنا (Zubán palaṭ-
ná).
زبان پھیرنا (Zubán pher-
ná). } To re-
tract, to eat one's words ; to
prevaricate.

زبان دینا (Zubán dená)—To pledge
one's words.

زبان زد ہونا (Zubán zad honá)—To
be talked about.

زبانی (Zubání)—Oral, *viva voce*.

زبانی قرض (Zubání qarz)—Parol
debt.

زبانی شہادت (Zubání shahádat)
—Oral evidence.

زبردست (Zabar dast)—Violent, op-
pressive, high handed.

زبردستی کرنا (Zabar dastí karná)
—To use violence or force
(with or towards), to compel.

زبردستی سے (Zabar dastí se)—Forc-
ibly, violently.

زخم (Zaḵhm)—A wound, a cut.

زخم کاری (Zaḵhm i-kárf)—A
mortal wound.

زخمی (Zaḵmí)—Wounded.

زد و کوب (Zad o kob)—Assault
and battery.

زر (Zar)—Money.

زر اصل (Zar-i-asl)—The principal,
the sum lent.

زر امانت (Zar i-amánat)—Deposit
money, trust-fund.

زر باقی (Zar i-báqí)—Balance, out-
standing balance.

زر تاروان (Zar-i táwán)—Penalty.

زر تحصیل (Zar-i-tahsíl)—Collect-
tions, revenue.

زر پیشگی (Zar-i-peshgí)—Payment
in advance ; a bonus or pre-
mium on a lease, an advance
of money upon the farm of the
revenue.

زر پیشگی پتہ (Zar-i-peshgí paṭṭá)
—Zar i-peshgi lease. (1) The
ordinary form is a lease by the
debtor to his creditor on a fixed
rent reserved by the lease,
which is generally a little over
the amount of interest payable

by the debtor. The excess is paid to the debtor, and is called *Huq Aziree*, the rest being retained by the creditor in discharge of the interest. The lease is generally for the term during which the loan is to remain out at interest, although there is usually a provision to the effect that, if the loan is not repaid on the appointed day, the lease is to continue for such further period as the debt may remain unpaid on the same condition.

(2) A lease for a term, a sum of money being advanced by the lessee as security for the rent to be repaid by the lessor on the expiry of the term, or credited to the lessee in his accounts as rents.

(3) A lease for a term where the whole rent is paid in advance (Ghosh on mortgage).

زر توفیر (Zar-i-taufir)—Surplus money, excess.

زر توفیر تحصیل (Zar-i-taufir tahsil)—Surplus collections.

زر توفیر نیلام (Zar-i-taufir nilam)—Surplus sale-proceeds.

زر ثمن (Zar-i-saman)—Purchase-money, consideration-money, price paid for auction purchase.

زر ثمن نیلام (Zar-i-saman-nilam)—Sale proceeds.

زر خسارہ (Zar-i-khisara)—Damages.

زر خرید (Zar-kharid)—Purchased with one's own money.

زر خیز (Zar-khez)—Fertile, productive.

زر خوردای (Zar-i-khúrák)—Diet-money.

زر رهن (Zar-i-raham)—Mortgage-money.

زر سرکاری (Zar-i-sarkari)—Public money.

زر ضامنہ (Zar-i-záminí)—A deposit security.

زر فاضل (Zar-i-fázil)—Surplus money.

زر قرضہ (Zar-i-qarzá)—The amount of debt.

زر لگان (Zar-i-lagán)—Rent.

زر معاوضہ (Zar-i-muáwzá)—Compensation.

زر منافع (Zar-i-munáfá)—Profit, income.

زر لہنہ (Zar-i-lahná)—The amount of outstanding debt.

زر نقد (Zar-i-naqd)—Ready money, cash.

زر واصلات (Zar-i-wáslát)—Mesne profits.

زر ہرجہ (Zar-i-harjá)—Damages.

زر یافتنی (Zar-i-yáftni)—Debts, dues, claims, demands, outstandings.

زر ہرجہ مشخصہ (Zar-i-harjá mu-shakhsá)—Liquidated damages.

زر زراعت (Zarát)—Agriculture, husbandry; sown or cultivated field, a standing crop, cultivation.

زراعت کے متعلق (Zar-â'at ke mutâliq) — Agricultural purposes.

زراعت پیش (Zarâ'at peshâ) — An agriculturist.

زناذ (Zafâf) — Conducting a bride to her husband's room, consummation of marriage.

زکات (Zakât) — A contribution of a portion of property assigned to the use of the poor as a sanctification of the remainder to the proprietor. Zakât is an ordinance of God, incumbent upon every person who is free, sane, adult and a Musalman, provided he be possessed, in full propriety, of such estate or effects as are termed in the language of law a *Nisab*, and that he has been in possession of the same for the period of one complete year which is denominated *Hawlân Hawl*. The objects of the disbursement of *Zakat* are of 8 different descriptions :—(1) Faqirs (فقیر) (2) Miskin (مسکین) (3) The collector of zakât (provided he be not a descendant from the tribe of the Prophet). (4) Mokâtibs upon whom zakât is bestowed, in order to enable them, by fulfilling their contract of kitâbât, to procure their freedom). (5) Debtors not possessed of property amounting to a *Nisab*. (6) In the service of God (7) Travellers. (8) Arabian of the desert.

The zakât *Nisab* of silver is 200 dirms, and if a man becomes

possessed of 200 dirms and the year be completed, the zakât due upon it is 5 dirms and, one dirm is due upon every 40 dirms after first 200 dirms. (Grady's Hedayâ).

زمانہ (Zamânâ) — Time, period.

زمانہ آئندہ (Zamânâ i âyandâ) — Future period.

متعلق زمانہ آئندہ (Mutâlliq zamânâ-i-âyandâ) — Prospective.

زمانہ گزشتہ (Zamânâ guzashtâ) — Past period.

متعلق بہ زمانہ گزشتہ (Mutâlliq ba-zamânâ-i-guzashtâ) — Retrospective.

زمانہ عدت (Zamânâ-i iddat) — See عدت

زمین (Zamîn) — Land, soil earth.

مصنوعات زمین (Mu'siqât-i-zamîn) — Fixtures.

زمیندار (Zamîndâr) — Land holder, landlord. Under Muhammadan administration, the zemindar was the responsible collector only of the revenues on behalf of the government. The government fixed a certain revenue which the zamindar was expected to realise from a given tract of country or estate often of great extent and allowed him a tenth as his personal remuneration and some further allowances for special purposes. In Hindu times, the responsibility for the revenue of a tract of a country coupled with other

duties, such as the maintenance of order and the suppression of crime was vested in officials called *Chaudhris*. The Moghal government adopted the system, calling the chaudhri *karoni*, i. e., a person collecting the revenue of a tract (called *Chaklad*) yielding a *crore* of dams or $2\frac{1}{2}$ lakhs of Rupees. Afterwards the *karoni* became the zemindar. The zemindari was the oratically an office or place under government, the office, indeed became in practice hereditary; but the heir had always, or at first always to seek his appointment exactly as if he were a new comer, and pay a handsome *peshkash* or fee; the documents constituting a zamindar were formal and indispensable; it was only in later times, when the custom of the post being hereditary was quite established, that the patents or grants fell into disuse. At first the zemindar had to account to government for all the revenue that was assessed on the raiyats and collected by him; his own share was a fixed allowance, at first in money, afterwards it became the custom to assign to the zemindar certain lands called *Nankar*, free of revenue for his own subsistence, instead of, or in addition to, his cash allowance. Of these lands he

soon became direct owner. Then he had his *Sir* or *Nijjat* land his own ancestral holding as an individual; also, lastly, the waste-land cultivated by aid of his own lesses, or contract labourers, became his, under the title of *khamar* land. When to this is added the fact that he could acquire lands by sale, by mortgage, by ousting obnoxious men, and by taking possession when an unfortunate cultivator (owner) absconded it is not difficult to see how the zemindar became and by the terms of the Permanent settlement 1793 was recognised as, "actual proprietors" enjoying his estates in absolute ownership as long as he paid the government revenue, or nine-tenth, of the fixed net proceeds of the lands.

Zemindar as defined in the Tenancy Act is a person to whom the rents are payable by a tenant.

زمینداری (*Zamindari*)—A sort of co-parcenary tenure in which the whole land is held and managed in common. When the land is cultivated by the proprietors themselves, the collections are thrown into a common stock, with all other profits in the estate; and after deduction of expenses, the balance is divided amongst the

proprietors according to a fixed law. The proprietary possession of a zamindar. (It should be noted that the term zamindari as used in Upper Provinces has not the meaning which it bears in Bengal (where the zamindar is translated landlord in contradistinction to "landholder"). It is not used to signify the tenure of lands managed by a zamindar or revenue agent who became proprietor. It indicates only the right of proprietorship over a certain group of lands or estate.

زمینداری خاص (Zamindārī khālis)
—Zamindāri in which there is only one owner.

زمینداری مشترک (Zamindārī-i-mushtarkā)
—Zamindari-i-mushtarkā is one in which the body of proprietors is still joint and undivided.

زمینداری مچاکه (Zamindārī-muchalkā)
—An obligation entered into by a zamindar on receiving the grant of zamindari, engaging for the due observance of its conditions.

زن (Zan)—Woman, wife.

زن منکره (Zan-i-mankūhā)—A married woman, a lawful wife.

زن مدخله (Zan-i-madkhulā)—A concubine.

زن و فرزند (Zan o farzand)—Wife and children.

زنا (Zinā)—Adultery.

زنا بالجبر (Zinā biljabr)—Rape.

زنا کاری (Zinā kārt)—Fornication.

زَنار (Zunnār)—The sacred thread of the Hindus.

زنان (Zanānā)—Women's apartments; a eunuch.

زنجیر (Zanjīr)—A chain.

زندان (Zindān)—Prison, jail.

زواجر شرعی (Zawājir-i-sharāi)
—Things prohibited by law.

زوال (Zawāl)—Decline, fall, wane.

زوج (Zauj)—Spouse, husband.

زوجه (Zaujā)—Wife.

زوجه مطلقه (Zaujā-i-mutalqā)—A divorced wife.

زوجیت (Zaujīyat)—Married state.

زور جتانا (Zor jatānā)—To display one's power or authority.

زور دینا (Zor denā)—To lay stress, to emphasize, to corroborate.

زور دالنا (Zor dālnā)—To press or bear upon, to coerce, to compel.

زهر (Zahr)—Poison.

زهر کھلانا (Zahr khilānā)—To poison, to administer poison.

زیادتی (Ziyādatī)—(1) Surplus.
(2) Force, violence.

زیادتی کرنا (Ziyādatī karnā)—To practise or use force or violence.

زیارت (Ziyārat)—Pilgrimage.

زیان (Ziyān)—Loss, damage.

زیان ناجایز (Ziyán-i-nájáyez)
—Wrongful loss.
زیان اٹھانا (Ziyán uṭháná)—To
suffer loss.
زید (Zaid)—A fictitious name used
in place of A or B.
زیر تہجوز (Zer-i-tajwíz)—Under
consideration, under trial, *sub
judice*.

زیر تحقیقات (Zer-i-tahqíqát)—Un-
der investigation or enquiry.
زیر حراست (Zer-i-hirásat)—Under
custody.
زیر نظر (Zer-i-nazar)—Under sur-
veillance.
زیر (Zewar)—Ornaments, jewels.

(س)

سابعاً (Sába'an)—Seventhly.
سابق (Sábíq)—Former, previous.
سابق دستور (Sábíq dastúr)—For-
mer practice, as before.
سابقہ زمانہ (Zamáná-sábíq)—The
olden times.
سابقہ (Sábqá)—Intercourse, deal-
ings, previous dealings.
سابقہ پرنا (Sábqá parná)—To be
brought into close intercourse
with, to have to deal with.
ساتھ دینا (Sáth dená)—To associ-
ate with, to co-operate with.
ساتھی (Sathí साथی)—A companion;
an associate ; an accomplice.
ساجھا (Sájhá साझा)—Partnership,
association.
ساجھا چھوڑنا (Sájhá chhúṭná)—Dis-
solution of partnership.
ساجھا کرنا (Sájhá karná)—To en-
ter into partnership, to form
an association or company.
ساجھے میں (Sájhe में)—Jointly,
in partnership.
ساجھی (Sájhí साथी)—A partner,
a co-parcener, a share-holder.
ساجتی (Sáchiq)—Interchange of
wedding garments and presents,

which takes place the day be-
fore marriage (In custom).
ساختہ (Sákhtá)—Artificial,
counterfeited.
ساختہ پرداختہ (Sákhtá pardákhtá)
—Done and effected ; act,
deed.
سادات (Sádát)—The descendants
of Mohammad.
سادسا (Sádsan)—Sixthly.
سادہ (Sádá)—Simple, blank, plain.
سادہ رهن (Sádá Rahan)—See رهن
سادہ
سادہ کاغذ (Sádá kágaz)—Blank
paper, unstamped paper.
سادہ (Sádh साध)—(1) A present of
clothes, sweetmeats &c., sent
by a parent to a daughter in
theseventh month of pregnancy
or just before her confinement.
(2) A community of the Hindus.
سادھن (Sádhan साधन)—(1) Exe-
cution, enforcing the delivery
of a thing ; inflicting and levy-
ing a fine. (2) Proving and
substantiating ; means of proof.
(3) A voucher, a document, a
deed, a bond.

سادھن پتر (Sádhan patr साधन पत्र)
—A document, a voucher, any means of establishing any thing, a written decree or decision.

سادھنی (Sádhni साधनी)—Means of effecting or accomplishing, a document, a bond.

سادھی (Sádhyá साध्य)—The matter to be proved or substantiated.

سادھی پال (Sádhyá pâl साध्य पाल)
—The officer who executes a decree.

سادھی سدی (Sádhyá siddhí साध्य सिद्ध)
—The determination of a suit.

سادھی سدی پاد (Sádhyá sidhí pād साध्य सिद्ध पाद)
—The decision, the judgment in a suit at law.

سادھارن (Sádhāran साधारण)—That which is common, as a common property, possessions in common.

سادھارن پارجن (Sádhāran pārajana साधारण पार्जन)
—Joint earnings; property acquired by brothers living together as an undivided family.

سارثہ (Sārth سارث)—A company of travellers, a *qafila*.

سارثہ واہ (Sārth vāh سارثہ واہ)—A merchant, a trader, the head of a corporation.

سارثی (Sārthī سارثی)—The leader of a caravan, a trader.

سارثیفکٹ (Sārthīfikat) —A certificate.

سارثیفکٹ وراثت (Sārthīfikat-i-wirāsat) —The succession certificate.

سارق (Sāriq) —A thief.

سارحہ (Sārḥū سارحہ)—A wife's sister's husband.

سازش (Sāzish) —Collusion, league, conspiracy.

سازش کرنا (Sāzish karnā) —To combine, to collude, to conspire.

سازشی (Sāzshī) —Collusive.

ساس (Sās ساس)—Mother-in-law.

ساعت (Sá'at) —Time, hour.

ساعت نکالنا (Sá'at nikálná) —To fix the time for something (according to the astrological observations).

ساعی (Sái) —One who recommends or helps another.

ساقط ہونا (Sāqit honá) —To abate, to fail, to fall to the ground.

ساکشی (Sákshī ساکشی)—A witness, an eye witness.

ساکشی دینا (Sákshī dená) —To make one as a witness, to call to witness.

ساکن (Sákin) —A resident, an inhabitant.

ساکھ (Sákh ساکھ) —Credibility, credit, trust, mercantile credit.

سال (Sál) —Year.

سال آئندہ (Sál-i-áyandá) —Next year.

سال تمام (Sái tamám) —An annual report.

- سال جهۆرتي جمع خرچ (Sál jhax̄tí jamá kharch)—Yearly account of receipts and disbursements, debit and credit account.
- سال حال (Sál-i-hál)—The present year, current year.
- سال حسابي (Sál-i-hisábí)—The financial year ; it begins from 1st April and ends on 31st March.
- سال زراعت (Sál-zará'at)—Agricultural year. (In the U. P. it begins from 1st July and ends on 30th June.
- سال نصلي (Sál-i-faslí)—See نصلي. It begins from 15th October.
- سال كبيسه (Sál kabísá)—Leap year, a year of thirteen months which comes round every three years. (The extra month being called *Lond ká mahiná*.)
- سال گذشته (Sál-i-guzashtá)—Last year.
- سال مالي (Sál-i-máli)—Fiscal year.
- سال مهراجني (Sál-i-mahájani)—The mercantile year, (current with the *samvat* year, but commencing two years later.)
- سالالا (Sálá)—Brother-in-law, wife's brother ; a term of abuse.
- سالانه (Sáláná)—Annual, per year.
- سالانه دار (Sáláná dár)—An annuitant.
- سالبه (Sálbá)—A negative proposition (in logic).
- سالتم (Salim)—Perfect.
- سالوار (Sálwár)—According to the year.
- سالوار وصول باقي (Sálwár wasúl báqi)—Accounts of annual collections and balances for a series of years.
- سالواهن (Sálváhan)—Name of a celebrated sovereign of India, institutor of the era now called *sháke* (q. v.).
- سالها سال سه (Sálhá sál se)—For years.
- سالي (Sálf)—Wife's sister, sister-in-law.
- ساليانه (Sályáná)—Annuity, pension ; every year.
- سامان (Sámán)—Provision, requisites, necessaries ; apparatus.
- سامان حرب يا جنگ (Sámán-i-harab yá jang)—Ammunition.
- سامان کرنا (Sámán karná)—To make provision for, to provide.
- سامدر (Sámudr सप्तद्वार)—An impression or mark on the body.
- سامدرک (Samudrik सप्तद्विक)—Chiromancy, palmistry, the science of physiognomy.
- سامنه کي بات (Sámne ki bát)—A thing said or done in one's presence, or during one's lifetime.
- سامنه هونا (Sámne honá)—To come in front ; to confront, to oppose.
- سامي (Sámí सप्तमी)—Rich arable land.

سامیپیا (Sámipya सामीप्य)—Contiguity, vicinity, a neighbour.

سائت (Sánt सांत)—Confederacy, collusion.

سانحه (Sánhá)—An incident, an occurrence.

سانکھیہ (Sánkhyá संख्या)—(In logic) Reasoning, argument.

ساننا (Sanná सानना)—To implicate, to mix up.

سارتری (Savitri)—The ceremony of investiture with the sacred thread ; the sacred thread.

ساوان (Sáwan सावन)—The fourth Hindu month (July-August).

سارنی (Sáwní सावनी)—(1) The harvest of Sawan, the *kharif* or autumn harvest. (2) The ceremony of presenting a *finacee* with the materials for a sowing in the month of *Sawan*.

سাহ (Sáh साह)—A merchant, a banker.

سাহ جیگ (Sáh jog साह जीग)—Creditable ; payable at sight or on presentation, payable to a trustworthy man (a hundi).

سাহو (Sáhú साहु)—A banker, a merchant.

سাহو کار (Sáhúkár)—A banker, a trader, a wealthy person.

سাহو کاروں کی سبھا (Sáhúkáron ki sabhá)—Exchange, stock exchange.

ساہو کارا (Sáhúkára साहुकारा)—Money-market, exchange.

ساہو کاری (Sáhúkári)—Banking business, commerce, exchange, (of money).

ساہو کاری ٹیپ (Sáhúkári tîp साहु-कारौ टीप)—A banker's bill of exchange.

سائی (Sái साई)—Earnest money.

سائی بجانا (Sái bajáná)—To fulfil a contract for which earnest-money has been received.

سایر (Sáyar)—Land-customs.

These were taxes on pilgrims, excise, custom duties, taxes levied on shop-keepers in bazars (*ganj* گنج) and markets

(*hât* هات), tolls &c. They amounted usually to about one-tenth of the land revenue ; they

also included charges on the use of the products of the jungle (*bankar* بنکر), on fishing

(*julkar* جالکر) and on orchards or fruit trees (*phalkar* پھلکر).

The total revenue which a zamindar had to account for to the state consisted of two kinds, the *mal* (the land tax) the *sair*.

سایر جمع (Sair-jamá)—The total amount of revenue including additional items.

سایر خرچ (Sáir kharch)—Extra or miscellaneous expenses, contingent charges.

سایل (Sáyal)—An applicant, a petitioner.

سایله (Sajl)—A female applicant.

سبب (Sabab)—(M. Law) Social cause or connection.

According to the Imamiya sect the right of inheritance proceeds either from *nasab* (q. v.) or *sabab*. *Sabab* is of two kinds; (1) *zaujiat* (conjugalitv, that is, relation between the married couple and. (2) *Vala* (dominion or patronage).

سبب (Sābab)—Means, cause.

سابع (Sabā)—Seventh part, seven.

سبھا (Sabhá سभा)—Assembly, council, a sitting of the king in council, a judicial court, a hall of audience.

سبھا زاج (Rāj sabhá राज सभा)—A royal court, the Chief Court of Justice at which the king or his representative presided.

سبھا ارند (Arand sabhá आरंड सभा)—A court for deciding suits among foresters and hermits.

سبھا سارتهك (Sārthik sabhá सार्थिक सभा)—A court for deciding disputes among travellers or caravans.

سبھا گراماپي ابھاي (Gramapyubhayvasi sabhá ग्रामअपि उभाय वासी सभा)—A court for deciding boundary disputes.

سبھا ائومات (Ubhāy anumāt sabhá उभाय अनुमात सभा)—A court of arbitration elected by both the parties.

سبھا گرام (Grām sabhá ग्राम सभा)—A village court composed of

the principal inhabitants, with the headman presiding.

سبھا پور (Pur sabhá पुर सभा)—A court composed of citizens, a common council court.

سبھا گن (Gan sabhá गण सभा)—An assemblage of families, tribes or priests.

سبھا سريني (Srenī sabhá सरिणी सभा)—A court of artizans and traders.

سبھا چتر, وديا (Chatur vidyā sabhá चतुर विद्या सभा)—A court of learned men versed in Vedas or in the four sciences of law, ethics, logic and religion.

سبھا ورك (Varg sabhá वर्ग सभा)—A court composed of different classes of people.

سبھا كل (Kula sabhá कुल सभा)—A court of the members of a family.

سبھا كليك (Kulik sabhá कुलिक सभा)—A court of the elders of the same lineage as litigants.

سبھا نيوكت (Niyokta sabhá नियुक्त सभा)—A court held by a Judge distinct from the king's court.

سبھا نرپتي (Nirpatī sabhá निरपती सभा)—A king's court held informally in the presence of a king, but without that of judges.

(Note)—Another enumeration makes the public courts but four :—*Kul sabha*, a family court, *Sreni sabha*, a corporate

court, one formed by persons of the same business. *Paga sabha*, an assembly of persons inhabiting the same place, but of different tribes and professions. *Raj sabha* the king's court.

سیہا کریاشاسنم (Sabhá krayá shásnam समाज्य शासन) —A deed of corporate sale, in which the Mirasidars of a village divest one of their members, who may be a defaulter of his share, and divide it amongst themselves, having been made responsible for the revenue due.

سیہا پتی (Sabhá patí समा पती) —The president of an assembly; the master of the ceremonies; the keeper of a gaming house.

سیہا सद (Sabhá sad समा सद) —A member of an assembly; an assessor in a court of justice.

سیہا (Sabhya सम्यः) —A member of a court of justice.

The officers of a Hindu court of justice were.

(1). پراد ویوک (Pradvivak पराद-वीवक) —Chief judge.

(2). دھرما دھاکش (Dharmadhiyakscha धर्माध्यक्ष) —The expounder of the law, or a Brahman so qualified.

(3). سیہا सद (Sabhá sad समासद) —Assessors (who may be three, five or seven in number),

(4) پوروت (Purohita पुरोहित) —The king's family priest.

(5). لیکھک (Lekhak लेखक) —A writer or scribe.

(6). سادہ پال (Sádh pál साधयपाल) —The bailiff or officer appointed to enforce the decree.

سبیل (Sabil) —(1) Way, road, path. (2) Means of access, means. (3) Water or *sherbet* given to thirsty travellers during the Moharram; a water or other drink, given as a pious duty.

فی سبیل اللہ (Fí sabil Alláb) —In the path of God, for the sake of God.

سپاٹر (Supátr सुपात्र) —A worthy person, a good man, a respectable man.

سپاہی (Sipáhi) —A native soldier; a headle, a peon; a messenger of a court.

سپت پدم (Sapt padam) —The advance of seven steps taken by a bride to meet the bridegroom. When the seven steps are taken, the marriage is complete.

سپر تیشٹھا (Suprathishthá सप्रतिष्ठा) —Establishment or erection of a temple or idol, installation; consecration.

سپرد کرنا (Suprd karná) —(1) To give in charge, to entrust, to

consign. (2) To commit for trial.

سپرد کنندہ (Supurd kunindá)—A committing officer.

سپرد نامہ (Supurd-námá)—A deed of assignment, a deed of delivery, trust or hypothecation.

سپرد ہونا (Supurd honá)—(1) Be committed to. (2) Be consigned or delivered to.

سپردگی (Supurdgí)—(1) Commitment. (2) Delivery, consignment.

سپردگی کا حکم (Supurdgíká hukm)—Order of commitment.

سپردگی میں لینا (Supurdgí men lená)—To take charge of.

سپرش (Sparsh सर्ष)—Contact, sexual intercourse.

سپرشنیہ (Sparshniya सर्षनीय)—Tangible.

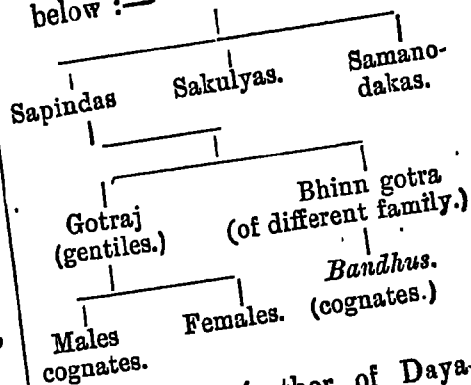
سپر مان (Sapramán सप्रमाण)—Authentic, accompanied with proof or evidence.

سپندا (Sapind सर्पिण्ड)—(H. Law)

One who offers a *pinda* or funeral oblation. A Hindu may present three distinct sorts of offering to his deceased ancestors, either the entire funeral cake, which is called an undivided oblation, or the fragments of that cake which remain on his hands, and are wiped off it, which is called a divided oblation; or a mere

libation of water. The generic name of *sapinda* is applied to the offerer and the three immediate ancestors who receive the entire cake. He is called the *sakulya* of those whom he offers the fragments, and the *samanolaka* of those to whom he presents mere libations of water.

The table of descent given in Mayne's Hindu Law is quoted below :—



Jimutavahan (author of Daya-bhag thus defines Sapindas :

A kinsman, whether sprung from the family of the deceased, though of different male descent as his own daughter's son, or his father's daughter's son, or sprung from a different family as his maternal uncle or the like, being allied by a common funeral cake, on account of their presenting offering (*pindas*) to three ancestors in the paternal and maternal family of "the deceased owner is a Sapinda." *Sapindaship* is mutual. He who receives offerings is the Sapinda

of those who present them to him, and he who presents offerings is the Sapinda of the person who receives them. Therefore every man stands as the centre of seven persons, six of whom are his Sapindas, though not all the Sapindas of each other. He is equally the Sapinda of the three above, and the three below. Further a deceased Hindu does not merely benefit by oblations which are offered to himself. He also shares in the oblations which are not offered to him at all, provided they are presented to persons to whom he was himself bound to offer them while he was alive, and hence it is that the person who offers these oblations, the person to whom they are offered and the person who participates in them, are recognized as *Sapindas* of each.

Now on this principle of participation any *bandhu* (a kinsman sprung from a different family, but connected by funeral oblations) who offers a cake to his maternal ancestors will be the *Sapinda*, not only of those ancestors, but of all other persons whose duty it was to offer a cake to the same ancestors. A man is the *Sapinda* of his mother, grand-mother, and great-grand-mother, for the

cakes which are offered to a man's male ancestors are also shared by their respective wives; and so the wife is the *Sapinda* of her husband. Now in Bengal the word *Sapinda*, for purposes of marriage, includes girls within the seventh degree on the father's side and fifth on the mother.

The word *Sapinda*, as used in the *Benares School* means one possessing common particles of the same body, "*Vigneshwar*" supposes the *Sapinda* relationship, observe Messrs. West and Bulher, to be based, not on the presentation of funeral oblations, but on descent from a common ancestor and in the case of females, also on marriage with descendants from a common ancestor; that all blood relations within six degrees, together with the wives of the males amongst them, are *Sapinda* relations of each other."

सपिन्दी (Sapindī सपिन्दी)—The offering of the *pinda* or the funeral cake to the manes of a deceased relative.

सपुत्र (Saput सपुत्र)—A good or worthy son.

सत्कार (Satkār सत्कार)—(1) Hospitable treatment or reception. (2) Reverence, respect. (3) A religious observance. (4) Funeral rites.

ست (Sut सुत)—Son.
 ست گھات (Sut ghát सुतघात)—Murder of a son.
 ستانا (Satáná सताना)—To torment, to inflict injury upon; to trouble, to grieve, to annoy.
 ستري (Stri स्त्री)—A woman, a wife.
 ستري دهن (Stridhan स्त्रीधन)—Peculium. See استري دهن
 ستوانسا (Satwánsá सतवांसा)—A feast given to a pregnant woman by her parents in the seventh month of her pregnancy.
 ستور (Satúr)—Beast of burden, cattle.
 ستهاپن کرنا (Sthápan karná स्थापन करना)—To set up (as an idol), to establish, to found.
 ستھان (Sthán स्थान)—(1) Residence, dwelling. (2) Section; chapter. (3) Degree, appointment, office.
 ستھاور (Sthávar स्थावर)—Real estate (such as land or houses), heirloom, family possession.
 ستھاور درو (Sthávar driv स्थावर द्रव)—Immovable property.
 ستھت (Sthit स्थित)—Fixed, permanent, firm, immovable.
 ستھل (Sthal स्थल)—Abode, fixed residence; standing place of a tent.
 ستھل سیمہ (Sthal-símá स्थल सीमा)—Land-mark, boundary.
 ستی (Satí सती)—(1) A virtuous wife. (2) The faithful wife who

burns herself with her husband's corpse. (3) The ceremony of a widow burning herself on her husband's funeral pile.
 ستی مٹھ (Satí maṭh सती मठ)—A place where a widow has been burnt.
 ستیاپنا (Satyápná सत्यापना or सत्यापत्त)—Ratification of a bargain.
 ستیک (Satyak सत्यक)—Ratification of a bargain, fulfilment of a contract.
 ستیہ ساکشی (Satya sákshí सत्य साक्षी)—A trustworthy witness.
 ست (Sat सट)—Intimacy, league.
 ستا (Satṭá सट्टा)—A contract or engagement, an agreement to supply articles or grain on consideration of specified advances.
 ستیک (Satīk सटीक)—Accompanied by a commentary or exposition, annotated.
 سجاتی (Sujátí सुजाती)—Of good caste or race, of good family, well-born.
 سجادة نشین (Sajjádá nashín)—The spiritual superior of a mosque or religious endowment (as distinguished from the *mutwalli*) or secular superintendent.
 سچل (Sijil)—Written attestation of a notary; the record or decree of a Qazi or Judge, judicial record; seal of a judge.
 سچھا (Sachchá सच्चा)—*Bona-fide* (transaction); full weight, just, fair, honest, trustworthy.

سچائی (Sichái सिचाई)—Artificial irrigation, cost of irrigation.

سچو (Sachiv सचिव)—Counsellor, minister of state.

سحری (Saharī)—Food eaten by Muhammadans a little before dawn during the fast of Ramzan.

سخاوت (Saḥāwat)—Liberality, munificence.

سخت کھنا (Saḥt sust kahná)—To reproach, to rail at.

سخت گیری (Saḥt girī)—Exaction, criticising.

سختی کرنا (Saḥtī karná)—To treat with harshness or severity.

سد (Sad)—Obstacle, impediment, obstruction ; a wall.

سد راه (Sad-i-ráh)—Obstruction of the road, obstacle.

سد دعوی (Sad-ī-dáwī)—A bar to a claim.

سدای (Sudáy सुदाय)—(1) A special gift given on particular solemn occasions, for example a gift to a student at his investiture, a nuptial present. (2) One who makes the above present, e. g., mother, father or husband.

سدة (Sidh सिद्ध)—Adjudicated, decided, terminated (as a law suit) ; discharged, settled (as a debt) framed, enacted (as a regulation or an award), perfected, finished.

سده کرنا (Sudh karná सुध करना)—To remember.

سدھانت (Siddhánt सिद्धान्त)—The determination or result of investigation or discussion.

سُدی (Sudī सुदी)—The light half of the lunar month (from the new to the full moon).

سراجلاس (Sar-i-ijlās)—In open court.

سر بازار (Sar-i-bázár)—In the open market ; in public.

سر بہ مهر (Sar ba-mohar)—Sealed.

سرپرست (Sarprast)—Guardian, patron.

سرپنچ (Sarpanch)—Head arbitrator, foreman of a jury, president of a body of arbitrators.

سرتابی (Sar tábf)—Contempt.

سرتاپا (Sartápá)—From head to foot, *cap á pie*.

سرخیل (Sar ḵhel)—Head or chief of a clan.

سر دست (Sar-i-dast)—At hand, at present.

سر دفتر (Sar-daftar)—The head of an office, a head-clerk.

سربراہ (Sarbaráh)—The manager of an estate ; an agent, a commissary of supplies.

سربراہ کار (Sarbaráh kár)—(1) A manager, an officer appointed as a manager of the estate under Court of Wards. (2) The manager on behalf of a unseparated coparceners.

سربراہ کار پٹا (Sarbaráh kár paṭṭá)—A deed appointing a manager or steward.

سربراہ کاری (Sarbaráh kárf)—Management, agency, stewardship.

سراغ (Surág)—Trace, clue, search, inquiry.

سراغ رسائی (Surág rasání)—Detection, discovery, tracing.

سراغ لگانا (Surág lagáná)—To search out, to discover, to seek, to inquire for.

سراغ ملنا (Surág milná)—To obtain a clue, to get an inkling of.

سراغی (Surági)—Secret agent, detective.

سرانجام (Saranjám)—(1) Utensils, furniture, goods and chattles. (2) Event, issue, end.

سرانجامی (Saranjámí)—Under the Muhammadan government in Bengal the term was applied to allowances sometimes granted or admitted as deductions for the charges and expenses of collecting the revenue, or other incidental expenses made to the zamindars or farmers.

سرتی (Sràti)—See شرتی

سرحاد (Sarhad)—Boundary, frontier, confines, border.

سرحاد حاصل (Sarhad hásil)—Frontier duties.

سرخٹ (Sarkhat)—An agreement to hire service; the lease of a house; receipt; a note or acknowledgment from the government to payers of the revenue, bear-

ing upon it the successive instalments paid into the treasury.

سرخود (Sarkhud)—Independent.

سرخٹ کرایہ (Sarkhat kiráyá)—A rent agreement, a lease.

سردار (Sardár)—A chief, a headman, a commander.

سردار عامل (Sardár-i-ámil)—The head *amil* or collector of an extensive district, invested with magisterial and military authority.

سرداری (Sardárf)—Headship, chiefship; the rank or office of a *sardár*; sway, rule.

سرشتہ (Sarishtá)—(1) Practice, rule, custom, usage. (2) Office, employment, establishment, department.

بے سرشتہ (Be-sarishtá)—Irregular, contrary to rule or practice.

سرشتہ میں داخل کرنا (Sarishtá men dákhil karná)—To place on official record.

سرشتہ سے کیفیت طلب ہو (Sarishte se kaifiyat talab ho)—Let the office report.

سرشتہ امانت (Sarishtá-i-amánat)—In Bengal, under the Muhammadan and early British rule, an office for the examination and adjustment of disputed and outstanding accounts, particularly those of officers dismissed or charged with embezzlement or undue exactions.

سرشتہ تعلیم (Sarishtá-i-tálim)
—Department of public in-
structions.

سرشتہ دار (Sarishtá dár)—The
superintendent of the verna-
cular department of an office ;
an officer whose business it is
to lay petitions before judicial
officers and to write down or-
ders passed on them ; chief re-
cord-keeper and court reader.

سرشتہ داری (Sarishtádárf)—The
office or the work of a sarishtá-
dár.

سرشتہ مال (Sarishtá-i-mál)—Reve-
nue department.

سرزد ہونا (Sarzad honá)—To be
committed by ; to proceed from,
to happen, to occur.

سرزنش (Sar zanish)—Censure, re-
proof.

سرزور (Sar zor)—Refractory, head-
strong, obstinate, rebellious.

سر سبز ہونا (Sar sabz honá)—To be
successful (as in a law suit).

سر ساری (Sarsarí)—Summary ; cur-
sory.

سر ساری اختیارات (Sarsarí akhtiyá-
rát)—Summary powers.

سر ساری فیصلہ (Sarsarí faislá)—A
summary decision.

سر ساری مقدمہ (Sarsarí muqadmá)
—A summary case.

سر ساری تجویز (Sarsarí tajwíz)—A
summary trial.

سر ساری نالیش (Sarsarí nálish)—A
summary suit.

سر ساری نالیش کرنا (Sarsarí nálish
karná)—To bring a summary
suit.

سرغنہ (Sarganá)—(1) The foreman
of a jury. (2) A ringleader.

سرقتہ (Sarqá)—Theft, larceny.

سرقتہ بالجبر (Sarqá-bil-jabr)—Rob-
bery.

سرکار (Sarkár)—(1) The govern-
ment, the state, the supreme
authority or administration.

(2) The ruler, the king.

(3) Any civil political officer.

(4) A landlord, a respectful

title. (5) The sub-division of
suba, a district, a province.

سرکار انگلشیہ (Sarkár-i-englishyá)
—The British Government.

سرکاری خزانہ (Sarkárfi khazáná)
—Public treasury.

سرکاری ملازم (Sarkárfi mulázim)
—A government servant, a
public servant.

سرکاری مال (Sarkárfi-mál)—Go-
vernment property.

سرکاری ملازمت (Sarkárfi mulázmat)
—Government post.

سرفرازی (Sarfarázf)—Promotion,
exaltation.

سرکش (Sarkash)—Refractory, re-
bellious, disloyal.

سرکشی (Sarkashf)—Matiny, in-
surrection ; insubordination.

سرکشی کرنا (Sarkashf karná)—To
revolt, to raise an insurrection.

سرگرمی سے (Sargarmf se)—With
zeal, zealously.

سرمایہ (Sarmáyá)—Capital, stock in trade, assets, funds.

سرمایہ ذاتی (Sarmáyá-i-zátí)
—Personal funds.

سرمایہ جداگانہ (Sarmáyá-i-judágá-ná)—Separate funds.

سرمایہ مجتمع (Sarmáyá-i-mujtá-má)—Consolidated funds; accumulations.

سرمایہ مشترک (Sarmáyá-i-mush-tarik)—A joint fund or stock.

سرمایہ بچت (Sarmáyá-i bachat)
Reserve fund.

سرمایہ موروثی (Sarmáyá-i-maurúsf)
—A patrimonial stock; ancestral fund.

سرناتگ (Sarnágat ^{सरनागत})—A refugee.

سرن گہنا (Saran gahná ^{सरणगहना})—
To seek the protection, to take refuge in or with.

سرنامہ (Sarnámá)—Address, superscription; titles at the beginning of a letter.

سرنگ (Surang ^{सुरंग})—A hole dug through a wall for the purpose of house-breaking, a mine, a subterraneous passage.

سروپ بنانا (Surúp banáná)—To personate.

سرہج (Sarhaj ^{सरहज})—Wife's brother's wife.

سرہنگ (Sarhang)—A general, a commander; a mate of a ship.

سری کرنا (श्री करना)—To make a beginning; to affix one's signature, to witness a bond.

سریشتہ (Saresht̥ha ^{श्रेष्ठ})—Most excellent, pre-eminent.

سڑک (Sarak)—Road.

سڑکانا (Sarkáná)—Road fund cess. The collections under this head are made in lieu of the repairs formerly made to the roads, by the zamindars, according to the terms of their tenure, and the practice of the country.

سزا (Sazá)—Punishment.

سزایافتہ مجرم (Sazáyáftá mujrim)
—An offender previously convicted.

سزایاں (Sazá-i-tázyáná)
—Whipping.

سزایاں موت (Sazá-i-maut)—Punishment of death.

سزایاں موت کا حکم دینا (Sazá-i-maut ká hukm dená)—To sentence to death.

سزایاں کرنا (Sazá tai karná)—To undergo a sentence.

سزایاں کرانا (Sazá karáná)—To bring to punishment.

سزاؤں (Sazáwal)—A collector of revenue or rent, an officer specially appointed to take charge of, and collect the revenue of an estate, from the management of which the owner or farmer has been removed; an agent appointed by a landowner or lessor to compel payment of rent by tenants or lease holders, a landsteward.

سزاوولي (Sazáwalí)—The office and the rights of a *sazáwal*.

سستا (Sastá सस्ता)—Cheap.

سوسر (Susar सुसर)—Father-in-law.

سوسرال (Susrál)—Father in-law's house or family.

سطور (Sutúr)—Lines, rows.

تھريز بين السطور (Tahrir-i-benul sutúr)—Interlineation.

سعايت (Sá'áyat)—Work exacted from a half ransomed slave to complete his freedom on his paying the remaining price of redemption.

سعي (Sái)—Exertion, effort.

سفارت (Safárat)—Mediation, acting as a mediator or messenger of peace.

سفارش (Sifárish)—Recommendation, intercession; introduction.

سفارشي چٽھي (Sifárshi chit̤hí)—(1) A letter of credit, an accommodation bill. (2) A letter of recommendation or introduction.

سفر خرچ (Safar kharch)—Traveling expenses.

سفير (Safír)—An ambassador, an envoy.

سفينه (Safíná)—Subpoena, summons of a law court; a book.

سقم (Siqm)—Defect.

سقم ضابطه (Siqm-i-zábtá)—Irregularity.

سقم تازني (Siqm-i-qánuní)—An error in law.

سڪار (Sakár सकार)—Acceptance of a *hundi* or bill, endorsement noting acceptance.

سڪارنا (Sakárná)—To accept or endorse, as accepted, a bill.

سڪار نه والو (Sakárne wálá)—An acceptor or endorser of a bill.

سڪار نه پيچھه بيچھنا (Sakáre píchhe bechná)—To negotiate a bill after acceptance.

سڪاري هوئي هندي (Sakári huí hundí)—An accepted bill.

سڪر (Sakr)—Any intoxicating drink.

سڪرائي (Sakrái सकाराई)—Fee charged for the acceptance of a bill of exchange.

سڪن (Sakn)—Residence.

سڪنات (Suknát)—The pauses.

سڪنات حرڪات (Harkát wásuknát)—Manners and gestures.

سڪوت (Sukút)—Silence.

تسليم باسڪوت (Taslím bil sukút)—Acquiescence.

سڪونت (Sukúnat)—Residence, dwelling.

سڪونت مستقل (Sukúnat-i-mustaqil)—Place of domicile.

سڪونت مستقل بوجھه پيدائش (Sukúnat-i-mustaqil bawajah paidáish)—Domicile of origin.

سڪونت اختيار ڪرنا (Sukúnat akhtiyár karná)—To reside.

سڪه (Sikká)—A coin.

ڪسي سڪه کي ترميم يا صورت بدلائنا (Kisí sikke kí tarkib yá súrat badalná)—To alter the com-

position or appearance of a coin.

کسی اور سکہ کی حیثیت سے چلانا (Kisí aur sikke kí haisiyat se chalaná)—To pass as a coin of a different description.

اصلي سکہ (Sikká-i-aslí)—Genuine coin.

سکہ تالیس (Sikká-i-talbís)—A counterfeit coin.

سکہ مالکہ معظومہ (Sikká-i-malká muazzamá)—Queen's coin.

سکہ (Sikh सिख)—(1) Disciple, scholar. (2) A follower of Guru Nanak.

سکھا (Sakhá सखा)—An associate, a companion.

سگا (Sagá समा)—Own, of full blood, born of the same parents.

سگا بھائی (Sagá bhái समा भाई)—Own brother.

سگا سودر (Sagá sodr समा सोدر)—Uterine brother of the same mother.

سگائی (Sagai सगाई)—(1) Betrothal. (2) Marriage of a widow (Eastern districts). (*Biwah* marriage is not to be confounded with *sagai* or *mangni* or betrothal. The first is a completed transaction, the other is only a contract. Manu says "Neither ancients nor moderns who were good men have ever given a damsel in marriage after she had been promised to another

man, but Narad and Yajurvedyá both admit the right of a father to annul a betrothal to one suitor, if a better match presents itself, and either party to the contract is allowed to withdraw from it where certain specified defects are discovered, and it is now settled by law courts that a contract to marry will not be specifically enforced and that the only remedy is by an action for damages.—(Mayne).

سگم (Sugam सुगम)—Easy of access, attainable, practicable, intelligible.

سگوتر (Sagotra सगोत्र)—A kinsman, one allied by community of name and descent, a gentile relation.

سگوتر سپند (Sagotra sapind सगोत्र सुपिण्ड)—A kinsman by common descent who is also connected by obsequial offerings.

سگوتر ماتر (Sagotra matr सगोत्र मातर)—A kinsman by the same descent, but within what degree uncertain.

سگ رچنا (Sal rachná सल रचना)—(1) To manage difficult affairs of a house. (2) To prepare one's own funeral pyre; to become a sati.

سگ (Saláh)—Arms, weapons.

سگ سلامت (Salámat rau)—A good manager or administrator, an economist.

پیما (Salámtí ká jáu píná)—To drink to the health of.

سلامی (Salámi)—(1) Salute (as by presentation of arms.) (2) A salute of cannon. (3) A present on being introduced to a superior. (4) A present given to a landlord on granting a lease. (5) A fee or fine levied annually on the holders of rent-free tenures as a quit rent. (6) A fine or premium.

سلامی خانہ بازی (Salámi-i-kháná bári)—A present made by the *raiyat* to a *zamindar* on his erecting a new hut.

سلب (Salb)—Negation.

سلبہ (Sulabh सुलभ)—Attainable, feasible, easy.

ساخت (Salakḥ)—The last day of a month.

سلسلہ (Silsilá)—A chain, series, succession, descent, line, order.

سلسلہ بندی (Silsilá bandí)—Classification.

سلسلہ وار (Silsiláwár)—Consecutive, in regular order, *seriatim*, systematically.

سلسلہ صعودی (Silsilá-i-sáúdí)—Ascending line or ascendants.

سلسلہ نزولی (Silsilá-i-nizúlí)—Descending line of descendants.

سلطان (Sultán)—A sultan, a king, an emperor.

سلطانی (Sultání)—Royal, regal.

سلطنت (Saltanat)—Empire, sovereignty, kingdom, realm.

سلطنت جمہوری (Saltanat-i-jamhūrí)—A republic.

سلف (Salaf)—(1) Former times. (2) Money advanced for merchandise &c.

سلف (Silf)—Brother-in-law.

سلیک بندی (Silk bandí)—Account of the daily receipts of revenue made out at the end of the month when the whole is added together and formed into one total.

سلوکی کرنا (Solúk karná)—To treat with indulgence or kindness.

سلیس (Salís)—Easy, simple, not abstruse.

سم ادھیکاری (Sam adhikárí सम अधिकारी)—A co-adjutor, a colleague, a joint heir.

سوائت (Samápt)—End, termination, reconciling differences.

سماج (Samáj समाज)—Congregation, conference, meeting, a society, an association.

سماجیک (Samájik समाजिक)—Belonging to a society or community, a member of an assembly or congregation.

سماچار (Samáchár समाचार)—News, report, intelligence, messages; advice of a bill.

سوارت (Samart सारत)—Recorded in the *smirities*, prescribed in the inspired codes of law; one who

follows the doctrines of the *smirities*; one skilled in jurisprudence or traditional law.
سواعت (Samáat)—Hearing, cognizance.

کرننا سواعت (Samáat karná)—To hear, to entertain a suit, to take cognizance of.

قابل سواعت کے (Samáat ke qábil)—Cognisable, admissible, worthy or deserving of a hearing.

اول وقت سواعت مقدمہ (Awwal waqt-i-samáat-i-muqadmá)—At the first hearing of a suit.

سواعی (Samáí)—Hearsay.

شہادت سواعی (Shahádat-i samáí)—Hearsay evidence.

سومان (Samán)—Equal, like, same.

سومان گوترا (Samán gotra समान गोत्र)
Of the same lineage, a gentile kinsman.

سومان وردھی (Samán vriddhí समान वृद्धि)—Moderate interest.

سومانودک (Samánodak समानोदक)—A kinsman connected with offerings of water to deceased ancestors; for the first seven degrees the *samanodak* is the same as *Sapind*, offering cakes and water; the former affinity extends to seven degrees further, in which water only is presented, the *Sapinda* is the offerer and his three immediate ancestors, who receive the entire cake. He is the *sama-*

nodak of those to whom he presents mere libations of water, *i. e.*, paternal ancestors fourteen degrees removed from him.

سمائی (Samáí समई)—Capacity, capability, competency.

سمبندہ (Sambandh संबन्ध)—Alliance, relationship by marriage; connexion.

کرننا سمبندہ (Sambandh karná)—To unite (as in marriage), to affiancé.

سمبندھی (Sambandhí संबन्धी)—Relation or connection by marriage, a relative, a kinsman.

سمبھالنا (Sambhálná संभालना)—To manage, to superintend, to regulate (expenses, revenue &c.), to moderate, to control, to keep in check, to correct, to improve.

سمپادک (Sampádak संपादक)—An agent, an officer, an editor.

سمپرادا (Sampraday सम्प्रदाय)—Tradition, traditional belief or usage.

سمت (Sammát सम्मत or सम्मत)—Consent, concurrence, acquiescence.

سمجھنا (Samajh समझ)—Comprehension, understanding.

سمجھنا (Samajhná समझना) —(1)

To understand, to apprehend.

(2) To consider, to deem. (3)

To think highly of. (4) To settle

accounts with. (5) To look

to one for explanation or pay-

ment. (6) To give one his due.

(7) To chastise.

سمجھوتی (Samjhautí समझौती)—
An amicable adjustment.

سمجھوتی پتر (Samjhautí patr)—A
deed of compromise.

سمدھی (Samdhi समधी)—Child's
father in-law, (the fathers of
bride and bridegroom are
samdhís to each other).

سمدھن (Samdhan समधन)—Child's
mother-in-law. (The mothers
of a bride and bridegroom are
samdhans to each other).

سمدھیانا (Samdhiyáná समधियाना)
—The mutual relationship
between two parties whose
children are married to each
other, the home or family of a
child's father-in-law.

سمرتی (Smirití स्मृति)—The smiriti
is the recollection of sayings
of the *rishis* or sages of anti-
quity. Rules, as distinct from
instances of conduct, are for
the first time embodied in the
smiriti. These are works writ-
ten in prose or in prose and
verse mixed. The most import-
ant of these are Manu Smiriti,
Yagnvalka Smiriti and the
Narad *smiriti* which is in verse.

سمن (Saman)—Summons.

سمن جاری کرنا (Samman jarí karná)
—To issue summons.

سمن کی تعمیل کرنا (Samman kí támíl
karná)—To serve summons.

سم (Samai समय)—Time, opportu-
nity, occasion, agreement, cove-
nant, contract.

سمے دستخط (Samai dastkhat)—Sig-
nature to an account in ac-
knowledgment of its correct-
ness.

سموہ (Samoh समूह)—An assemb-
ly formed to take cognisance
of offences against caste.

سموت (Samvit संवित)—Agreement.

سموت پتر (Samvat patr संवित पत्र)
—An agreement, a deed of
gift, a will, a testament.

سموت ویات کرم (Samvat vyatikar-
ma संवित व्यतिक्रम)—Non-per-
formance of an agreement,
breach of contract (a title of
Hindu Law).

سن (San)—The era, a year.

سن (Sin)—Age.

سن بلوغ (Sin-i-bulúg)—Age of
puberty.

سن شہر (Sin-i-shaur)—Age of
discretion.

سناتن (Sanátan)—Ancient, pri-
meval.

سناتن دھرم (Sanátan dharm)—Or-
thodox religion.

سنت (Sunnat)—(M. Law)
(1) Tradition. See حدیث

(2) Course or rule or conduct
of life, ordinance (of religion),
rite, an obligatory religious
ceremony, circumcision.

سنتان (Santán सन्तान)—Lineage,
race, descent, family, children.

سنجکت (Sanjukt संयुक्त)—Endow-
ed with, possessed of.

سنجورگ (Sanjog संज्ञा)—Coincidence, occurrence ; a kind of alliance in which two parties unite for a common object and attack with united power, alliance.

سند (Sanad)—(1) A grant, a certificate, a diploma, a charter, a patent, a document conveying to an individual emoluments, titles, privileges, offices or the government rights to revenue from land and under the seal of the ruling authority. (2) Authority. (3) Precedent.

سند خون بہا (Sanad-i khún bahá)—A grant or deed conveying property from a person or family implicated in a murder, as a retaliatory fine to the heirs of the murdered person.

سند دیوانہ (Sanad-i dīwānī)—A grant for assignment of land or rather of the government revenue assessed upon it.

سند ملکیت استمراری (Sanad-i-milkiyat-i-istamrārī)—The document by which the British Government recognised the absolute ownership of the zemindars of Bengal, and in some other parts at a fixed assessment.

سند کار گزارہ (Sanad-i-kārguzārī) Certificate of services.

سند یافتہ (Sanad yāftá)—Certificated ; diploma holder ; chartered.

سند پیش کردہ (Sanad pesh karná)—To produce or adduce authority for, to quote a precedent for.

سنستہان (Sansthán संस्थान)—A common abode, a place where many persons dwell together, a monastery, a neighbourhood.

سنسریشت (Sansrishṭa संसृष्ट)—Reunited, as a family or any member of it who, after having been separated and had his share of the property, brings it back again, and is once more a co-parcener. Verhaspati says—He who being once separated dwells again through affection with his father, brother, or paternal uncle is termed *reunited* or *Sansrishṭi* (संसृष्टी)—This text is interpreted literally by the Mitakshara, and the authorities of southern India and Bengal, as excluding re-union with other relations, such as nephew, cousin or the like. The effect of the reunion is simply to replace the re-uniting co-parceners in the same position as they would have been in if no partition had taken place (Mayne).

سنسریشتی (Sansrishṭī संसृष्टी)—A member of a re-united family, one who continues to reside with his co-heirs after partition.

سنسکار (Sanskár)—An essential ceremony of Hindu initiation. The ceremonies are as follows :

- (1) گربھادھن (Garbhádhan गर्भाधन)
—Worship on the first sign of conception, sometimes on a woman's attaining maturity.
- (2) وشنوبل (Vishnubal विश्नुबल)
—A sacrifice to Vishnu in the seventh month of pregnancy.
- (3) جاتا کرم (Játa karm जात कर्म)
Ceremonies at birth, comprising the putting of some *ghee* into the mouth of the infant before cutting the navel string.
- (4) نام کرم (Nám karnam नाम करण)
—Naming the child on the 10th, 11th, or 12th day after birth.
- (5) نش کرم (Nishkramanam निः क्रमण)
—Taking the child out of the house when three months old, or to see the moon in the third light fortnight.
- (6) ان پراشن (Anua prásan अन्न प्राशन)
—Feeding the child for the first time with rice boiled in milk, usually in the 6th or 8th month.
- (7) کرون ویدہ (Karana vedh)
—Boring the ears.
- (8) چھودا کرم (Chhudá karnam छुदाकरण)
—The ceremony of tonsure, it should be performed in the first or third year.
- (9) اُپانین (Upánayan उपानयन)
—Investiture with the sacrificial thread; this is the most important ceremony of the whole, constituting the second or spiritual birth of the three first castes, thence termed *dwij* (द्विज, v.) This ceremony should always be accompanied by the repetition of *Gayatri*.
- (10) سمارتن (Samávartan समावर्तन)
—The ceremony performed on the student completing his studies and returning home.
- (11) بواہ (Viváh विवाह)
—Marriage.
- (12) سوارگ روہن (Swarárohana स्वर्गरोहण)
—Funeral ceremonies. Excluding the first two ceremonies which are performed before birth, the remaining ten *sanskars* are enjoined to be performed by every male Hindu.
- سنگر (Sankar संकर)
—Unlawful intermarriage.
- سنگشپ کرم (Sankshép karná संक्षेप करण)
—To condense, to epitomise, to make a summary of.
- سنگلپ (Sankalp संकल्प)
—Vow, bequest made by word of mouth, charitable donation.
- سنگلپنا (Sankalpna संकल्पना)
—To dedicate, to give alms (in fulfilment of a religious vow), to bequeath.
- سنگھیا (Sankhyá)
—Arsenic, a kind of poison.
- سنگت (Sangyat संगत)
—A place of meeting, a place of worship, a temple, a monastery.
- سنگرام (Sangráam संग्राम)
—A battle field, a country of war.

سنگھ (Singh)—A hero, a Hindu title borne by men of the royal or Kshatriya caste.

سنگین (Sangín)—(1) Grave, serious, severe. (2) A bayonet.

سنگین جرم (Sangín jurm)—Grave offence, felony.

سلمان کرنا (Sanmán karná سمنان کرنا)—To show deference to, to honor.

سمنکھ کرنا (Sanmukh karná سمنکھ کرنا)—To confront, to bring one face to face.

سنوت (Sanvat or samvat सवत)—An era, a year; but it is specially applied to the luni-solar years of the era of *Vikramaditya* commencing with the year of the *kali* age 3045 or 57 B. C., which latter number is to be added to any year A. D., to find the *samvat*.

سنی (Suní)—(M. Law)—The people of traditions. One of the two principal sects of Mohammodans. (For the points of difference between Shias and Sunnis See شیعه)

Sunnis are divided into four chief schools, viz, *Hanafi*, *Malaki*, *Shafai* and *Humbli*. In India most cases relate to Hanafi law. All these four schools of law of the Sunnis are essentially at one in fundamental dogmas or *usúl* (اصول). They however differ from one another in the quantity of weight

which is allowed to *Qiyas* or the use of private judgment in explaining and interpreting the law. The *Hambulis* and *Malaki* schools almost entirely exclude private judgment in the expression of legal principles. They are exceedingly conservative in this respect. The *Shafai* school is more tolerant of *Qiyas* than either the *Malaki* or *Humbuli*, though it lacks the speculations of the Hanafi school.

سنیاس (Sanyás सन्यास)—Abandonment of the world; the fourth religious order of the Hindus. See آسرم

سوارپوش (Swapurnsh स्वपुत्रष)—A messenger or officer who called the parties into court.

سواد (Sawád)—The rural district of any province or town, environs of a city, suburb.

سوار (Sawár)—A cavalier, a trooper.

سوارثی (Swáarthí स्वार्थी)—Selfish, interested.

سواسن (Sawásan सवासन)—A married woman residing in her father's house.

سوال (Sawál)—Question, query, application, petition, request.

سوال اشاریہ (Sawál-i-ishariyá)—An indicatory or leading question.

سوال تردید (Sawál-i-tardíd)—Cross-question.

سوال فریق اول (Sawál-i-faríq-awwal)—Examination in chief.

سوال فریق ڈائی (Sawál-i faríq-i-sáif)—Cross examination.

سوال مکرر (Sawál-i-mukarrar) — Re-examination.

سوال موصل علی المقصود (Sawál muwasal alí ul-maqsúd)—Leading question.

سوال جرح (Sawál-i-jirah)—Cross-examination.

سوال جواب کرنا (Sawál jawáb karná)—To argue before a court.

سوال دقیق (Sawál-daquíq) — A nice question, a disputed point, *Vexata questio*.

سوال متمم قیمت (Sawál i-mutamim-i qímat)—A petition put into to make up the value of an insufficiently stamped plaint.

سوال ترصیم عرضی دعویٰ (Sawál-i-tarim-i-arzí dáwí)—An application to amend the plaint.

سوال دینا (Sawál dená)—To make an application, to present a petition, to petition.

سوال کرنا (Sawál karná)—To question, to interrogate, to examine (a witness), to beg.

سوال ہدایتی (Sawál-i-hidáyatí) —Leading question.

سوالات (Sawálát) —Questions.

سوالات ابتدائی (Sawálát-i-ibtidáf) —Preliminary questions.

بند سوالات تحریری (Band-sawálát-i-tahrífí) —Interrogatories.

سوالات امتحان (Sawálát-i-ímtihán) —Examination questions.

سوانا (Siwáná सिवाना) —Boundary, limit, landmark.

سوانا بندی (Siwáná bandí) —The fixing of boundaries.

سواے (Siwái)—(1) Any addition to the standard or the customary revenue, whether as an increase of the amount or in the shape of a new or additional cess. (2) Profits from lands other than those of cultivation, as the rent of fisheries of forest produce, and the like, some of which are included in fixing the assessment. (3) Dues claimed by the proprietors of a village from non-proprietary residents for houses, shops and temples, in some cases recognised and recorded officially.

سوائی (Siwái सिवाई) —A kind of soil, a mixture of clay and sand suited for any grain except rice.

سواے جمع (Siwái-jamá) —Extra-revenue, extra collections.

سوت (Sot सोत) —A co-wife.

سوتر (Sutr सूत्र) —Precept, an aphorism, an opinion or decree.

سوتک (Sutak सूतक) —Uncleanliness or impurity contracted by all the members of a family on the birth of a child (or the death of a relative).

سوتنتر (Sutantr सूतन्र) —One who is legally entitled to act with-

out control or guardianship, full grown, no longer subject to parents, or guardians. *Sue-juris*.

سوٽيلا (Sautelá सौतेला)—Of one and the same father but by different mothers.

سوٽيلا بهائي (Sautelá bháí)—Step-brother.

سوٽيلاي بهين (Sauteláí bahin)—Step-sister.

سوٽيلا باپ (Sautelá báp)—Step-father.

سوٽيلاي مائ (Sauteláí mán)—Step-mother.

سوٽيلاي سراجاٽي (Sujáti सजाती)—Of the same caste or tribe.

سوٽيلا سوٽيلا (Sujan सजन)—Own kindred, a kinsman.

سوٽيلا سوٽيلا (Soch bichár ke सोच विचार के)—Deliberately, premeditatedly, wilfully.

سوٽيلا سوٽيلا (Súchí patr सूची पत्र)—Index ; table of contents.

سوٽيلا (Saudá)—Goods, ware trade, traffic, purchase, bargains.

سوٽيلا بانانا (Saudá banáná)—To strike or settle a bargain.

سوٽيلا بهي (Saudá 'ahí)—Warehouse, a book showing any transaction.

سوٽيلا سوٽيلا (Saudá patr)—A written agreement to deliver goods to a purchaser on specified terms; a bill of sale.

سوٽيلا سوٽيلا (Saudá paṭṇá)—A bar-

سوٽيلا سوٽيلا (Saudágrí mál)
—Merchandize.

سوٽيلا (Súd)—Interest.

سوٽيلا سوٽيلا (Súd baṭṭá)—Profit and loss.

سوٽيلا سوٽيلا (Súd par dená)—To lend at interest.

سوٽيلا سوٽيلا (Súd ḵhor)—Usurer.

سوٽيلا سوٽيلا (Súd dar sú í)—Compound interest.

سوٽيلا سوٽيلا (Sudrá सोदरा)—Co-uterine, a co-uterine brother.

سوٽيلا سوٽيلا (Sva drishtí स्वदृष्टि)—Personal inspection.

سوٽيلا سوٽيلا (Súd lagáná)—To charge interest on.

سوٽيلا سوٽيلا (Súd-i-muzáf)—The accumulation of interest so as to double the original debt.

سوٽيلا (Súdí)—Bearing interest.

سوٽيلا سوٽيلا (Súdí ke qawánín)
—Usury laws.

سوٽيلا سوٽيلا (Sodh सोध)—Purification, purity, sanctity, discharge (of debt), liquidation.

سوٽيلا سوٽيلا (Sodhan karná सोधन करनी)—(1) To correct, to justify. (2) To pay off a debt, to liquidate.

سوٽيلا سوٽيلا (Swarg' rohan स्वर्ग रोहण)—Ascending to heaven, obsequial ceremonies.

سوٽيلا سوٽيلا (Sorní सोरनी)—An obsequial rite performed on the third day after a death, when the ashes of the deceased are thrown into the river.

سورة (Surá)—A chapter of the Qurán.—

سوسائیتی (Sosaity)—A society.

سوغات (Sangát)—A rich present.

سورکاریہ (Svákarya स्वकार्य)—One's own business.

سوکھا (Súkhá सुखा)—Dry land, a dry year, a dry season.

سوکھا جواب (Súkhá jawáb)—Flat refusal.

سوکلیا (Sakulyá सकलया)—The offerer of funeral oblations is the *Sakulya* of those to whom he offers the fragments of that cake which remain on his hands, and are wiped off it, which is called a divided oblations.

(The *Sapindas* take precedence over *Sakulyas*, who in their turn are preferred to the *Samanodakas* (q. v).)

The owner, who is called in the *Dayabhag* the middlemost of seven, is the *Sapinda* (سپیندا) of his own son, grandson, great-grandson, but his great-great-grandson is only his *Sakulya*.

سوکھا (Suhág सुहाग)—The happy and auspicious state of wifehood ; coverture.

سوکھاگن (Suhágan सुहागन)—A married woman whose husband is alive.

سوکھاگ (Sahálag सहालग)—The marrying season.

سوکھاگم (Sihám)—Shares, portions.

سوکھاگم معین (Siham-muaiyan)—Allotment of fixed shares.

سہا (Saháya सहाय)—A patron, a helper, an assistant.

سہا ایک پتر (Saháyak patra सहायक पत्र)—A letter of recommendation.

سہبھاگی (Sabbhági सहभागी)—A partner, a share-holder.

سہج (Sahaj सहज)—Full or own brother.

سہرا (Sahrá सहरा)—A wreath worn on the head by a bride and bride-groom at the marriage ceremony.

سہرا بندھاٹی (Sahrá bandhái)—The fee for fastening a chaplet on the bridegroom's head.

سہکاری (Sahkárí सहकारी)—A coadjutor, an assistant, an associate.

سہگامنی (Sahgámaní सहगमनी)—A woman who goes with her deceased husband, *i. e.*, burns herself with his body.

سہگامن (Sahgaman सहगमन)—The voluntary burning of a widow on the funeral pile with her deceased husband.

سہل کرنا (Sahal karná)—To facilitate.

کسی فعل یا جرم کے ارتکاب کو سہل کرنا (Kísí fel yá jurm ke irtikáb ko sahal karná)—To facilitate the commission of an act or offence.

سہو (Saho)—Oversight ; error, mistake, fault ; forgetfulness.

سہو القلم (Saho-ul-qalam)—A slip of the pen.

سہو کاتب (Saho-i-kátib)—A clerical error.

سہرا (Sahwan). }
 سہر سے (Saho se). } By an over-
 sight, by mistake.

سہودر (Sahodar सहोदर)—Co-ute-
 rine, a brother of the whole
 blood.

سہیلی (Saheli सहैली)—A woman's
 female companion, a confidant.

سیاست (Siyásat)—Government,
 administration; legal authority.

سیاست کرنا (Siyásat karná)—To
 rule, to govern, to chastise.

سیاست مدنی (Siyásat-i-madní)
 —Political economy.

سیانا (Siyáná सयाना)—Of age,
 arrived at puberty or years of
 discretion; prudent, clever,
 one who pretends to exorcise
 evil spirits.

سیاؤ (Síyáo सीयाउ)—A deity pre-
 siding over agriculture or the
 fruits of the earth, a tutelary
 goddess presiding over a vil-
 lage.

سیاہہ (Siyáhá)—(1) A daily cash
 book in which all payments to,
 or disbursements by, the pro-
 prietors or their agents are en-
 tered. (2) A daily account of
 receipts and disbursements sent
 by the tahsildar to the head-
 quarter. (3) A term used in
 accounts meaning checked off
 or brought to account.

سیاہہ آمدنی (Síyáhá-i-ámdaní)
 —A treasury account of the
 collections received from the
 cultivators daily.

سیاہہ بہی (Síyáhá bahí)—A day
 book in which daily receipts
 and disbursements are entered.

سیاہہ موجودات (Síyáhá-i-maujúdát)
 —A cash account.

سیاہہ نویس (Síyáhá-navís)—One
 who keeps the daily rough ac-
 count.

سیٹھ (Seth सेठ)—A banker, a
 capitalist; the chief of a cor-
 poration or trade.

سید (Saiyad)—(1) Any descendant
 of Muhammad. (2) A chief.

سیر (Sir)—It is defined in the
 United Provinces Rent and Re-
 venue Acts as " land continu-
 ously cultivated for twelve
 years (in Oudh for 7 years)
 by the proprietor himself with
 his own stock, or by his ser-
 vants, or by hired labour; also
 land recognised by village-cus-
 tom as the special holding of
 a co-sharer, or treated as such
 in the distribution of profits
 or charges among سیر co-
 sharers.

سیر (Ser)—A weight of 80 tolas.

سیر (Síṛ सीर)—A channel through
 which fields are watered; an
 inundated field.

سیز دہم (Sezdahum)—Thir-
 teenth.

سیکڑا (Saikrâ)—(1) (Adv.) Per
 hundred, per cent. (2) Hun-
 dred.

سیکھہ دینا (Síkh dená)—To give
 advice, to counsel.

سیل (Síl सील)—Moral practice, steady and uniform observance of laws and morals.

سیل (Sel)—An inundation.

سیلاب (Seláb)—Flood, inundation.

سیلابی (Selábí)—Land liable to inundation.

سینا پتی (Sená patí)—A general, a military chief.

سینده (Sēndh सेन्ध)—A hole made in a wall by thieves or burglars.

سینده لگانا (Sēndh lagáná). }
 سینده دینا (Sēndh dená). } To
 commit a burglary, to sap, to mine.

سیندهی (Sēndhí सेन्धी)—The juice of the wild date-tree from which toddy is made, toddy.

سیما (Símá सीमा)—A boundary, a border.

سیمانه دار (Símánádár)—A person well acquainted with the boun-

daries of a village or estate; one who watches that they are not trespassed or encroached upon.

سیندهیا (Sēndhíyá)—A house breaker, a burglar.

سینچائی (Sēncháí)—Irrigation, price paid for irrigation.

سیور غال (Suyur ghál)—An assignment of land for charitable purposes ; a grant of land revenue without any stipulation of military service or other condition ; a fēdal tenure.

سیوک پتر (Sewak patra)—A deed or bond by which a person binds himself to servitude, either for a term or for life.

سیول (Sewal सेवल)—The ceremony of waving over the heads of a bride and bridegroom, an imitation lamp made of flour and also some water, which is thrown on either side of them.

(ش)

شاخ (Shákh)—A branch.

شادی (Shádí)—A marriage, a wedding.

شادی کرنا (Shádí karná)—To get (a boy or girl) married.

شادیانہ (Shádyáná)—(1) Marriage fees or presents made by a cultivator to a landlord. (2) Drums which are beaten on the occasion of marriage or other happy occasions.

شارح (Shárah)—A commentator, an annotator.

شاذونادر (Sház-o-nádir)—Occasionally ; seldom.

شارع (Shárá)—A high road.

شارع عام (Shárá-i-ám)—A public road, a highway.

شاستر (Shástra)—A code of laws, institutes of holy religion.

شاستارتہ (Shastarth शास्त्रार्थ)—
 (1) The object or purport of a book, the construction or interpretation of holy writ. (2) Argument, debate, controversy.

شاستروکت (Shástrokt शास्त्रोक्त)
 —Sanctioned by works of authority ; declared by law.

شاستی (Shástí शास्ति)—Command, edict, decree ; punishment in

flicted by royal command ;
correction, punishment.

شافع (Sháfá)—An intercessor, an
advocate, a patron.

شافعي (Shafáí)—The name of the
Imam Abu Abdulla Muham-
mad-bin-Idris, one of the chiefs
of the four principal sects of the
Muhammadan religion. His
doctrines are generally followed
in Northern Africa, partially
in Egypt, in Southern Arabia,
in Java, and the Malayan Pen-
insula, and among the Mus-
lims of Ceylon. In India the
Shafais are to be met among
the Bosa community of Bom-
bay. The well known works
of this school are. (1) The
Mukhtasar of Abu Qadir. (2)
The *Taqrib* of Shamsh-uddin
&c.

شاکا (Sháká शका)—The era of
Salivahana.

شاخه (Shákh शाख)—A branch
or division.

شاكي (Shákí)—A complainer, a
complainant.

شاکي هونا (Shákí honá)—To make
a complaint.

شاگرد (Shágird)—A student ; a
pupil, a disciple; an apprentice.

شاگرد پيشه (Shágird peshá)—A
servant, a menial.

مکانات شاگرد پيشه (Makánát-i-shá-
gird peshá)—Outhouses, ser-
vants' quarters.

شاگرد کرنا (Shágird karná)—To
bind or adopt as an apprentice.

شاگردی (Shágirdí)—Apprentice-
ship.

دستاريز شاگردی (Dastáwez i-shágir-
dí)—Apprenticeship-deed.

شامل (Shámil)—With, along
with, including ; inclusive of,
annexed ; living together, com-
mon.

شامل کرنا (Shámil karná)—To in-
clude, to incorporate ; to affix,
to annex, to append ; to enter,
to insert.

شامل هونا (Shámil honá)—To be
included in, to fall under, to
be connected with ; to be a con-
federate of, to be a member of.

شامل مصل (Shámil-i-misl)—Filed
with the record.

شاملات (Shámlát)—Lands which
have never been divided, but
are part and parcel of an estate
held in common or in partner-
ship by the whole proprietary
body of a village ; the lands
of such a village are not let
out or severally appropriated,
but are cultivated in common,
and of which the produce is
divided amongst the proprietors
according to recorded portions.

شاملي تعلق (Shámilí taáluq)—A
subordinate proprietary estate,
one comprehended within the
zamindari, and paying revenue
through the zamindar, but con-
sidered to be hereditary and
independent property, and in-
alienable as long as the dues

to the superior holder and government are paid.

شاملاتی (Shámláti)—Joint, co-parcenary.

شانزدهم (Shánz dahum)—Sixteenth.

شاه (Sháh)—A king.

شاه راه (Sháh ráh)—King's road, highway, a principal street.

شاهزاده (Sháhzádá)—A prince, the prince royal.

شاهد (Sháhid)—A witness.

شاهد حال (Sháhid-i-hál)—A witness of facts, an eye-witness.

شاهنشاه (Sháhinsháh)—A king, an emperor.

شاهدی (Sháhdí)—Giving evidence, testimony.

شاهی (Sháhfí)—Imperial, royal.

شایان هونا (Sháyán honá)—To suit, to become, to befit.

شایع گونا (Sháyá karná)—To publish, to proclaim.

شبه (Shabáhat)—Similarity, resemblance, analogy.

شبهه (Shubah)—Suspicion, doubt.

شبهه کا فایده (Shubah ká fáidá)—The benefit of doubt.

شبهه (Shubbá)—A legal-defect or flaw, what may be pleaded in bar of punishment; anything which may appear lawful, but is really unlawful.

شبهه اباحت (Shubbá-i-abáhat)—Doubt as to justification in the commission of a crime sufficient to prevent the infliction

of the full measure of punishment.

شبهه عقد (Shubbá-i-iqd)—Error in thinking that a right in the woman is conferred by an illegal marriage.

شبهه قوی (Shubbá-i-qawí)—Strong presumption (of guilt).

شبهه ضعیف (Shubbá-i-zaff)—Uncertainty as to the truth or falsehood of a charge.

شبهه ملک (Shubbá-i-milk)—Erroneous appropriation of property.

شبهه معقول (Shubbá-i-máqúl)—A reasonable suspicion or doubt.

شبیہ (Shabáhf)—Image, picture, portrait.

شپتہ (Shapth)—A solemn asservation; an oath.

شج (Shaja)—(M. Law)—A wound, a personal injury, short of destroying life.

(Wounds of ten kinds are recognised by Muhammadan Law as affecting the head and face in particular.

1. حارصتہ (Hárisat)—A scratch not drawing blood.

2. دمعتہ (Damáat)—A scratch which draws blood without its running down.

3. دامیتہ (Dámíat)—An abrasion of skin from which blood flows.

4. باضعتہ (Bázaát)—A cut through the skin.

5. متلاحيمة (Mutláhimat) — A cut deep into the muscles.
6. سمحاق (Simháq) — A wound in the head reaching to the pterecranium.
7. موضحة (Muzihat) — A wound that lays the bone bare.
8. هاشمة (Háshimat) — A fracture of the skull.
9. منقاة (Munqalat) — A fracture of the skull requiring the operation of the trepan.
10. امة (Ammat) — A wound extending to the membranes of the brain.
- شجرة (Shajrá) — (1) A genealogical table. (2) A field map. This map shows:—(1) Such physical features as it may be possible to delineate. (2) The village boundary pillars. (3) The limits of the principal village sites and burial grounds. (4) The unculturable, waste. (5) The cultivated land including fallow. (6) Wells and tanks used for irrigation. (7) Irrigation channels. (8) The boundary of any well marked subdivisions. (9) Village roads. (10) Marks of any government or railway survey.
- Each field and each parcel of land represented in it bears a number corresponding with which is an entry in the *Khasra* (q. v.)
- شجرة النسب (Shajrat-ul-nasb) — A tree:
- شحنائي (Shahnái) — Superintendence.
- شحنة (Shahná) — A watchman, a tax gatherer, a tax gathering peon, a peon appointed by the land-holder to keep watch over the crops of the defaulting tenant.
- شحنة بقاء (Shahná biḥáná) — To put a watch over the crops, to distrain.
- شخص (Shakhs) — Person. (In law it includes men and women both. It is also applied to an individual as well as to a corporate body.
- شخص حي الباقي (Shakhs-i-haiyá-l-qáim) — A survivor.
- شخص باقي مائة (Shakhs báqf mándá) — A survivor.
- شخص فاجر العقل (Shakhs-i-fatir-ul-aql) — An insane person.
- شخص مفقود الخبر (Shakhs-i-maf-qúd-ul-khabar) — A missing person.
- According to Hanafi Law a missing person is supposed to live for 90 years. But the more reasonable principle of Maliki Law is now in force among the Hanafis, viz, that if a person be unheard of for 4 years, he is presumed to be dead. The same principle is in force among the Shias.
- شذآمد (Shud ámad) — Custom, usage.

شاد آمد قدیم (Shud ámad-i-qadím)

—Old established usage or custom.

شدید (Shudbud) —Slight knowledge.

شادکار (Shud kár)—(1) Ground tilled and sown. (2) An estimate or valuation of crop from inspection. (3) An inspector or valuer of crop. (4) The designation of the temporary settlement of the revenue of the North-Western Provinces made in 1830 under Reg. VII. of 1822

شدهی (Shuddhí शुद्धि)—Expiation, correctness, clearness, innocence, acquittance; retaliation.

شدید (Shádíd)—(1) Grievous. (2) Grave, serious, heinous.

ضرب شدید (Zarb-i-shadíd)—Grievous hurt. See ضرب

شر (Shar)—Wickedness.

شر آفتاب (Shar uṭháná)—To make a disturbance or mischief.

شر و فساد (Shar-o-fisád)—Riot, breach of the peace.

شرا (Shará)—A nerve, a blood vessel, an artery.

شراب (Sharáb)—Wine, liquor.

شراب مخمر (Sharáb-i-mūkhmir) Fermented liquor.

شراب مقطر (Sharáb-i-muqatar)—A distilled liquor, a spirituous liquor.

شرابی (Sharábí)—A drunkard.

شراب خانہ (Sharáb kháná)—A tavern, a distillery.

شراذہ (Shirádh श्राद्ध)—An obsequial ceremony in which food and water are offered to the deceased ancestors of the sacrificer or to the *Pitras* or manes collectively; these ceremonies are observed on occasions of rejoicing as well as of mourning.

شراذہ ایک و دشتا (एको दिशता श्राद्ध Ekodishtá sharádh)—Presentation of offerings to the deceased on the eleventh day after his decease on which occasion Brahmans are fed and the period of uncleanness terminates.

پارون شراذہ (Párvan sharadh पारवण श्राद्ध)—The ceremony of presenting a certain number of oblations, namely one to each of the first three ancestors in the paternal line and maternal line respectively; or in other words, to the father, the grandfather, and the great grandfather in the one line, and the maternal grandfather, maternal great grandfather, and maternal great-great-grandfather in the other.

This sharadh connects cognates with the agnates.

پشتی شراذہ (Pushtí sharadh पुश्ती श्राद्ध)—A ceremony of offering oblations to the *Pitras* performed to obtain health and prosperity.

دیوا شراذہ (Dewá sharadh)—Sharadh performed in honour of the deities collectively.

- کرمانگ شراذہ (Karmānga sharādha करमानग श्राद्ध)—A sharadha performed as the preparatory or subsidiary part of any solemn rite.
- کامیا شراذہ (Kāmyā sharādha कामया श्राद्ध)—A sharadh performed for a special object such as the hope of religious merit and of heaven.
- نیمتک شراذہ (Naimittika Sbaradha)—Those are performed on various domestic occurrences.
- گوشتی شراذہ (Goshthi sharādha गोशती श्राद्ध)—A ceremony performed for the benefit of an assembly of learned Brahmans.
- نندی مکھ (Nandī mukh)—Performed for the sake of securing prosperity on occasions of domestic rejoicing.
- شارات (Sharárat)—Wickedness, mischief.
- شرافت پناه (Sharáfat panáh)—Asylum of nobility. An epithet employed in official correspondence in addressing a subordinate officer.
- شراکت (Shirákat)—Partnership.
- شراکت نامہ (Shirákat námá)—A deed of partnership.
- شرایط (Sharáyat)—Stipulations, agreements, terms.
- شرایط خلاف قانون (Sharáyat-i-khiláf-i-qánún)—Illegal stipulations or terms.
- شرایط ابتدائی (Sharáyat-i-ibtidáí)—Preliminary conditions.
- شرب (Shurb)—(M. Law) (1) The offence of drinking wine or other intoxicating liquor. (2) The right to use water or to use the channels of irrigation.
- شرعی (Sharfī شرفی)—Revealed Law, the Vedas.
- شرح (Sharah)—(1) A commentary, an annotation, an explanation. (2) Rate. (3) Allowance.
- شرح آبپاشی (Sharah-i-ábpáshí)—Irrigation-rate.
- شرح بندی (Sharah bandí)—A table of rates.
- شرح پراگنہ (Sharah-i-pargana)—The rate of assessment of a pargana.
- شرح رعایتی (Sharah-i-riáyatí)—A favorable rate.
- شرح لگان (Sharah-i-lagán)—Rate of rent.
- شرح لگان فرضی (Sharah-i-lagán-i-farzí)—An assumed rate of rent.
- شرح معمولی (Sharah-i-mámúlí)—Customary or usual rate.
- شرح مقررہ (Sharah-i-muqarrirá)—A fixed rate.
- شرح نقدی (Sharah-i-naqdí)—A money-rate.
- شرح وار (Sharah wár)—In detail, in full, *in extenso*.
- بہ شرح ذیل (Ba sharah-i-zail)—As detailed or shown below.
- شرط (Shart)—(1) Stipulation, condition, term, provision. (2) An engagement. (3) A bet, a wager.

شرط (Shart) — (M. Law.) (1) Condition. It is employed in two distinct senses in the Muhammadan Law. In the one it corresponds to the *conditio*, in the other to the *modus* of the Civil Law. The distinction between them is, that in the first case the condition being essentially future, the act, which is made dependent on it, is necessarily suspended until the occurrence of the condition, while in the second case the act, which is made subject to the condition, takes effect immediately, with an obligation on the person benefited by it to fulfil the condition. Condition in this sense may be *fásid*, *i. e.*, invalid or illegal or it may not be so. But the effect of the illegal condition on the two contracts is different. In the case of sale, the contract is overpowered by the condition, and invalidated by it; while in the case of gift, the contract throws off the condition, and remains unaffected by it, the condition itself being void. In like manner, marriage is unaffected by an invalid condition. What are valid or invalid conditions must be ascertained from the conditions of a particular transaction to which they are attached; generally that wherever a condition is inconsistent with something

that is requisite to the validity of a transaction to which it is attached, it must itself be invalid, and that where there is no such inconsistency, the condition will generally be valid.

(2) It may be observed that what is requisite to a contract or its validity is also termed *shart*.

(3) Deeds or legal documents, such as bills of sale, bonds &c. being termed *shart*.

شرط خاص (Shart-i-khás)—A special condition.

شرط صریح (Shart-i-saríh)—An explicit condition.

شرط لازمی (Shart-i-lázim)—An indispensable condition; a *sevequa-non*.

شرط سابق (Shart-i-máqabl)—A condition precedent.

شرط مظہرہ (Shart-i-muzhara)—An alleged condition.

شرط مؤخر (Shart-i-muwakhkhar)—A condition subsequent.

بلا شرط (Bilá shart)—Unconditional.

شرط بدنا (Shart badná) } To lay a
شرط لگانا (Shart lagáná) } wager
with, to bet.

بشرطیکہ (Ba-sharteke)—Provided that; on condition that.

شرطی (Shartí)—Conditional.

شرطیاً (Shartíya)—Certainly, surely.

شرع (Shai'a)—(M. Law.) The precepts of Muhammadanism as derived from Qurán. (These are classed under 5 heads).

(1) آداب (Ādáb)—Rules of conduct.

(2) اعتقادات (Aitiqádát)—Articles of faith.

(3) عبادت (Ibádát)—Religious worship.

(4) معاملات (Mu'ámlát)—Civil Law.

(5) مزجر (Muzajjir)—Criminal Law.

شرعاً (Shar'an)—According to the (Muhammadan) Law.

شرعی (Shar'ai)—Conformable to the law, lawful.

شرفا (Shurfá)—Persons of good family.

شرفا پروری (Shurfá parwarí)—Patronising those of good family.

شركا (Shurká)—Partners.

شركت (Shirkat)—(M. Law.) Partnership.

شركت الاملاك (Shirkat-ul-ímlák)—(M. Law.) Partnership by right of property, where the absolute right of property belongs equally to all associated.

شركت عقود (Shirkat-i-úqúd)—Partnership by contract, effected by mutual consent, and in which one partner may act for the rest. This kind of partnership is classed into 4 heads.

(1) مفوضة (Mufáwiza)—When the contracting parties agree that all their property shall be

in common (a partnership not admitted by Shia law-givers).

(2) عنان (Inán)—When the contracting parties contribute a stipulated amount either of money or goods to a common stock, to be employed for their common benefit. This is also designated by the simple term شركت

(3) شركت الصنایع (Shirkat-ul-saná-y'a)—Partnership in mechanical arts or labour.

(4) شركت الوجوه (Shirkat-ul-wajúh)—Partnership of faces; when persons not having any property agree to join and obtain goods for sale upon their personal credit.

شركت (Sharnágat शरणगत)—One who comes for protection or refuge; a complainant, an appellant.

شروع (Shur'ú se)—From the beginning, *ab initio*.

شروع کرنا (Shur'ú karná)—To begin, to establish, to set about.

شریر (Sharír)—Wicked, corrupt.

شریر بندھک (Sharír bandhak शरीर बंधक)—Personal pledge.

شریر سنسکار (Sharír sanskár शरीर संस्कार)—Purificatory ceremonies.

سنسکار—See

شریعتہ (Shareshṭha श्रेष्ठ)—Eminent, highest in rank, senior.

شریعت (Shari'at)—(1) (M. Law.)

The religions of Muhammad-ans. (2) Law, justice, equity, (3) Orthodox law.

شریک (Sharík)—A partner, an associate ; a colleague.

شریک 'جرم (Sharík-i-jurm)—An accomplice.

شریک نضوی (Sharík i-fuzúlf)—A sleeping partner.

شریک مجمع خلاف قانون (Sharík-i-majm'a i-khiláf-i-qánún)—A member of an unlawful assembly.

شریک فی نفس البیوع (Sharík-ff-nafs-ul-mubí)—A partner in the property sold.—See شفع

شریک ہونا (Sharík honá)—To join in, to be a partner or associate of ; to have or possess in common ; to be an accessory to, to abet.

شرینی (Shrení श्रेणी)—A corporation, a company or artizans following the same business, a guild of traders.

شستر باندھنا (Shastra bán ihná शस्त्र बंधना)—To arm oneself.

شستر دھاری (Shastra dhári शस्त्रधारि)—Armed, a warrior, an armed person.

شش ماہی (Shash-máhi)—Six-monthly, half-yearly accounts of a village, the half-yearly report.

ششو (Shishu शिषु)—A disciple, a pupil.

شغار (Shigár)—(M. Law.) When one man gives his daughter or sister in marriage to another, on condition that the other will give him his daughter or sister in return, the right to the person of each woman being the *dower of the other, the contracts are affected, but the condition is void, and each woman is entitled to her own proper dower. This is what is termed Shigar marriage. (This marriage was prohibited by the Prophet.)*

شاعت (Shafá'at)—Intercession, recommendation.

شفع (Shuffa')—(M. Law.) Pre-emption. It is a right which the owner of certain immovable property possesses as such, for the quiet enjoyment of that immovable property, to obtain in substitution from the buyer proprietary possession of certain other immovable property, not his own, on such terms on which such latter im-

movable property is sold to the other person (Mr. Mahmud, J.) (There never has been such a right as that of pre-emption recognised by the Hindu Law, though the rule of that law which prohibits any member of a joint undivided family from selling his share in the joint property without the consent of his coparceners aims at a

result not dissimilar to that which the Muhammadan Law of pre-emption is intended to achieve.

The right of pre-emption in India arises in one of the following ways:—

(1) Under the Muhammadan Law.

(2) By custom, *i e*, where the people of a certain locality adopt it as part of their personal law or where it is adopted as a territorial custom, as in *wajib-ul-arz*.

(3) By contract as in *wajib-ul-arz* and under mortgages and leases. In Madras the custom is an incident of some kinds of mortgage.

(4) Under Statutes—*e. g.* S. 310 C. P. C., the Oudh Local Laws Act, the Punjab Local Laws Act.

The conditions under which the right of pre-emption can be claimed under the Muhammadan Law are:—

(1) There must be a sale, exchange, or something that comes in the place of sale. (2) The thing sold must be *Akar* (immovable property) or what comes within the meaning of it whether the *Akar* be divisible or indivisible, as a bath or well, or a small house or a mill or a road. (3) There must

be an exchange of property for property. (4) There must be a cessation of the seller's ownership in the subject matter of sale, and of all rights on the part of the seller. (5) There must be *milk* or ownership of the *shafee* at the time of the purchase in the mansion on account of which he claims the right of pre-emption. (6) There should be no acquiescence on the part of the *shafie* in the sale or its effect, either expressly or by implication, *e. g.*, by his having been employed by the vendor to negotiate the sale, and having done so accordingly he cannot have any right of pre-emption.

The right of pre-emption does not arise till after the sale is concluded, and it must be asserted by a regular demand (*طلب* or demand) made in the presence of witnesses.

The right of pre-emption being a weak right and the Prophet having said that it is established in him who prefers his claims without delay, it is necessary that the pre-emptor should make the demand the moment he learns that the sale has been concluded or else his right is lost.

When the two demands (*طلب*) (*طلب مواثبت و طلب استشهدي*) have been made, and the party in possess-

sion, whether he is the vendor or the purchaser is willing to surrender the property, the pre-emptor can take the property on the same terms on which the vendee purchased or was willing to purchase it. The pre-emptor is not bound to deposit the price in court when he files a suit. Under the Civil Procedure Code, the pre-emptor is required under the decree to pay the price within the time fixed by the decree; if he does not pay the price within the fixed time, the suit shall stand dismissed. It is not enough for a court to decide what is the fair and reasonable price for the property sold, but it must determine the actual price paid.

If it cannot determine it, the court should ascertain the market value of the property sold. It should also be noted that a pre-emptor is bound to claim the whole of the property sold.

The right of pre-emption is rendered void in two ways—(a) اختياري (*Akhtiyári*) or voluntarily. (b) ضروري (*Zarúri*) or necessarily. *Akhtiyári* invalidation may be either صريح (*Saríh*) express or *dalaltan* (دلالتاً) by implication.

It is rendered void expressly when the pre-emptor relinquishes his right in plain language, and by implication when his conduct

shows that he has given up his right—*e. g.*, renting the house sold from the purchaser, with knowledge of sale. It is rendered void necessarily when the pre-emptor dies after two demands and before the claim is decreed. It is also rendered void by his selling the pre-emptional property before the court's decree and compromising his claim for compensation.

It is curious that the law which gives the right also gives devices to avoid those rights; as, for instance, it is stated a person may defeat a pre-emptor by reserving a small piece of ground, say a yard, between his houses which he sells and the house of the pre-emptor.

Under M. Law, pre-emption can be claimed when the vendor and the pre-emptor are Muhammadans, it is immaterial what the religion of the vendee is.

شع (Shafee)—(M. Law.) A pre-emptor. There are three kinds of pre-emptors.

(1) شع شريك (*Shafee'-i-sharík*)
—A person who is a co-sharer in the corpus of the property.

(2) شع خليل (*Shafee'-i-khalit*)—
A person who is a partner in rights and appurtenances belonging to the property which is subject of sale.

(8) شقیع چار (Shafee'-i-jár)—(Also styled *Jár-i-mullasik*) A neighbour.

(Note) The three classes of pre-emptors take in the order of precedence in which they are given.

شق (Shiq)—A branch, the counterpart of a thing; a tract of a country forming a collectorate, or an aggregate land from which a certain revenue is collected.

شق دار (Shiqdár)—A revenue officer appointed either by the government or a zamíndár to collect the revenue from an estate; a chief financial officer under the Moghal government.

شک (Shak)—Doubt.

شک رفع کرنا (Shak rafa' karná)—To remove a doubt.

شکار ماهی (Shikár-i máhí)—Fishery; piscary.

شکایت (Shikáyat)—A complaint.

شکایت کرنا (Shikáyat karná)—To complain.

شکرانہ (Shukráná)—A present made to a pleader over and above the legal fees by a successful litigant.

شکست (Shikast)—Defeat; breach.

شکست معاہدہ (Shikast-i-mua'hda)—Breach of contract.

شکستہ (Shikasta)—Broken; broken or carried away by inundation (land or the like), bankrupt, weak, infirm.

شکست پیوست (Shikast paiwast)—Separation and accession of alluvial land by alterations in the course of rivers; land so detached or deposited.

شکستہ حال (Shikasta hál)—Distressed; indigent.

شکشا (Shikshá)—Knowledge, education, precept, maxim.

شکل (Shakl)—(1) Likeness; image, effigy. (2) Shape, form. شکل بگاڑنا (Shakl bigáṛná)—To disfigure, to deface.

شکل پکش (Shukl paksh शुक्ल पक्ष)—The fortnight of moon's increase, the light half of the month.

شکھی (Shikmí)—(1) Subordinate, dependent. (2) A subordinate tenure in which the holder pays his revenue or his share of it, through some other person and not directly. (3) The individual cultivator holding land on such terms.

شکھی اجارہ دار (Shikmí ijára dár)—A subordinate cultivator holding lands in farm.

شکھی اسمی (Shikmí asámí)—
شکھی رعیت (Shikmí ra'iyat)—
شکھی کاشتکار (Shikmí kásht-kár)—

A subordinate cultivator, a sub-tenant; one who pays the revenue through a superior shareholder; a holder of part of the village lands as a subordinate or dependent occupant cultivating his own share, and paying his proportion of the

government revenue through the representative of the community.

شکھی تعلقہ (Shikmī ta'luqa)—An estate comprised within a zamindārī, and paying the revenue through the zamindār.

شکھی شریک (Shikmī sharīk)—A co-sharer; a coparcener whose revenue payments pass through an intermediate representative.

شکنجہ (Shikanja)—Stocks (for the legs)

شکنجہ میں کھینچنا (Shikanja men khinchnā)—To rack, to torture.

شکھی (Shakkī)—Sceptical, suspicious.

شکھی مزاج (Shakkī mizāj)—Of a sceptical turn of mind.

شگن (Shugan शुगन)—An omen, an augury.

شگن بچرنا (Shugan bichárnā)—To look for a good omen; to practise augury or astrology.

شگونہ چھوڑنا (Shugúfa chhoṛnā)—To let off a squib.

شلوب (Shlok श्लोक)—A distich, a verse, a stanza.

شلیہ (Shalya शल्य)—Extraction of splinters or extraneous substances in surgery.

شاک (Shallak)—Discharge of guns as a token of victory as *vue de joy*.

شمار (Shumár)—(1) Computing, calculation. (2) Number, amount.

خانہ شماری (Kháná shumári)—A numbering of houses.

مردم شماری (Mardum shumári)—Census.

شمار مہداد (Shumár-i-mí'ád)—To compute the period of limitation.

شمار مہداد نالں تاریخ سے ہونا The limitation will run from such a date.

شمار کرنا (Shumár karná)—To number, to reckon, to count, to include in; to take into account.

شمار میں نہ ہونا (Shumár men na honá)—To be a negligible portion; to be of no count.

شمالہ (Shimla)—A shawl for tying round the head, a turban.

شمول (Shamúl)—Containing, comprising, comprehending.

شناخت (Shanáḁht)—(1) Acquaintance; recognition. (2) Identification.

شناخت کرنا (Shanáḁht karná)—To identify, to recognize.

شناسا (Shanáśá)—One who knows, an acquaintance.

شناسائی (Shanáśái)—Acquaintance, knowledge.

شند (Shand शन्द)—A eunuch, an impotent man; a hermaphrodite.

شنگھ (Shanḁh शङ्ख)—The conch-shell.

شنیدہ (Shunídá)—That which is heard.

شبیخ (Shanī)—Disgraceful, abominable, adulterous.

- فعل شنيعه (Fail-i-shanf'a)—Evil practice; adultery, prostitution.
- شوال (Shawwál)—The tenth month of the Muhammadan year, (on the first day of Shawwál the festival of *Id* is celebrated).
- شوالا (Shiwálá शिवल्ला)—Any temple dedicated to Shiva.
- شودر (Shudr शूद्र)—A man of the fourth or servile caste of the Hindus, whose only business according to Manu was to serve the three higher castes.
- شودهن (Shodhan शोधन)—Discharge of a debt, liquidation.
- شور زمين (Shor zamín)—Barren land, saline land.
- شورش (Shorish)—Confusion, tumult, disturbance.
- شورش برپا کرنا (Shorish barpá karná)—To create a disturbance, to excite an insurrection.
- شوره پست (Shora pusht)—Refractory, unruly, encouraging disturbance.
- شوره پشتي (Shora pushtí)—Turbulence, refractoriness, contumacious bearing.
- شوره (Shorá)—Saltpetre.
- شوره کي کورتهي (Shorá kí koṭhí)—Saltpetre factory.
- شوره گر (Shorá gar)—A manufacturer of saltpetre.
- شولا (Shulá शूला)—A stake for impaling criminals.
- شهر (Shauhar)—Husband.
- شهرهري جايداد (Shauhrí jáedád)—Husband's estate or property, marital estate.
- شهاد (Shahád)—Witnesses.
- شهادت (Shahádat)—(1) Evidence, testimony. (2) Martyrdom.
- شهادت تاكيدى (Shahádat-i-táfidí)—Corroborative evidence.
- شهادت دستاويزي (Shahádat-i-dastá-wezí)—Documentary evidence.
- شهادت سمعي (Shahádat-i-sama'í)—Hearsay evidence.
- شهادت ظاهري (Shahádat-i-zanní)—Presumptive evidence.
- شهادت قياسي (Shahádat-i-qiási)—Circumstantial evidence.
- شهادت ديني (Shahádat dená)—To give evidence.
- شهادت لينى (Shahádat lená)—To take evidence.
- شهادت لينى كا مجاز هونا (Shahádat lene ká majáz houá)—To have authority to take evidence.
- شهادت ناقابل ترديد (Shahádat-i-ná-qábil tardíd)—Unrebuttable evidence.
- شهدا (Shuhdá शूद्रा)—(1) Vagabond, scoundrel. (2) Plural of *Shahíd*.
- شهر (Shahr)—City.
- شهر بدر (Shahar badar)—Banishment from a town.
- شهر بدر کرنا (Shahar badar karná)—To expel from the town, to banish.
- شهر پناه (Shahar panáh)—A wall round the town, intrenchments round a town.

شہر پورا (Shahar purá)—Suburbs.
 شہر گشت (Shahar gasht)—(1) A city patrol. (2) A marriage procession through a city.
 شہر یار (Shahar yár)—A king, a chief.
 شہرت (Shuhrat)—Reputation.
 شہرت دینا (Shuhrat dená)—To give publicity to.
 شہرت پیدا کرنا (Shuhrat paidá karná)—To become notorious, to acquire fame.
 شاہشاہ (Shahansháh)—See شاهنشاه.
 شاہید (Shahíd)—(1) A witness. (2) One who is slain in the cause of Muhammadan religion.
 شے (Shai)—A thing, an object.
 شے دعویٰ (Shai i-dáwí)—A thing claimed.
 شے مدعا بہا (Shai-i-mudá bahá)—The subject matter of a claim, the subject matter of a suit.
 شے متنازعہ (Shai-i-mutnázfá)—The subject matter of a dispute.
 شے مرہونہ (Shai-i-marhúná)—The thing or property mortgaged, the subject matter of mortgage.
 شے مکفولہ (Shai-i-makfúlá)—Hypothecated property.
 شے مرہونہ (Shai-i-mohúbá)—A legacy, the subject matter of a gift.
 شے مبیعہ (Shai-i-múbaiyá)—The thing sold; the subject matter of a sale.
 شہیالک (Shyálak श्यालक)—A wife's brother.
 شیخ (Shaiḵh)—The first of the four classes into which Mu-

hammadans are divided; an individual of that class; an old man; a man of sanctity.

شیشہ (Sheshá शेशि)—The remains of flowers or other offerings made to an idol and afterwards distributed amongst the worshippers and attendants.

شیوہ (Shiyá) (Lit. followers) The followers of Ali, the first cousin of Muhammad and husband of his daughter, Fatima. The Shias maintain that Ali was the first legitimate *Imam* or successor to the Prophet, and therefore reject Abu Bakar, Umar, and Usman, the first three caliphs of the Sunni Musalmans as usurpers. They are also called the *Imamiyas*, because they believe that the Muslim religion consists in the true knowledge of the *Imams* or rightful leaders of the faithful, also the *Asna-ashariyas* or the followers of the twelve *Imams*. The Sunnis call them *Rafizis* or the forsakers of truth. The Shias strenuously maintain that they are the "orthodox" Muslims, and arrogate to themselves (as do also the Sunnis) the title of *Al moumin* or the "True believers".

Thus *Ali* was according to them, the first *Imam*, his eldest son, *Hasan*, the second; his second son *Husain*, the third, and *Ali*, surnamed *Zain-ul-Abdin*, the

son of Husain, the fourth. On the death of the last named Ali, a schism took place in the sect, a part of whom adhered to one of his sons called *Zaid*, thence taking the name of *Zaydiah* sect, while the greater part of them acknowledged another of his sons, named *Muhammad Bakar*, as the fifth *Imam*. *Muhammad Bakar* was succeeded by his son *Jafar Sadiq*, as the sixth *Imam*. These two are the great heads of the *Imamiyah* sects. *Jafar Sadiq* appointed his eldest son, *Ismail*, to succeed him in the *Imamat*, and on his premature death, he nominated his second son *Musa Kasim* (*Musa Razá*) to be his successor. This second appointment gave rise to another and greater division among the *Shiahs*, for part of them denying *Jafar Sadiq's* right to make it, declared in favor of the son of *Ismail*, thence taking the name of the *Ismaili* sect; while the greater number of them adhered to *Musa Kasim*, whom they acknowledged as the seventh *Imam*. From him the dignity descended lineally for five more generations (8th *Raza*, son of *Musa*, 9th *Mohammad al Taqi*, son of *Raza*, 10th *Ali al Naqi*, son of *Muhammad*, 11th *Hasan*, son of *Ali*, 12th *Muhammad*, son of *Hasan*, till it ended in

Muhammad (*Mahdi*) the twelfth and last *Imam*.)

The *Shiahs* constitute one of the two general *Muhammadian* sects, and though they are in themselves divided into sub-sects (as pointed out above) which differ from each other in several religious points, yet they collectively differ from the *Sunnis*, in the interpretation of the *Qoran*, in admitting and rejecting various *Ahadis*, and in many other respects in point of faith and religious doctrines.

The *Shiah* branch of *Muhammadian* Law is applicable to all the *Muhammadians* who profess the *Muhammadian* religion. In *India*, the *Nawabs* and their relatives (with a very few exceptions) are *Shiahs*.

The *Musulmans* in the Province of *Oudh* are for the most part *Shiahs*. In *Murshidabad* too the greater part of the *Muslims* profess the same religion. With the exception of these, the *Sunni* is the prevailing sect of the *Muhammadians* in *India*. Of all the *Shiah* books on *Civil* and *Criminal* law, those that are commonly referred to in *India* are the following:—The *Shara-ul-Islam*, *Rouzat-ul-Ahkám*, *Sharah-i-Lama*, *Mafateh*, *Tahir*, and *Irshad-ul-Azhan*.

The chief points of difference between the civil laws of the

Shiahs and Sunnis may be summarised as follow:—

(1) Marriage.—According to the Shiahs, the contract may be either temporary or for life, and it is not necessary that the slave should be the actual property of the man; for it is sufficient if the usufruct of her person be temporarily surrendered to him. To a relation established in any of these ways they give the name of *Nikah* or marriage, but, according to the Hanafiyas the contract must be for the lives of the parties, and it is only to a relation founded on contract for life that they give the name of *Nikah*. While the Hanafis regard the presence of witnesses as essential to a valid contract of marriage, the Shiahs do not deem it to be in anywise necessary. The causes of prohibition correspond, to some extent, in both schools; but there is this difference between them, that the Hanafiyas include a difference of nationality, among the causes of prohibition, and exclude *lian* (imprecation) from among them; while the Shiahs exclude the former and include the latter. There is also some difference between them as to conditions and restrictions under which fosterage becomes a ground of prohibition.

(2) Divorce.—Both the sects are agreed that marriage may be dissolved by the husband at any time at his pleasure, but there are some important differences between the repudiations of the two sects. Thus, while the Hanafiyas recognise two forms, the Sunni (سني q. v.) and *Badai* (بدعي q. v.) or regular, and irregular, as being equally efficacious, and subdivide the regular into two other forms, *Hasan* and *Ahsan* (q. v.) The Shiahs reject these distinctions altogether, recognizing only one form, *e. i.*, Sunni or regular, so also as to the expressions by which repudiation may be constituted. The Hanafiyas do not require intention when express words are used; so that, though a man is actually compelled to use them, the repudiation is valid according to them. Nor do they require the presence of witnesses as necessary in any case to the validity of a repudiation; while according to the Shiahs, both intention and presence of two witnesses in all cases is essential. Both sects agree that repudiation may be either absolute or revocable, and that a repudiation given three times cannot be revoked; but according to the Hanafiyas, repudiations may be made irrevocable by an aggravation of the terms, and three repud

tions may be given in immediate succession, or even *unico contextu*, in one expression; while, according to the Shiah, on the other hand, the irrevocability of a repudiation is dependant on the state in which the woman may be at the time that it is given, and three repudiations, to have their full effect, must have two intervening revocations. Besides the "absolute" and 'revocable' repudiations common to both sects, the Shiah add one peculiar to themselves (*Tilaq-ul-iddat*), which has the effect of rendering the repudiated woman for ever unlawful to the husband.

(3) Parentage.—According to Hanafiyas an invalid marriage, or even one that is positively unlawful, is sufficient for the establishment of paternity to a child; but according to Shiah, the marriage must in all cases be lawful, except where there is error on the part of both or either of the parents.

(4) Fre-emption.—According to Hanafiyas; the right of pre-emption may be claimed, 1stly, by a partner in the thing itself; 2ndly, by a partner in its appendages as rights of water and way; and 3rdly, by a neighbour. According to the Shiah, the right belongs only

to the first of these, with some slight exception in favor of the second. The claim of the third is rejected altogether.

(5) Gift.—The principal difference between the schools is, that a gift of an undivided share of a thing, which is rejected by the Hanafiyas, is quite lawful, according to the Shias.

(6) Wills.—In wills the leading difference seems to be that, while according to Hanafiyas, a bequest in favor of an heir is positively illegal, it is quite unobjectionable according to the Shiah.

(7) Inheritance.—In respect of inheritance, there are many and important differences between the two sects, but they admit of being reduced to a few leading principles:—The impediments to inheritance are four in number, according to the Hanafiyas, *viz*, slavery, homicide, difference of religion, and difference of country. Of these the Shiah recognise the first, the second also with some modifications. They require that the homicide be intentional, in other words murder, while with the Hanafiyas it operates equally as an impediment to inheritance, though accidental. For difference of religion the Shiah, substitute infidelity, and difference of country they reject en-

tirely. Exclusion from the whole inheritance, according to the Hanafiyas, is founded upon and regulated by two principles. The one is that a person, who is related to the deceased through another has no interest in the succession during the life of that other with the exception of half brothers and sisters by the mother who are not excluded by her. The other principle is that the nearer relative excludes the more remote. The former of these principles is not expressly mentioned by the Shiah, but it is included without any exception in the second, which is adopted by them, and extended so as to postpone a more remote residuary to a nearer sharer—an effect which is not given to it by the Hanafiyas.

With regard to partial exclusion or the diminution of a share, there is also some difference between the sects. According to the Hanafiyas, a child or the child of a son how low soever, reduces the shares of a husband, a wife and a mother, from the highest to the lowest appointed for them; while according to the Shiah, the reduction is affected by any child, whether male or female, in any stage of descent from the de-

ceased. Further, when the deceased has left a husband or wife, and both parents, the share of the mother is reduced, according to the Hanafiyas, from a third of the whole estate to a third of the remainder, in order that the male may have double the share of the female; but, according to the Shiah, there is no reduction of mother's third share in these circumstances, though when the deceased has left a husband, the share of the father can only be a sixth. The shares and the sharers (See ذرى الفروض) being fixed in the Quran, the two schools only differ as to the relatives who are not sharers. They are divided by the Hanafiyas into residuaries (See عصبه) and distant kindred (See ذرى الارحام). The residuaries in their own right they define as every male in whose line of relation to the deceased no female enters, and the distant kindred as all relatives who are neither sharers nor residuaries. The residuaries not only take any surplus that may remain after the shares have been satisfied, but also the whole estate when there is no sharer to the entire exclusion of the distant kindred, though these may, in fact, be much nearer in blood to the deceased. This preference to the residuary is rejected with

peculiar abhorrence by the Shi-
ahs, who, instead of the triple
division of the Hanafiyas, mix
up the rights of all relatives to-
gether, and then separate them
into three classes, according to
the proximity to the deceased,
each of whom in its order is
preferred to that which follows;
so that where there is a single
individual, even a female, of a
prior class, there is no room of
succession for any of the others.
Within the classes operation
is given to the doctrine of the
return (See ۳) by the Shi-ahs
nearly in the same way as by
the Hanafiyas; that is, if there
is a surplus over the shares, it
reverts to the sharers, with the
exception of husband or wife,
and is proportionately divided
among them. According to
the Hanafiyas, this surplus is
always intercepted by the resi-
duary, and it is only when there
is no residuary that there is
with them any room for the
doctrine of return. When the
shares exceed the whole estate
the deficiency is distributed by
the Hanafiyas over all the
shares by raising the extractor
of the case (See ۴). This is
also rejected by the Shi-ahs,
who make the deficiency fall

exclusively among them whose
relationship to the deceased is
on the father's side. (Baillie's
Digest of Muhammadan Law).
شیریت (Shaiva शैव)—Name of one of
the three great divisions of
modern Hindu sects (the other
two being Vaishnavas and
Shaktas.)

شیریت (Shevait or Shebait)—A
priest attached to the temple of
Shiva.

شیرع (Shayú) (M. Law) Confusion.

A confusion arises when a gift
is made of an undivided pro-
perty. It may arise in three
ways:—(1) A person having
the whole of a thing may give
an undivided half or other share
in it to another. Here there is
confusion on both sides, and the
gift is unlawful. (2) A person
having a whole of the thing
may give it entirely to two or
more persons undivided. Here
is confusion on the side of the
donee only, it is lawful accord-
ing to some. And (3) two or
more persons having a thing in
undivided shares may combine
in making a gift of it entirely to
one person. Here the *confu-
sion* is only on the side of the
donor and the gift is valid.
also See مشاع

صاحب (Sáhib)—(1) A possessor,
an owner. (2) A comrade. (3) A
title of respect; esquire.

صاحب اختیار (Sáhib-i-ikhtiyár) —
One invested with authority
or power.

صاحب بندوبست (Sâhib i-bando-
bast) —A settlement officer.

صاحب جايداد (Sâhib-i-jâ'dâd)—A
land-holder.

صاحب حیثیت (Sâhib-i haisfiyat)—
A man of property or substance.

صاحب خانه (Sâhib-i-ḵhânâ)—The
master or head of a house

صاحب سلامت (Sâhib salâmat)—
Salutation ; acquaintance.

صاحب ضلع (Sâhib-i-zilâ)— The
district officer; a deputy com-
missioner.

صاحب عدالت (Sâhib-i-a'dâlat)—An
administrator of justice, any
official who works in court.

صاحب النصب (Sâhib-un-nisab)—(M.
Law) One possessed of a cer-
tain estate upon which *zakat*
(ذکات) must be paid. The
possessor of 200 dirhems or
five camels, is held to be a
sahib-un-nisab.

صاحبان (Sâhibân)—Gentlemen.

صادر کرنا (Sâdir karnâ)—To i-
sue, to pass (an order or sentence.)

صادر کنندہ (Sâdir kunandâ)—One
who issues an order.

صادر ہونا (Sâdir honâ)—To be i-
sued; to be passed ; to issue ; to
proceed from ; to be committed
by.

صادق آتی (Sâdiq ânâ)—To come
or prove true (in the case of),
to apply to; to be verified
in.

صاف چوٹنا (Sâf chhuṭnâ)—To get
clean off; to be acquitted ; to
escape unscathed.

صاف کرنا (Sâf karnâ)—(1) To
cleanse, to purify. (2) To prac-
tise (the hand.) (3) To make
a fair copy of. (4) To clear a
jungle.

صاف ہو جانا (Sâf hojânâ)—To be
cleared (as a road or jungle) ;
to be settled (as a dispute or
difference); to be removed as an
obstacle.

صافہ (Sâfa)—A turban.

صافی (Sâfî)—A wiper, a duster.

صافی نامہ (Sâfî nâma)—A release,
a general discharge from an
obligation.

صالح (Sâlah)—See اقرار صالح

صایب (Sâ'yab)—Just, right, (as
an opinion), accurate.

صبی (Sabî)—(M. Law) A minor
or youth.

صبیہ (Sibîya)—A girl, a daughter.

صبح (Subah)—Morning.

صاع (S'â)—A certain measure
(four times the quantity of corn
that fills two hands of a man
of moderate size) for measur-
ing corn upon which depends
the decisions of Muslims rela-
ting to measures of capacity.

صحابی (Sahâbî)—An associate;
one of the companions of Mu-
hammad.

صعایف (Sahâ'yef)—Volumés ;
books ; pages.

صحبت کرنا (Subbat karná)—To keep company with; to cohabit with.

صحت (Sehat)—Soundness, health, validity, correctness, authenticity.

کسی فیصلہ کی صحت میں اعتراض کرنا (Kísí faisla kí sehat mein aitiráz karná)—To question the correctness or validity of a judgment.

صحت نامہ (Sehat námá)—(1) A certificate of health. (2) *Corrigenda*; a table of corrections.

صحت کرنا (Sehat karná)—To correct; to ascertain.

صحیح (Sahíh)—True, genuine, accurate, correct, just, proper, authentic.

صحیح العقل (Sahíh-ul-aql)—In a sound state of mind, sane.

صحیح النسب (Sahíh-ul-nasab)—Legitimate.

صحیح البخاری (Sahíh-ul-bukhárí)—The title of the first of the six correct books of traditions received by the Sunnis. It was compiled by Abu Abdullāh Muḥammad ibn Ismāil Bukhārī.

صحیح مسلم (Sahíh-i-muslim)—The title of the second of the six correct books of traditions received by the Sunnis. It was compiled by Abu Hasan Muslim, sōn of Hajaj al Qashairī, who was born at Naishapur A. H. 204.

صحیح قرار دینا (Sahíh qarár dená)—To determine as valid, to receive as genuine.

صحیح کرنا (Sahíh karná)—To rectify, to verify, to adjust.

صحیفہ (Sahífa)—A writing, a letter, a book, a volume.

صدارت (Sadárat)—The office of prime-minister or chief justice.

صداقت (Sadáqat)—Authenticity, truth, veracity.

صدر (Sadar)—(1) The first place or seat in an assembly. (2) The seat of government. (3) The presidency (as opposed to the moffasil.) (4) The head-quarters of a district, a military cantonment. (5) The chief judge. (Under the Muḥammādan rule he was especially charged with the settlement of religious grants and the appointment of law officers.)

صدر اعلیٰ (Sadar-i álá)—A subordinate judge.

صدر امین (Sadar amín)—A subordinate judge (lower than *Sadar álá*, this office has been abolished).

صدر بورڈ (Sadar boird)—The Board of Revenue; the highest revenue court.

صدر جمع (Sadar jam'á)—The sum total of revenue payable to government direct, exclusive of the charges of collection.

صدر ديواني عدالت (Sadar dīwānī adálat)—The Highest Court of Judicature for civil suits.

صدر سرشته (Sadar sarishta)—The Collector's office.

صدر صدور (Sadar sudúr) A principal sadar amin.

صدر عدالت (Sadar adálat)—The chief court of justice. The Company's Supreme Court, and court of final appeal in India.

صدر فوجداري عدالت (Sadar faujdārī adálat)—The chief criminal court.

صدر قانوگر (Sadar qanúngo)—The chief native registrar or accountant of a district or collectorate.

صدر مالگزار (Sadar málguzár)—The chief revenue payer, one who pays it either into the government treasury, or to the collector of a district, directly, and not through any other agency; the headman or representative of a joint tenancy village, who engages for and pays the revenue due from the community to the government.

صدر مقام (Sadar muqám)—Head-quarters.

صدر نظامت (Sadar nizámat)—The chief-criminal court.

صدر نشين (Sadar nashín)—A president.

صدقه (Sadqá)—(1) Alms, property dedicated to pious uses; voluntary alms in distinction to those imposed by law. (2) A sacrifice.

صدقه فرض (Sadqá-i-farz)—(M. Law.) Ordained or obligatory alms.

صدقه نظر (Sadqá-i-fitr)—Alms bestowed upon the poor by law.

صدقه نفل (Sadqa-i-nafl)—Voluntary alms, not imposed by law.

صدمه (Sadma) A blow, a shock, an injury.

صدمه جسماني (Sadma-i-jismání)—Bodily hurt; personal violence.

صدور (Sudúr)—Passing, issuing.

صدي (Sadí)—Century.

صراحت کرنا (Saráhat karná)—To make clear, to specify, to describe.

صراحتاً (Saráhtan)—Expressly, publicly, plainly.

صراف (Sarráf)—A money-changer, a banker, a shroff.

صرافه (Sarráfá)—The place where bankers transact their business; a bank, the exchange, a money-market.

صرافي (Sarráfí)—(1) Money-changing. (2) The commercial character used by sarrafs, *mahajni*.

صرافي کي کوٺهي (Sarráfí kí koṭhí)—A banking firm.

صرافي چٿهي (Sarráfi chiṭṭhí)—A bank bill, a cheque or draft.

صرف (Sarf)—(M. Law) A kind of sale—See بيع

صرف (Sarf)—Expenditure, cost.

صرف كرنا (Sarf karná)—To disburse, to spend.

صرف دستخط (Sarf dastkhat)—A blank endorsement, *carte blanche*.

صريح (Sarfh)—(1) Evident, manifest, plain, palpable, gross. (2) In M. Law used for that which is express in contra distinction to that which is *kinaya* or implied. For example, the *Tilaq-i-sarih* is an explicit form of divorce, while *Tilaq-i-kinaya* is an implied form of divorce, as when a man says to his wife, Thou art free.

صريحاً (Sarḥan)—Clearly, evidently.

صريحاً يا معنوي (Sarḥí yá mánwí)—Expressly or impliedly.

صعب (Sáb)—(1) Disobedient, stubborn, perverse. (2) Difficult, grave.

صعودي (Sa'odí) Ascendant.

صغير (Sagír)—Junior, inferior, minor.

جرم صغيره (Jurm-i-sagírá)—Minor offence.

صغير سن (Sagír sin)—A minor, a child.

صغير سني (Sagír sinní)—Minority.

صف (Saf)—Line, row, rank, file, a company of men standing in a rank.

صف بستہ (Saf basta)—Drawn up in a line or row.

صفا كرنا (Safái karná)—See صفا كرنا

صدر (Safdar)—The name of Ali.

صفر (Safar)—The second month of the Muhammadan year.

صفا تيه (Sifátiya)—A school of thought, rather than a sect of Islam (as given by Mr. Sale). The orthodox Sunni claims to be a Sifátiya or attributist (as opposed to *mutzalahs* who reject the idea of God's attributes being eternal).

صلا (Salá)—Proclamation.

صلاح (Saláh)—Advice, counsel, good advice.

صلا سے (Saláh se)—After consultation with.

صلاح كار رياست (Saláh kár-i-riyásat) A councillor of state.

صلاحيات بهي (Saláhiyat bahí)—(1) A diary kept in police and revenue offices for the purpose of reporting the condition or prosperity of a district. (2) A register in which certain particulars regarding the travellers who put up in the inns are entered.

صلب (Salb) Vertebrate.

صليبي (Salbí)—Legitimate.

صلبي بيتا (Sulbī betā)—A legitimate son.

صلح (Sulah)—Compromise, reconciliation, peace, truce.

صلح چند روزة (Sulah chand rozá)—Armistice.

صلح كل (Sulah kul)—Peaceful, the name of the angel Gabriel

صلح نامه (Sulah námá)—A deed of compromise, a treaty of peace.

صلوات (Salwát)—Prayers.

صلواتين سنانا (Salwáteng sunáná)—To abuse roundly.

صلة (Sila)—Reward, recompense, present, gift.

صندوق (Sandúq)—A coffer, a case, a coffin.

صواب (Sawáb)—A just or true advice.

صوابديد (Sawábdíd)—Advisability, expediency.

صوبه (Subah)—(1) A province (one of the large divisions of the Moghal empire. (2) A governor, a magistrate.

صوبه دار (Súbahdár)—(1) The chief governor of a province. (2) The magistrate and collector of a district (in Native States). (3) A non-commissioned military officer in native regiments.

صورت حال (Súrat-i-hál)—The facts and circumstances of a case, a representation or report of

the facts and circumstances of a transaction; a coroner's report.

در صورت (Dar súrat)—In case of; provided that.

صيد (Said)—Hunting game, the animal pursued. A compact (between pigeon-fanciers) by which one may capture and keep as many of the other's pigeons as he can.

صيغة (Sígha)—(1) Department, line, office, side, jurisdiction. (2) A form of words used in (Muhammadan) marriage ceremonies.

صيغة آبكاري (Sígha i-ábkarí)—Excise department.

صيغة پرمات (Sígha-i-parmat)—Customs department.

صيغة ديواني (Sígha-i-díwání)—Civil department, civil side, civil jurisdiction.

صيغة فوجداري (Sígha-i-faujdárí)—Criminal department, criminal side.

صيغة مال (Sígha-i-mál)—Revenue or Financial department.

صيغة پرهانا (Sígha parháná)—To make one repeat the form of words prescribed in a marriage ceremony; to marry.

صيغة ميربختري (Sígha-i-mir-bahrí)—Admiralty jurisdiction.

صيغة كليسة (Sígha-i-kalísá)—Ecclesiastical jurisdiction.

ض

ضابطگی (Zábtgí)—Conformity to law or rule.

بے ضابطگی (Be zábtgí)—Irregularity.

ضابطہ (Zábta)—Established practice, law, regulation, judicial usage, procedure.

ضابطہ دیرانی (Zábtá-i-díwání)—Civil Procedure.

ضابطہ فرجدارہ (Zábta-i-faujdárá)—Criminal Procedure.

ضابطہ عدالت (Zábta-i-adálat)—Judicial usage.

ضابطہ عدالت کے خلاف (Zábta-i-adálat ke k̄hiláf)—Opposed to judicial usage; contrary to judicial practice

ضابطہ دان (Zábta dán)—A person acquainted with the procedure of courts.

ضابطہ کی رو سے (Zábta kí rú se) }
حسب ضابطہ (Hasb zábta) }
According to rule or practice; in due course.

ضابطہ مال (Zábta-i-mál)—A body of instructions for revenue officers.

با ضابطہ (Bá zábta)—Duly, regularly, formally, *en regle*, in due course.

ضامن (Zámin)—A surety, a security.

ضامن دینا (Zámin dená)—To give (some one as) a surety.

ضامن ہونا (Zámin honá)—To stand bail for, to be surety for; to guarantee; to engage for.

حاضر ضامن (Házir-zámin)—Security for personal appearance.

مال ضامن (Mál zámin)—A security for the discharge of a debt.

ضامنی (Zámni)—Security, surety, bail, pledge.

ضامنی پر چھوڑنا (Zámni par chhor-ná)—To release on bail, to admit to bail.

ضامنی قبول کرنا (Zámni qabúl kar-ná)—To accept the security or bail.

ضایع کرنا (Záyá karná)—To lose, to waste, to destroy.

ضبط (Zabt)—(1) Control. (2) Resumed, under resumption.

ضبط کرنا (Zabt karná)—(1) To confiscate, to seize; to resume. (2) To control (as ضبط کرنا)

ضبطی (Zabti)—Resumption, confiscation, forfeiture.

ضبطی جائیداد (Zabti-i-jáedád)—Forfeiture of property.

ضبطی معافی (Zabti-i-muáfí)—Resumption of rent-free grant or tenures.

ضبطی ضمانت (Zabti-i-zamánat)—Forfeiture of the bond or security.

ضبطی کے لائق (Zabti-i-ke láiq)—Liable to seizure or confiscation; contraband; resumable.

ضراب (Zaráb)—A stamper of coin, a mint-master.

ضرب (Zarb)—A blow; coining money, stamp, impression on coin.

ضرورت (Zarúrat)—Necessity.

گر ضرورت بود زرا باشد (Gar zarúrat bowad rawá báshad)—Necessity knows no law.

ضرورتاً (Zarúratán)—Necessarily.

ضرر (Zarar)—Injury; hurt.

ضرر پہونچنا (Zarar pahuncháná)—To cause harm or injury, to hurt.

بالاتر از اراده ضرر پہونچنا (Bil iráda zarar pahuncháná)—Voluntarily causing hurt.

ضرر شدید (Zarar-i-shadíd)—Grievous hurt.

ضرر رسانی (Zarar-rasání)—Causing injury or annoyance.

ضعف (Zo'f)—(1) Weakness, infirmity. (2) Weak point.

ضعیف (Za'if)—Weak, feeble.

ضعیف العقل (Za'if ul aql)—Of weak or unsound mind; imbecile.

ضلع (Zilá)—(1) District. (2) A side.

ضلع دار (Ziládár)—An officer in the canal department who supervises measurements and distribution of water; an officer who makes advances to cultivators and collects rents.

ضمان (Zamán)—Surety, bail, security, (either for person or property). According to Shíahs the term is restricted to security for property, whilst kifalat is applied to personal bail.

ضمان به عہدت التامنی (Zamán ba ahdat ul samaní)—(M. Law) Security for the fulfilment of a

bargain of sales on the part of the vendor.

ضمان بالدری (Zamán bildark)—(M. Law) Bail for accidents for any contingency, or for any undefined amount, indemnity.

ضمانت (Zamánat)—Bail, security.

ضمانت حفظ امن (Zamánat-i-hifz-i-aman)—Security for keeping the peace.

ضمانت نیک چالی (Zamánat-i-nek chalıf)—Security for good behaviour.

ضمانت کے قابل (Zamánat ke qábil) }
قابل ضمانت (Qábil zamánat) }
Bailable.

ضمانت نامہ (Zamánat náma)—Bail bond, security-bond, deed of suretyship.

ضمانتاً (Zamánatan)—By way of security.

ضمانت پر رہا کرنا (Zamánat par rihá karná)—To discharge on bail, to hold to bail.

ضمانت داخل کرنا (Zamánat dákhil karná)—To furnish security, to give bail.

ضمانت جدید داخل کرنا (Zamánat jadíd dákhil karná)—To give a fresh security.

ضمون (Zaman)—Clause, anything comprehended or inserted.

ضمناً (Zamnan)—By implication, indirectly.

ضمینی (Zamní)—Collateral, incidental, corroborative (as evidence).

ضميمة (Zamíma)—A schedule, an appendix, a supplement.
 ضوابط (Zawábat)—Rules, procedure.

ضيف (Zaif)—A guest.

ضيافات (Ziyáfat)—An entertainment.

ط

طائفة (Táifá)—A people, a tribe, a band, a gang, a company of dancing girls and musicians.

طبابت (Tibábat)—The medical art.

طابع كرنا (Tabá karná)—To print.

طبعيا (Tabái)—Natural, constitutional.

طبقة (Tabqá)—(1) Order, class. (2) Stratum.

طبقة ازم (Tabqá-i-inám)—A community, people.

طبلک (Tablak)—A bundle of papers, an open end cover.

طرز (Tarz)—Mode, manner, style.

طرز تحقیقات (Tarz-i-tabqiqát)—The manner in which investigation or inquiry is conducted.

طرز تقسیم (Tarz-i-taqśim)—Mode of distribution or division.

روکار طریقه تقسیم (Robkár-i tarśqá-i-taqśim)—A proceeding containing the conditions and provisions of partition, and showing the mode in which it is to be effected.

طرز جوابدهی (Tarz-i-jawáb dihí)—Line of defence.

طرز زراعت (Tarz-i-zaráit)—Mode of cultivation.

طرز عبارت (Tarz-i ibárat)—Style, construction of a sentence, context.

طرز جدید (Tarz-i-jadíd)—A new fashion or style.

طرز انداز (Tarz o-andáz)—De-meanour.

طرف (Tarf)—Direction; side; a division of a village or estate.

طرف بانگ (Tarf bánḡ)—The holding of several separate divisions of village lands by different branches of the community, the co-parceners of one taraf having no interest in the other, although included in the same village.

طرف سانی (Tarf sání)—An opposite party, an opponent, a defendant.

طرفدار (Tarafdár)—A partisan, an ally, partial.

طرفداری (Tarafdárf)—Partiality, party spirit.

طرفداری کرنا (Tarafdárf karná)—To take the side of, to show favor or partiality.

طرف سے (Tarf se)—On the part of, on behalf of.

طرف کرنا (Bar taraf karná)—To dismiss (from office), to get rid of, to remove.

طرفین (Tarfén)—Both sides, both parties.

طریقه بتواراة (Tarśqa-i-batwára)—Mode of partition.

طريقة حساب (*Taríqa-i-hisáb*)—
System of accounts, the way
of calculation, the mode in
which the account is to be
taken.

طريقة عملدارآمد (*Taríqá-i-amaldar-
ámad*)—Procedure.

طريقة مقررة قانون (*Taríqa-i-muqarri-
ra qánún*)—The mode pre-
scribed by law.

طفل (*Tifl*)—A child.

طفل صحيح النسب (*Tifl sahíh ul na-
sab*)—A legitimate child.

طفل غير صحيح النسب (*Tifl i-ğair sahíh
ul-nasab*)—An illegitimate child.

طفل غير صحيح النسب کسی کی اولاد
ہے (*Tifl-ğair-sahíh-ul-na-
sab kisí kí aulád nahín hai*)—
A bastard child is *filius nullius*.

طلاق (*Tiláq*)—Divorce; repudia-
tion. Divorce may be given
either in the present time, or
may be referred to some future
period. It may be pronounced
by the husband either before or
after the consummation of mar-
riage. It may be either given
in writing or verbally. The
words by which divorce can be
given are of two kinds:—*Sariḥ*
and *kinayah* (*كنایا* q. v.)

Divorce is divided into *Talaqus-
sunnah*, or that which is accord-
ing to the Quran and the tra-
ditions, and *Talaq-ul-badai*, or
a novel or heretodox divorce
which, although it is considered

lawful, is not considered reli-
gious. *Talaq us-sunnah* is either
the *Ahsan* (*احسن*) the most
laudable or *Hasan* laud-
able. The former is when the
husband once expressly pro-
nounces to his enjoyed but un-
pregnant wife the sentence,
“Thou art divorced!” when
she is in *Tuhr* (*طهر* q. v.),
and then leaves her to complete
the prescribed period of *iddat*
(*عدت* q. v.) or 3 months or
after child-birth. Until the
expiration of the *iddat*, the
divorce is revocable; but after
the period is complete, it is
irreversible; and if the husband
wishes to take his wife back,
they must go through the cere-
mony of marriage. But it
must be observed that after the
Talaq-us-ahsan one is not, as
in other kinds of divorce, com-
pelled to marry another man,
all that is required is a re-
marriage.

The *Taláq-ul-hasan* (*طلاق الحسن*),
is when the husband repudiates
an enjoyed wife by three sen-
tences of divorce, either *Sariḥ*
or *Kinayah*, giving one sen-
tence in each *tuhr* or period of
purity.

The *Talaq-ul-badai* or irregular
form of divorce, is when the
husband repudiates his wife by
three sentences given one at
a time.

In both these kinds of divorce *badai* and *hasan*, the divorce is revocable (رجعي) *rajai* after the first and second sentences, but it is irrevocable (بين) *bain* after the third sentence. After both these divorces, the divorced wife cannot, under any circumstances, return to her husband until she has been married and enjoyed and divorced by another husband. A husband may divorce his wife without any misbehaviour on her part, or without assigning any cause. Repudiation by a husband who is sane and adult is effective, whether he be free, or a slave, willing or acting under compulsion; and even though it were uttered in sport or jest, or by a mere slip of the tongue.

An agent or agents may be appointed by a husband to divorce his wife (See تقريرض)

In addition to the will and caprice of the husband, there are also certain causes for divorce; such as,

(1) جيب (Jubb) That is, when the husband has been, by any cause, deprived of his organ of generation. In this case the wife can obtain instant divorce if the defect occurred before marriage. Cases of evident madness and leprosy are treated in the same way.

(2) عنده (Unnah) or Impotence. In cases of impotency in either husband or wife a year of probation can be granted by the judge.

(3) Inequality of race or tribe. A woman cannot be compelled to marry a man who belongs to an inferior tribe; and, in case of such a marriage, the elders of the superior tribe can demand a divorce.

(4) Insufficient dower.—If the stipulated dower is not given, when demanded, divorce takes place.

(5) Refusal of Islam.—If one of the parties embrace Islam, the judge must offer it to the other, three distinct times, and if he or she refuse to embrace the faith, divorce takes place.

(6) Lian (لعن q. v.) or Imprecation.

(7) Ila or vow.—When a husband makes a vow not to have carnal intercourse with his wife for no less than four months, and keeps it inviolate, an irreversible divorce takes place.

(8) Reason of property.—If a husband become the proprietor of his wife (a slave) or the wife, the proprietor of her husband, divorce takes place.

(9) An invalid marriage of any kind, arising from incomplete marriage ceremony or from affinity or consanguinity.

(10) Difference of country.—For example, if a husband flee from a non-Muslim country, and his wife refuse to perform *hijrah* or flight and to accompany him, she is divorced.

(11) *Irtidād* or Apostacy from Islam (See ارتداد)

In addition to these forms of divorce, there are three others of a peculiar nature, called *Khulá* (خلع), *Mubarát* (مبارات) and *Zehár* (ظهار) which see.

See also divorce under شيطه

طلب (Talab)—(1) Pay, wages, salary. (2) Summons (3) (M. Law) Demand.

The right of pre-emption is confirmed by *talab* or demand, and *ishhád* or invocation. The demand is of three kinds:—*talab-i-muwábat*, *talab-i-tuqrir*, also styled *talab-i-ishhád*, and *talab-i-tamlík* also known as *talab-i-khusomat*.

طلب مواثبات (Talab-i-muwábat)—

Is when a person who is entitled to pre-emption hears of a sale, he ought to claim his right immediately; and when he remains silent without claiming the right, it is lost.

طلب اشهاد (Talab-i-ishhád)—

Demand with invocation of witnesses is when a person calls upon witnesses to attest his "immediate demand." The invocation of witnesses is not required to give validity to that demand, but only in order that

the pre-emptor may be provided with proof, in case the purchaser should deny the demand.

طلب تملیک (Talab-i-tamlík)—

Demand of possession. It is made by bringing the matter before a court that it may decree the property to the claimant by virtue of his right of pre-emption. According to M. Law if the claimant should neglect to sue for a month without a sufficient excuse, his right is annulled, but now the Indian legislature has prescribed one year's time as the period of limitation for such a suit.

طلب کرنا (Ta'ab karná)—To send for, to summon, to demand, to claim.

طلبانہ (Talbána)—Money paid into court for serving process &c., issued at the instance of the party making the payment, process fee, the fee payable to a witness.

طمانچہ (Tamáncha)—A slap on the face.

طمانچہ (Tamancha)—A pistol.

طانز (Tanz)—Ridicule, sneer, sarcasm.

طانزا (Tanzan)—Sneeringly.

طوالت (Tawálat)—Prolixity.

طور (Taur)—Manner, mode, ways, conduct.

بہ طور خود (Ba taur-i-khud)—Of itself, of themselves, personally.

طو، و، کرھا (Tauan wa karhan)— Willingly or unwillingly, <i>volens</i> <i>volens</i> .	طول طریق (Túl tawfí)—Very long, prolix, diffuse.
طوقان باندھنا (Tufán bāndhná)— To defame, to calumniate, to exaggerate.	طومار (Túmár)—A roll, a scroll, a volume; an account book.
طاق (Tauq)—A collar {of gold} for ornament, or of iron &c. for punishment, or worn as a badge of servitude.	طومار جمع (Túmár jamá)—The account of produce or collec- tions of land recorded in govern- ment books.
طول (Túl)—Length, prolixity, lasting long.	طہارت (Tihárat)—Purity.
طول کلام (Túl-i-kalám)—Prolixity, length of discourse.	طہر (Tihar)—(M. Law) The pe- riod of purity in a woman.
	طے کرنا (Tai karuá)—To bring to a conclusion, to dispose of, to pass or cross over, to traverse, to travel.
	طینت (Tínat)—Disposition.

ظ

ظالم (Zálim)—A tyrant.	ظفر (Zafar)—Victory.
ظاہر (Záhir)—Evident, manifest, apparent, overt, ostensible, the external appearance.	ظل الہی (Zil-i-iláhi)—Shadow of God; king.
ظاہری (Záhirá)—Apparently, os- tensibly, openly, to all appear- ance; <i>prima facie</i> .	ظالم (Zulm)—Oppression, tyranny, injustice, injury, hardship.
ظاہر داری (Záhir dári)—Formality, ostentation.	ظالم رسیدہ (Zulm rasidah)—Op- pressed, a victim of tyranny.
ظاہر داری برتنا (Záhir dári bartná) —To affect, to assume, to pass off (for).	ظان (Zan)—(M. Law) (1) Presump- tion that a charge is well found- ed, although the evidence is not conclusive. (2) Suspicion, evil opinion.
ظاہر کرنا (Záhir karná)—To show, to manifest, to disclose, to dis- cover, to reveal, to expose, to affect, to make a show of.	ظان غالب (Zan-i-gálib)—Strong presumption (of the truth of a charge.)
ظاہر میں (Záhir men)—Evidently, openly, in public.	ظہار (Zihár)—(M. Law) A kind of divorce which is effect- ed by a husband's likening his wife to any part or member of the body of any of his kins-
ظاہری (Záhirí)—External.	
ظرافت (Zaráftan)—Factitously, in jest.	

woman within the prohibited degree. As for example if he were to say to his wife the words *Anti alaiya ka zahri ummi* (thou art to me like the back of my mother). The motive of the husband in saying so must be examined, and if it appear that he meant divorce, his wife is not lawful to him until he has made expiation.

ظہور (Zahúr)—Discovering, coming to pass.

آنا ظہور میں آنا (Zahúr men-áná)—To come to pass, to present itself, to happen.

ظہر (Zuhur)—Back.

عبارت ظہری (Ibárat-i-zuhrí)—Indorsement.

تحریر ظہری (Tahrír-i-zuhrí)—Anything written on the back of a document.

(ع)

عادتاً (Ádtan)—Habitual.

عادل (Ádil)—Just, right, upright.

عادی (Ádí)—Habitual, accustomed.

مجرم عادی (Mujrim-i-ádí)—Habitual offender.

عارض (Áriz)—(1) Bar. (2) Barring, preventing. (3) A petitioner, one who makes a prayer. عارض نامہ (Áriz náma)—Particulars of receipts of revenue; casualty list.

عارض ہونا (Áriz honá)—To prove an obstacle to, to bar.

عارضہ (Árzá)—(1) An obstacle, an impediment. (2) An affection, a disorder, a disease, an accident.

عارضہ حد سہاعت لاحق ہونا (Árza-i-had-samáat láhaq honá)—To be barred by lapse of time, to be barred by the law of limitation.

عارضہ قانونی (Árza-i-qánúní)—A legal disability.

عارضی (Árzí)—Casual; accidental, not inherent; temporary.

عاریت (Áriat)—(M. Law) Commodate loan. In *Ariat* what is given to the donee is merely the income or usufruct of a limited interest for a limited duration.

See عہدہ

عاریت لینا (Áriat lená)—To take a loan of, to borrow for temporary use.

عاریتاً (Árifatan)—Borrowed on loan.

عازم (Ázim)—Bound for a place.

عاصمہ (Ásma)—A chaste woman.

عاصی (Ásí)—A criminal, a sinner.

عافیت (Áfiyat)—Safety, security.

عاق کرنا (Áq karná)—To disinherit, to cut off from hereditary right.

عاق نامہ (Áq náma)—A deed of disinheritance.

عاقب (Áqib)—A successor or deputy.

عقلاء (Áqla)—(M. Law) The relatives who pay the expiatory mulct for man-slaughter, or any other legal fine. They must be relatives descended from one common father.

عالم (Álim)—(M. Law) A learned man. The term usually includes all religious teachers, such as Imams, Qazis, Muftis and Maulvis &c.

عالمانہ (Álimána)—Learned.

عالي (Álî)—Exalted, noble.

عالي تبار (Áli tabár)—Of high descent, of noble lineage.

عالي جاه (Áli jáh)—Of exalted dignity.

عالي جناب (Áli janáb)—Your highness, your honour.

عام (Ám)—(1) Common, general, public, popular, ordinary, comprehensive. (2) The common people, the mass,

عام اس سے کہ (Ám is se ki)—Whether.

عام مابى (Ám ma'ny)—In public.

عام وجه الاستحقاق (Ám wajah-i-istahqáq)—A common ground of right.

عامرة (Ámra)—Royal, imperial, public.

عامل (Ámil)—A governor, an administrator, an intendant of finance; a collector of revenues; an official, a functionary; an agent.

عامل نیلام (Ámil-i-nflám)—An officer conducting a sale.

عاید ہونا (Áyad honá)—To be liable to; to come upon; to be inflicted, to be imposed.

عبادت گاہ (Ibádat gáh)—Place of worship.

عبارت (Ibárat)—A word, an expression, a clause, a writing, a test.

ایکت عبارت عامہ (Ekt-i-ibárat-i-ámma)—The General Clauses Act.

عبارت تصدیق (Ibárat-i-tasdîq)—Verification.

عبارت ظہری (Ibárat-i-zuhrî)—An endorsement.

عبارت ظہری بلا نام (Ibárat-i-zuhrî bilá nám)—A blank endorsement.

عبارت ظہری خاص (Ibárat-i-zuhrî-i-khás)—A special indorsement.

عبارت ظہری لکھنا (Ibárat-i-zuhrî likhná)—To endorse over.

خالی عبارت ظہری لکھنا (Kbáli ibárat i-zuhrî likhná)—To endorse in blank.

بذریعہ عبارت ظہری منتقل کرنا (Bazariya ibárat-i-zuhrî muntaqil karná)—To endorse over, or transfer by endorsement.

عبد (Abad)—A slave, a bondsman (with ال i. e. العبد it signifies signature.)

عبرانی (Ibránî)—A Hebrew, a Jew; Hebrew language.

عبرت (Ibrat)—Admonition, warning, example.

عبرت هوناً (Ibrat honá)—To be or prove a warning, or example to.

عبر (Abúr)—(1) Transportation. (2) Extensive reading or study, mastery of a subject.

عبر دریا شوره (Abúr-i-daryá-i shor)—Transportation.

عتاب کرتا (Itáb karná)—To pronounce censure on, to rebuke, to be angry with.

عتاق (Itáq)—(M. Law) The act of the owner of a slave (either male or female) giving immediate and unconditional freedom to his slave. That act is lawful when it proceeds from a person who is free, sane and adult, and the actual owner of the slave in question.

عتوق (Itq)—(M. Law) Manumission of slaves.—It is performed under the Muhammadan Law under the following forms.

(1) عتاق—See above.

(2) كتابة (Katábah)—It signifies a bond of freedom granted to a slave, in return for money paid. The slave thus ransomed is called *mukatib*, until the ransom is fully paid. During the interval between the promise of freedom and the payment of the money the *mukatib* enjoys a certain degree

of freedom, but is nevertheless placed under certain restrictions, e. g., he is free to move from place to place, but he cannot marry or bestow alms or become a bail &c. without the permission of his master.

(3) تدبير (Tadbír)—It means a declaration of freedom made to a slave to take effect after the master's death.

(4) استیلاء (Istí'lá) —Signifies a man having a child born to him of a female slave, which he claims and acknowledges as his own, which acknowledgment, becomes *ipso facto* the cause of the freedom of the female slave. The woman is then called *umm-ul-walad*, (the mother of offspring) and stands in relation to her master as his wife, the child being also free.

(5) In addition to the above forms of emancipation, it is also established that the manumission of slaves is the legal penalty or expiation for certain sins.

عدالت (Adálat)—A court, a court of justice, assize, tribunal.

عدالت میں آجیکا منصب رکھنا (Adálat meñ áne ká mansab rakhná)—To have a *locus standi*, to have a right to come to court.

خارج از عدالت هونا (Khárij az adálat honá)—To be out of court; to have no *locus standi*.

عدالت دیوانی (Adálat-i-diwání)—
Civil court.

عدالت مطالبات خفیه (Adálat-i-ma-
tálbát-i-kháifá)—Small Cause
Court.

عدالت فوجداری (Adálat-i-faujdarí)—
The Criminal Court.

عدالت مال (Adálat-i-mál)—The
Revenue Court.

عدالت مراجع اولی (Adálat-i-maraf'a
-i-o'lá)—The court of first
instance.

عدالت اپیل اول (Adálat-i-apíl-i-
awwal)—The court of first ap-
peal.

عدالت بحری (Adálat-i-bahrí)—The
Admiralty Court.

عدالت ضلع (Adálat-i-zila)—The
District Court.

عدالت مفصل (Adálat-i-mufassil)—
The Mofassil Court.

عدالت عالیہ (Adálat-i-áliya)—The
High Court.

عدالت شاہی (Adálat-i-sháhi)—
The King's bench, the Chan-
cery Court; the High Court.

عدالت فوجی (Adálat-i-faují)—A
Military Court.

عدالتی (Adálatí)—Judicial, legal.

عدالتی کارروائی (Adálatí-i-kárrawái)
Judicial proceeding.

عدالت مسائل (Adálat-masáil)—
A court of law.

مسائل عدالتی (Masáil-i-adálatí)—
Maxims.

عداوت (Adáwat)—Enmity, ill
will, malice.

عداوت سے } Out of en-
عداوت Adáwat se } mity; mali-
عداوت Adáwatan } ciously.

عداوت بالقصد (Adáwat-i-bilqasd)—
Malice *prepense*.

عداوت نكالنا (Adáwat nikálná)—
To gratify one's resentment.

عداوتی (Adáwatí)—Malicious.

عدت (Iddat)—(M. Law) The term
of probation incumbent upon
a woman in consequence of a
dissolution of marriage, either
by divorce or the death of her
husband. After divorce the
period is 3 months, and after
the death of her husband, four
months and 10 days.

عدل (Adl)—Equity; justice.

عدل گستری (Adl gustarí)—Admi-
nistration of justice.

عدم (Adam)—Want, default, non-
existence; non-performance.

عدم اختیار سماعت (Adam akhtiyár
samáat)—Want of jurisdic-
tion.

عدم ادا (Adam adá)—Non-pay-
ment, default in payment.

عدم اقرار (Adam-iqrár)—Non-
existence of a promise. *Non
assumpsit*.

عدم اندراج (Adam indráj)—Non-
entry.

عدم پذیروی (Adam pairawí)—De-
fault of prosecution.

- عدم پيروي مٿس مقدمه ٽيسس هونا (Adam pairawí meñ muqad-dama d̄imis honá)—The dis-missed case in default.
- عدم تعميل (Adam t'amíl)—Non-performance; non-service; non-execution.
- عدم بصورت عدم تعميل (Ba s̄urut adam t'amíl)—In case of default, or breach of contract.
- عدم حوالگي (Adam hawálgí)—Non-delivery.
- عدم قابليت (Adam qábliyat)—Dis-qualification.
- عدم قابليت ذاتي (Adam qáblíyat-i-zátí)—Personal disqualifica-tion.
- عدم قابليت شرعي (Adam qáblíyat-i-shar'áf)—Legal disqualifica-tion.
- عدم استطاعت (Adam istat'áat)—Insolvency; bankruptcy; want of means.
- عدم ادول حکمي (Udul hukmí)—Dis-obedience of orders; resistance of a legal process.
- عدم ادول حکمي کرنا (Udul hukmí kar-ná)—To disobey orders, to re-fuse to obey.
- عذر (Uzr)—A plea, an objection, a pretext, an apology, an ex-cuse.
- عذر باقی نہ رکھنا (Uzr báqí na rakh-ná)—To leave no objection un-answered or undisposed.
- عذر پذير (Uzr pizír)—Excusable; admissible (a plea).
- عذر پيش کرنا (Uzr pesh karná)—To take objection, to urge, ad-vance or set up a plea; to offer an excuse or an apology.
- عذر خواهي کرنا (Uzr k̄hwáhí karná)—To apologise.
- عذر تسليم کرنا (Uzr taslím karná)—To admit or allow a plea or an objection.
- عذر کرنا (Uzr karná)—To take ex-ception to, to contest, to apo-logize.
- عذر نامنظر کرنا (Uzr ná manzúr karná)—To overrule an objec-tion or plea.
- عذر اختيار سماعت (Uzr ak̄htiyár samáat)—Plea of want of juris-diction.
- عذر برات (Uzr-i-bar-at)—Plea of exemption.
- عذر برات سابق (Uzr-i-barat-i-sábiq)—*Autrefois acquit*.
- عذر بيباقي (Uzr i-bebáqí)—Plea of payment in full.
- عذر بيضابطگي (Uzr-i-bezábtgí)—Plea of irregularity or want of formality in a proceeding.
- عذر تمهيدى (Uzr-i-tamhídí)—A preliminary plea or objection.
- عذر تمادي } Uzr i-tamádí }
عذر حد سماعت Uzr-i-had samáat }
Plea of limitation.
- عذر مجرائي (Uzr-mujráí)—Plea of set-off.
- عذر زباني (Uzr-i-zabání)—Verbal plea.
- عذر عام (Uzr-i-ám)—A general plea.

- عذر غلطی (Uzr-i galtī)—Plea of mistake.
- عذر قانونی (Uzr qánúnī)—A legal objection.
- عذر قوی (Uzr-i qawī)—A valid objection; a strong plea or objection.
- عذر نا قابل سماعت (Uzr-i náqábil samáat)—An untenable plea.
- عذر ثبوت جرم سابق (Uzr-i sabút-i jurm-i-sábīq)—*Autrefois convict*. A "plea of previous conviction" can only be pleaded in bar of any subsequent indictment for the same offence.
- عذر دار (Uzr dár)—An objector, an intervener.
- عذر داری (Uzr dárī)—Defence, a statement of objections, a *caveat*.
- عذر داری کرنا (Uzr dárī karná)—To object, to intervene as an objector, to bring forward an objection.
- عرس کرنا (Urs karná)—To celebrate the obsequies of.
- عرصہ (Arsa)—Period, time, interval.
- اس عرصہ میں (Is arse meṅ)—In the meantime, *ad interim*.
- عرض (Arz)—(1) Address, petition, request. (2) Length (as opposed to breadth.)
- عرض ارسال (Arz-irsál)—A report, a return, an invoice; particulars of the deposit of revenue.
- عرض بیگی (Arz begī)—An officer who, under the Moghal Government, was appointed to receive and present petitions; an usher.
- عرضداشت (Arzdásht)—A written petition, a memorial, an address.
- عرض کرنا (Arz karná)—To represent, to submit, to report, to memorialize, to make an application for, to request, to beg, to urge.
- عرض معروض (Arz márúẓ)—The purport of a petition, request.
- عرضی (Arzī)—A representation, a petition, a memorial, a letter from an inferior to a superior.
- عرضی دعویٰ (Arzī-dáwá)—A plaint.
- مراتب مندرجہ عرضی دعویٰ (Marátib mundarja arzī dáwī)—The particulars stated in the plaint.
- عرضی دعویٰ سے بناے دعویٰ ظاہر نہیں ہوتی (Arzī dáwī se biná-i-dáwī záhir nahīn hotī)—The plaint does not show a cause of action.
- عرضی دعویٰ داخل کرنا (Arzī dáwī dáḡhil karná)—To file, to present or lodge a plaint.
- عرضی نویس (Arzī navís)—One who writes petitions for suitors, a scrivener, a petition-writer.
- عرف (Urf)—Alias; repute.
- عرضہ (Aríza)—A humble petition, a letter from an inferior.
- عریہ (Ariyah)—(M. Law) A kind of sale, when a person computes what quantity of fruit there is

on a tree and sells it before it is plucked.

عزت (Izzat)—Reputation, good name.

عزت اُتارنا Izzat utárná } To dis-
عزت بگاڑنا Izzat bigárná } honour.

عزت لینا (Izzat lená)—To dishonour, to insult, to destroy the reputation of, to violate, to ravish.

عزت کے پیچھے پڑنا (Izzat ke píchhe pārná)—To be bent on the disgrace of.

عزل (Uzl)—Removal from office, retirement.

عزل و نسب کرنا (Uzl-o-nasab karná)—To make promotions and reductions.

عزم (Azmat)—To swear, to conjure.

عزیز القدر (Azíz-ul-qadar)—My worthy friend, my dear, (a form of address to subordinate officers in official or private correspondence.)

عشر شرعی (Ashr-i-shara'í)—The tithes prescribed by divine law.

عشر (Ashra)—The first ten days of Moharram.

عصا بردار (Asá bardár)—A mace-bearer.

عصا و بالہ (Asá wa ballam)—The royal insignia.

عصیہ (Asba)—Residuaries. (M. Law) Agnates. Usbat are all persons for whom no share has been appointed, and who take the residue after the sharers

have been satisfied, or the whole estate when there are none. They are of two kinds, residuaries by *nasab* or kindred to the deceased, and residuaries for special cause. Of the former there are three classes, residuaries by themselves or in their own right, and residuaries by another. The residuary by himself or in his own right is every male into whose line of relation no female enters. The residuary by another is every female who becomes or is made a residuary by a male who is parallel to her. These are, a daughter, a son's daughter, a full sister and a half sister. The "residuary with another" is every female who becomes a residuary with another female; as full sisters or half sisters by the father, who become residuaries with daughters and son's daughters.

See also شیعہ (Inheritance).

عصبیت (Asbat)—(M. Law) (1) Affinity entitling to a share of inheritance. (2) Party spirit, *spirit de corps*.

عصمت (Asmat)—Chastity.

عصر (Azau)—Limb, joint, organ.

عطا (Atá)—A gift, a bounty, an endowment.

عطا کوندا (Atá kunanda)—A grant-
or.

عطا کرنا (Atá karná)—To grant, to bestow, to confer, to assign.



عطیہ (Atiya)—A grant, an assign-
ment, a stipend, an allowance.

دار عطیہ (Atiya dár)—A grantee,
an assignee.

دوامی عطیہ (Atiya-i-dawámí)—
Perpetual grant.

سرکار عطیہ (Atiya-i-sarkár)—A
government grant.

عظمت (Azmat)—Dignity.

عفت (Iffat)—Chastity, continence.

عفو (Afú)—Pardon, remission of
sins.

عقار (Aqár)—(M. Law) Immov-
able property. Property in
respect of which pre-emption
can be claimed.

عقاید (Aqáyad)—(M. Law) The
articles of belief.

عقینہ Aqinat } (M. Law) Pun-
عقوبات Uqúbat } ishments institut-
ed in the Quran and Traditions,
viz.—(1) *Qisas* —Retaliation.

(2) *Hadd-ul-surqah*. — Punish-
ment for theft, the loss of hand.

(3) *Hadd ul-ziná*. — Punishment
for fornication and adultery,
stoning for a married person,
and one hundred lashes for an
unmarried person.

(4) *Hadd-ul-qazf*. — Punish-
ment of 80 lashes for slander.

(5) *Hadd-ul-riddah*. — Punish-
ment by death for apostasy.

(6) *Hadd-ul-shurb*. — Punish-
ment with eighty lashes for
wine drinking.

عقد (Aqd)—A tie, a bond, a pro-
mise.

عقد النكاح (Aqd-un-nikáh)—Mar-
riage contract.

عقیقہ (Aqíqa)—(M. Law) A sacri-
fice which is incumbent upon a
Muslim father at the ceremony
Aqíqa, which is celebrated on
either the 7th, 14th, 21st or
28th or 35th day after birth,
when the hair is first shaved and
its weight in silver given to
the poor.

عقل (Aqlan)—Reasonable by in-
ference, by guess.

عقلی (Aqlí)—Rational, judicious,
deduced by reason.

عقیم (Aqim)—Barren, having no
children.

عقیمہ (Aqíma)—A barren woman,
a woman past child bearing.

عکس (Aks)—(1) The converse or
the contrary of. (2) Reflection,
picture.

عکس لینا (Aks lená)—To take a
photo of.

بر عکس (Bar aks)—Contrary to;
in opposition to.

بر عکس اسکے (Bar aks iske)—*Vice*
versa.

عکسی (Aksí)—Photographic.

علاج (Iláj)—Remedy.

علاج پذیر (Iláj pizír)—Remediable,
curable.

علاقہ (Iláqah)—(1) A dependency,
a province; a tenure; an estate,

- a manor ; jurisdiction. (2) Relation, affinity, concern. (3) Relevancy, bearing to.
- علاقه حكومت (Ilāqah-i-hukúmat)—Jurisdiction.
- علاقه عدالت (Ilāqah-i-adálat)—The jurisdiction of a court.
- علاقه سے باہر (Ilāqah se báhar)—Beyond the jurisdiction or limits of.
- علاقه میں (Ilāqah men)—Within the limits or jurisdiction.
- علاقه دار (Ilāqahdár)—A holder of an ilāqa; the person who becomes responsible for the payments of revenue &c. of a village or district.
- علامت (Alámat)—A mark, a symptom, a sign, a badge, a coat of arms.
- علامت دستخط (Alámat dastkhát)—A mark in place of signature usually made by one who is unable to write.
- علامت بلوغ (Alámat-i-bulúḡ)—Signs of puberty.
- علانیہ (Alánfiya)—Openly, publicly, aloud.
- علوہ اس کے (Aláwa iske)—In addition to this, moreover, notwithstanding that, further.
- علت (Illat)—The ground of a charge, or accusation, head of a charge, reason.
- علم (Ilm)—Knowledge, art, science.
- علم باحث (Ilm-i-bahas)—The science of logic, the art of reasoning.
- علم بلاغت (Ilm-i-baláḡat)—Rhetoric.
- علم فروض (Ilm-i-faruz)—The law of inheritance.
- See—قرايض
- علم مجرمات (Ilm-i-mujrimáat)—Criminal knowledge.
- علم بردار (Alám-bardár)—A standard-bearer.
- عارفہ (Ulúfa)—Rations, provisions, stipend, salary.
- علي (Alí)—The name of Mubāmad's son-in-law. He was according to the Sunni sect the fourth *caliph* or successor to Muhammad; but the Shias make him the direct successor not acknowledging the three other *caliphs* (Abu Bakr, Umar and Usman), He reigned from A. H. 35 to A. H. 40.
- علي الاتصال (Ala-'l-itsál)—Continually, consecutively, in series, *seriatim*.
- علي الاجمال (Ala-'l-ijmál)—Jointly.
- علي الاطلاق (Ala-il-itlāḡ)—Absolutely; solely.
- علي الانفراد (Ala-'l-infrád)—Severally.
- علي التواتر (Ala-'l-tawátar)—In succession.
- علي الحساب (Ala-il-hisáb)—On account, a suspense account.

- علي الحساب ديننا (Ala-il-hisáb dená) —To make payments on account, to pay money in advance.
- علي التنازر (Ala-il-tanázar) —According to (its) *vis-a-vis*; each according to its kind or like.
- علي الترتيب (Ala-il-tartib) —In due order.
- علي الخصوص (Ala-'l-khusus) —Especially, particularly.
- علي الدوام (Ala-ul-dawám) —Perpetually, permanently.
- علي العموم (Ala-ul-umúm) —Commonly, generally.
- علي القدر (Ala-ul-qadr) —According to the power or dignity.
- علي قدر مراتب (Ala-qadr marátab) —According to rank or degree.
- علي هذا القياس (Ala-háza-ul-qiyás) —In like manner, similarly.
- علي سبيل البديل (Ala sabíl-ul-badl) —Alternative.
- عليحدة (Alehda) —Separate, apart, distinct.
- عليحدگی (Alehdgi) —Separation.
- عليحدة كونا (Alehda karná) —To part with, to get rid of, to dispose of.
- مال كو عليحدة كونا (Mál ko alehda karná) —To dispose of or part with property.
- عليحدة هونا (Alehda honá) —To separate oneself from.
- عم (Um) —Uncle, father's brother.
- عم زادة (Um-záda) —Uncle's son.
- عمارت (Imárat) —A building.
- عمال (Ammál) —Agents, governors, collectors of revenue, officials.
- عمامة (Ammáma) —A turban.
- عمداً (Amadan) —Wilfully, deliberately, with malice, *prepense*.
- عمدة المالك (Umdat-ul-mulk) —Pillars of state, a title bestowed on officers of high rank.
- عمر (Umr) —Age.
- عمر بهر كا (Umr bhar ká) —Life-long, sufficient for a life-time.
- عمر وزيد (Umr-o-zaid) —Umar, zaid fictitious (like John and Doe) names used largely in Muhammadan legal reports.
- عمرة (Umra) —A man visiting his newly married wife in the abode of her family.
- عمري (Umri) —(M. Law) A life-grant or interest in any thing.
- عمق (Umq) —Depth.
- عمل (Amal) —Action, operation, execution, rule, jurisdiction, procedure, process.
- عمل پتہ (Amal paṭṭá) —A deed appointing an agent or manager; a warrant authorizing a person to collect the rents of an estate.
- عمل جراحي (Amal-i-jarráhi) —A surgical operation.
- عمل دستك (Amal dastak) —A written order from the proper authority to enable the purchas-

- er of an estate at a public sale, to obtain possession of it; a certificate of title; an authority to collect the rents of an estate.
- عمل دار (Amal dár)—An administrative officer.
- عملداری (Amaldárf)—Government, rule, administration, limits of jurisdiction, the district governed.
- عملدرآمد (Amal darámad)—Practice.
- عملدرآمدقانونی (Amal darámad-i-qánúní)—Legal practice, legal usage.
- عملقانونی کے ذریعہ سے (Amal-i-qánúní ke zariye se)—By operation of law, by due course of law.
- عمل کرنا (Amal karná)—To act or operate, to proceed upon.
- عمل میں لانا (Amal men láná)—To carry into effect; to exercise; to put in execution.
- عملدرآمد کرنا (Amal darámad karná)—To put in practice.
- عملاً (Amallan)—Practically, in fact.
- عمالہ (Amla)—Ministerial or public officers (attached to a court or to an office); establishment, especially the vernacular establishment, of an office as distinguished from the English department.
- عمالی (Amlí)—Practical.
- عموماً (Amúman)—Commonly, generally.
- عمیم (Amím)—All-comprehensive.
- عنایت کرنا (Ináyat karná)—To show favor to; to present, to vouchsafe; to grant.
- عندالتجویز (Ind-ul-tajwíz)—Under consideration, pending trial or inquiry before the court.
- عندالتحقیقات (Ind-ul-tahqíqát)—During investigation, upon inquiry.
- عندالتدارک (Ind-ul-tadárúk)—On the disposing of a case (in a court of justice.)
- عندالثبوت (Ind-ul-sabút)—On proof, on conviction.
- عندالضرورت (Ind-ul-zarárat)—In time of need, when required.
- عندالطلب (Ind-ul-talab)—On demand.
- عندالوقت (Ind-ul-waqt)—In the critical juncture.
- عندالوقوع (Ind-ul-waq'ú)—On the occurrence of the event; in such an event.
- عنوان (Unwán)—Superscription, title or title-page (of a book &c.), preface; heading.
- عنین (Anín)—Impotent; an impotent man. See—طالق
- عوام (Awám)—The common people; the public.
- عود (Aúd)—Return, reversion.
- وارث عربی (Waris-i-aúdí)—Reversioner.

عود کونا (Aúd karná)—To return; to revert.

عورت (Aurat)—A woman, a wife.

کسی عورت کو لے اُڑانا یا پھسلا لیتا جانا (Kisí aurat ko le uráná yá phuslá lejáná)—To take or entice away a woman.

کسی عورت کے خاوت میں گھس جانا (Kisí aurat kí khilwat men ghus jáná)—To intrude upon the privacy of a woman.

کسی عورت کی نسبت بے عفتی کا اتہام لگانا (Kisí aurat kí nisbat be-ifati ká itehám lagáná)—To impute unchastity to a woman.

عورت حاملہ (Aurat-i-hámila)—A pregnant woman.

عرض (Ewaz)—A recompense, a compensation, an amends; an exchange; a substitute, a *locum tenens*.

عرض میں } In lieu of,
بعض Ba ewaz } instead of,
in place of, in return for.

عرض لینا (Ewaz lená)—To take satisfaction or revenge.

عرضی (Ewazí)—A substitute, a *locum tenens*.

عرضی دینا (Ewazí dená)—To give or provide a substitute.

عرضی کرنا (Ewazí karná)—To act as a substitute, to officiate for.

عول (Aul)—(M. Law) The doctrine of increase. The distribution of a fractional proportion of inherited property more than the amount of the legal

shares of the respective heirs; thus if a deceased woman have left a husband and two sisters, the first is entitled by law to a half or $\frac{3}{6}$ ths of her wealth, and the two last to $\frac{2}{6}$ ths each; making, therefore, $\frac{7}{6}$ ths, or one sixth more than the whole. In such cases the denominator of the fraction is made equal to that of all the shares, or to 7, and the numerator remains unaltered, forming the fractions $\frac{3}{7}$, $\frac{2}{7}$, $\frac{2}{7}$, or giving to the sisters $\frac{2}{7}$ each and to husband $\frac{3}{7}$.

This method of distribution is not adopted by the Shiaks. See—شیعہ

عہد (Ahad)—(1) Compact, contract, agreement, obligation; promise; league, treaty. (2) Life time; reign of a king.

عہد شکنی (Ahad-shikni)—A breach of contract or agreement.

عہد نامہ (Ahad námá)—An agreement; a treaty, a convention, a diploma.

عہد و پیمانہ کرنا (Ahad-o-paimán karná)—To contract with; to enter into a convention; to make terms or conditions with.

عہدہ (Uhda)—An office, a post, employment, an appointment.

باعتبار عہدہ (Bá-stibár-i-ohda)—By virtue of office, *ex-officio*.

- کسی عہدہ کے حیلہ سے (Kisí uhde ke hile se)—Under color of an office.
- عہدہ پر مامور کرنا Uhde par māmúr karná } To ap-
عہدہ پر مقرر کرنا Uhde par muqarrar karná } point.
- عہدہ دار (Uhda dár)—An official, an officer, a civil or military authority.
- عہدہ دار سرکاری (Uhde dár-i-sarká-rí)—A government official; a public officer.
- عیار (Ayár)—Test.
- عیاشی (Aiyáshí)—Debauchery, licentiousness.
- عیال و اطفال (Ayál-o-atfál)—Family, children.
- عیال دار (Ayál dár)—A man having a large family.

- عیاں (Ayán)—Evident, clear.
- عیاں کرنا (Ayán karná)—To elucidate.
- عیب (Aib)—A defect, a flaw.
- عیب جسمانی (Aib-i-jismání)—Bodily defect.
- عیب عقائی (Aib-i-aqlí)—Mental defect.
- عیب جو (Aib jo)—Censorious, a carper, a hypocritic.
- عیب لگانا (Aib lagáná)—To find fault with, to pick holes in.
- عید البقر (Idul-baqr)—The festival of victims or sacrifices held on the 10th of the month of *Zil hijja*.
- عیسوی (Iswí)—The Christian era; A. D.
- عین (Ain)—The very precise moment, in the very nick of time

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- غارت جانا (Ġárat jáná)—To be plundered, to be destroyed, to be spoiled.
- غارت کرنا (Ġárat karná)—To plunder, to lay waste, to spoil.
- غارتگر (Ġárat gar)—A plunderer.
- غارتگری (Ġáratgarí)—Depredation, plunder.
- غازی (Ġází)—One who fights against infidels.
- غافلہ (Ġáfil)—Negligent.
- غالب (Ġálib)—Predominant, prevalent; most probable.
- حقیقت غالب (Haqíyat-i-Ġálib)—Dominant, tenement.
- غالب ہے (Ġálib hai)—It is most probable.

- غایب ہو جانا (Ġáyab ho jáná)—To disappear.
- غایب کرنا (Ġáyab karná)—To make away with.
- غبن (Ġaban)—Misappropriation; embezzlement.
- غبن کرنا (Ġaban karná)—To defraud, to embezzle.
- غدور (Ġadar)—Mutiny, rebellion.
- غدور مچانا (Ġadar macháná) } To
— غدور کرنا (Ġadar karná) } create a disturbance, to raise a riot, to mutiny, to rebel.
- غرابت (Ġurbat)—Emigration, misery, humility.

غرض (Ġaraz)—Object, purpose, business, meaning, interest, concern, motive.

غرض رکھنا (Ġaraz rakhná)—To be interested in; to busy or concern oneself with.

غرض نیکالنا (Ġaraz nikálná)—To gain one's end, to accomplish one's object.

بے غرض (Be Ġaraz)—Disinterested.

غرض مشترک (Ġaraz i-mushtarak)—Common object.

غره (Ġurrah)—(M. Law.) A fine of 500 dirhams. A slave of that value. It is a fine for a person striking a woman so as to occasion miscarriage.

غریب پرور (Ġarīb parwar)—Cherisher of the poor.

غریب نواز (Ġarīb niwáz)—One who is kind to the poor.

غش (Ġash)—Adultration, alloy, coating of base metal on silver or gold.

غش آنا (Ġash áná)—To faint.

غصب (Ġasab)—Usurpation (M.

Law) It signifies the taking of the property of another which is valuable and sacred, without the consent of the proprietor, in such a manner as to destroy the proprietor's possession of it.

غفلت (Ġaflat)—Negligence.

غفلت شدید (Ġaflat-i-shadíd)—Gross negligence.

غفلت خفیف (Ġaflat-i-khaffif)—Slight negligence.

غفلت امدادی (Ġaflat-i-imdádí)—Contributory negligence.

غلام (Ġhulám)—Slave.

غلام آزاد شدہ (Ġulám ázád shuda)—An emancipated slave.

غلاموں کا کاروبار (Ġulámon ká kár-o-bár)—Slave-trade.

غلاموں کا کاروبار کرنا (Ġulámon ká kár-o bár karná)—To deal in slaves.

غلامی (Ġulámí)—Slavery, servitude.

غلط (Ġalat)—Wrong, erroneous, inaccurate.

غلط ٹھہرانا (Ġalat thairáná)—To show the fallacy of, to expose the error of.

غلط فہمی (Ġalat fahmí)—Misconception, misapprehension.

غلط فہمی قانونی (Ġalat fahmí-i-qánúní)—A misconception of law.

غلطی قانونی (Ġaltí-i-qánúní)—A mistake of law.

غلطی قانونی کوئی عذر نہیں ہے (Ġaltí-i-qánúní koí uzr nahí hai)—Mistake of law is no excuse.

کسی غلط فہمی کی وجہ سے عمل کرنا (Kisí Ġalat fahmí kí wajah se amal karná)—To act under a misconception.

غلط خبر دینا (Ġalat khabar dená)—To misinform.

غاطی سے (Galtí se)—By an oversight, by a mistake.

غاطی کرنا (Galtí karná)—To make a mistake, to make a slip, to overlook.

غله (Galla)—Grain, corn.

غله بھرنانا (Galla bharná)—To store up grain.

غله فروش (Galla farosh)—A grain-merchant, a dealer in grain.

غلول (Gulol)—(M. Law) Defrauding or purloining any part of the lawful plunder in a *jihad* or religious war.

غمی (Gaimí)—Mourning.

غور (Gaur)—Deliberation, consideration.

عدالت نے مقدمہ کو واسطہ غور کے ملتوی کیا (Adálat ne muqaddama ko wáste gaur ke multawí kiyá)—*Curia advisari vult post.*

غور کرنا (Gaur karná)—To consider, to deliberate upon.

غور کر کے (Gaur karke)—After due consideration, advisedly.

غوطہ دینا (Gota díná)—To plunge into water; to baptize; to deceive.

غوطہ کھانا (Gota kháná)—To dive, to be deceived, to lose one's way,

غوغا (Gogá)—Tumult, disturbance, brawl, noise, rumour.

غول (Gol)—Multitude, crowd, gang.

غیبت (Gíbat)—(M. Law) Slander, calumny. Anything whispered of an absent person to his detriment, although it be true (in contradistinction to *Buhtun* which means false accusation).

غیر (Gair)—(1) A stranger; a rival, (2) Save, but, other than, different from.

غیر آباد (Gair ábád)—Uncultivated, uninhabited.

غیر اجتیباری (Gair akhtiyarí)—Involuntary.

غیر بندوبست (Gair bandobast)—Not settled (applied to land not included in the revenue settlement.)

غیر تقسیمی (Gair taqsimí)—Undivided; unpartitioned.

غیر حاضر (Gair házir)—Absent.

غیر حاضری (Gair házrí)—Non-appearance, default in appearance, absence.

غیر خرچ (Gair kharch)—Extras, contingencies, miscellaneous expenses.

غیر شخص (Gair shakhs.)—A stranger, a third person.

غیر شرعی (Gair sharáí)—Contrary to the *shara* or Mahammadan law.

غیر علاقہ } Foreign
علاقہ غیر } territory;
beyond the limits of one's jurisdiction.

غير كافي (Ġair káfi)—Insufficient, inadequate.

غير متاثر (Ġair-mutásir) Ineffective, ineffectual.

غير متعهد (Ġair mut'ahad)—Uncovenanted (service).

غير متعلق (Ġair mut'alliq)—Irrelevant.

غير محدود (Ġair mahdúd)—Unlimited, undefined.

غير مجاز (Ġair majáz)—Incompetent, unauthorized.

غير مزروعة (Ġair mazrúa)—Uncultivated (land).

غير مساوي (Ġair masáwí)—Unequal.

غير مشخص (Ġair mushakḥḥas)
(1) Unappropriated, undefined, indiscriminate. (2) Unassessed.

غير معمولي (Ġair mámúlí)—Unusual, informal.

غير معين (Ġair mu'aiyan)—Unsettled, undefined, unstable, fluctuating.

غير مقبوضة (Ġair maqbúza)—Unappropriated, not held by any one, not in possession.

غير مكمل (Ġair mukammal)—Imperfect.

بثواره غير مكمل (Batwára i-ghair mukammal)—See بثواره

غير ممكن الترديد (Ġair-mumkin-ultardíd)—Irreversible, irrevocable, incontrovertible, unassailable.

غير ممكن التقسيم (Ġair-mumkin-ultaqsím)—Not liable to partition, impartible, indivisible.

غير ممكن الوصول (Ġair mumkin-ulwasúl)—Irrecoverable.

غير منقولة (Ġair manqúla)—Immovable.

جايداد غير منقولة (Jáedád-i-ghair-manqúla)—Immovable property, real property.

غير موروثي (Ġair-maurúsí)—Not heritable, not holding by hereditary descent; not inherited, without the right of occupancy.

غير نافذ (Ġair-náfiz)—Inoperative, ineffectual, not in force.

غير واجب (Ġair wájib)—Improper, unreasonable, not due.

ف

فاحشة (Fahesha)—A lewd or unchaste woman.

فارسي (Fársí)—Persian, the Persian language.

فارغ البالي (Fárig-ul-bálf)—Easy circumstances.

فارغ خطي (Fárigḥatí)—A deed of release or discharge, an acquit-

فاسد (Fásid)—(1) Improper, wrong, dishonest. (2) Impure.

جد فاسد (Jad-i-fásid)—(M. Law) A false grand-father.

فاسد کرنا (Fásid karná)—To invalidate, to vitiate.

فاسق (Fásiq)—Vicious, immoral, an adulterer.

فاش (Fásh)—Gross, palpable.

فاش کرنا (Fásh karná)—To divulge, to expose.

فاصل (Fásil)—Dividing two things.

حد فاصل (Had-i-fásil)—Boundary.

فاصلہ (Fásla)—Distance, gap.

فاضل (Fázil)—(1) Redundant, in excess. (2) Learned, erudite. (3) Residue, remainder, surplus, receipt in excess of revenue.

فاضل باقی (Fázil báqí)—A surplus.

فاضل نکالنا (Fázil nikálná)—To show a surplus.

فاضل نکالنا (Fázil nikálná)—To exceed the amount at credit, to prove in excess.

فاضل وصول (Fázil wasúl)—Extra or additional collection.

فاضلات (Fázlát)—Balances.

فاطمہ (Fátimá)—The daughter of the prophet Muhammad, and wife of Khalifa Ali.

فاعل (Fa'il)—(1) Doer; operator. (2) Nominative.

فایدہ (Fáida)—Profit, advantage, utility, benefit, value, result.

فایدہ اٹھانا (Fáida uṭháná)—To take the advantage of; to turn to account, to utilize; to enjoy.

کسی سے فایدہ ناجائز اٹھانا (Kisí-se fáidá nájáyaz uṭháná)—To take undue advantage of.

فایدہ مند (Fáida mand)—Profitable, advantageous.

فایدہ ضمنی (Fáida-i-zamní)—An incidental advantage.

فتق (Fitq)—Rupture, hernia.

فتور ڈالنا (Fitúr ḍálná)—To create a disturbance.

فتور عقل (Fitúr-i-aql)—Unsoundness of mind.

فتویٰ (Fatwá)—A judicial opinion, a judicial decree, usually applied to the written opinion of the Muhammadan law officers of a court respecting a certain case. (This word is also applied to the opinions of Pandits respecting any point of Hindu Law)

فتویٰ دینا (Fatwá dená)—To notify the decision of law in or respecting a case.

فتویٰ لینا (Fatwá lená)—To seek or demand of a Qazi or a Pandit the opinion as to law in or respecting a question; to take a legal opinion in respect of the lawfulness of an act.

فتاویٰ (Fatáwá)—(M. Law) A collection or digest of judicial decisions, several of which are current in Hindustan, especially the *Fatawa-i-Alamgiri* compiled by order of Aurangzeb.

فہاش (Fuhash)—

فہش کتاب (F'nhash kitáb)—An obscene book.

فدیات (Fadiat)—(M. Law) A redemption or redemptionary atonement for what would else be forfeited; ransom or redemptionary fine paid by a master for his slave who has committed some fault, which would make him the slave of the injured party.

فدوی (Fidwí)—A servant, a slave, your humble servant, (used as a term of humility in speaking of one's-self).

فرار ہونا (Farár honá)—To abscond.

فراری (Farárf)—Absconded, fugitive.

فراری مجرم (Farárf mujrim)—An escaped convict.

فرامین (Farámín)—Mandates, orders, charters.

فرایض (Faráyez)—(M. Law) Inheritances. The law of inheritance; the shares of legal sharers. The property of a deceased Muhammadan is applicable, in the first place, to the payment of his funeral expenses; secondly, to the discharge of his debt; and thirdly to the payment of legacies as far as one-third of the residue. The remaining two-thirds with so much of the third as is not absorbed by legacies is to be divided among the heirs. Among

the heirs the first are persons for whom the law has provided certain specific shares or portions, and who are thence denominated as *Zawi-ul-faruz* (ذری الفروض). In most cases there must be a residue after the shares have been satisfied; and this passes to another class of persons who from that circumstance may be termed *Residuaries* or *Asba* (See—عصبہ). It can seldom happen that the deceased should have no individual who would fall under any of these two classes; but to guard against this possible contingency, the law has provided another class of persons, who, though many of them may be nearly related to the deceased, by reason of their remote position with respect to the inheritance have been denominated *Zawi-ul-arham* or distant kindred.

Muhammadan lawyers have recognised four causes of exclusion from inheritance, *viz.*, slavery, homicide, difference of religion and difference of country. The above four causes are the only impediments to inheritance. Mental derangement or any description of insanity or blindness is no bar to succession.

فرد (Fard)—(1) A single person, a single thing or article. (2) A written list or statement, a roll, a catalogue, a sheet of paper.

- فرد باقیات (Fard-i-baqiyát)—A balance sheet.
- فرد تاشخیص (Fard-i-tashkhis)—An assessment record.
- فرد تفریق (Fard i-tafrīq)—A paper or deed of partition or apportionment.
- فرد جرم (Fard-i-jurm)—A calendar of crime.
- فرد حقوق (Fard-i-huqúq)—A record of rights.
- فرد جمع بندی (Fard-i jam'abandí)—A rent-roll.
- فرد شرایط شراکت (Fard-i-sharáyat-i-shirákat)—Article of association.
- فرد قرار داد جرم (Fard i-qarár dád jurm)—A charge-sheet.
- فرد مکمل (Fard i-mukammal)—A complete record.
- فرد میں نام چڑھانا (Fard men nám chaháná)—To register the name of, to enrol.
- فرداً فرداً (Fardan fardan)—Singly, severally.
- فردی (Fardí)—A roll, a catalogue.
- دو فردی (Dufardí)—A double statement of account.
- فرزند (Farzand)—An offspring, a child, a son, a daughter.
- فرزندی میں لینا (Farzandí mē lená)—To adopt as a son, to acknowledge as a son.
- فرض (Farz)—(M. Law) (1) Those rules and ordinances of religion which are said to have

- been established and enjoined by God, as distinguished from those which are established upon the precept or practice of the Prophet, and which are called *Sunnat*. (2) A definite payment or portion, inheritance, share or portion of inheritance due to an heir. (3) A widow's furniture or her share in her husband's property. (4) Duty, obligation.
- فرض عین (Farz-i-ain)—(M. Law) An absolute obligation.
- فرض کفایة (Farz i-kifáyat)—The sufficiency of a religious obligation, as fulfilled by one person of a party, association or township, on behalf of the whole.
- بالفرض (Bil farz)—On the supposition, granted that, assuming.
- فرض ادا کرنا (Farz adá karná)—To discharge a duty, to fulfil an obligation.
- فرض کرنا (Farz karná)—To grant, to admit.
- فرض ہونا (Farz honá)—To be incumbent on, to devolve on
- فرضاً (Farzan)—(M. Law) (1) Conformably to the special right of inheritance. (2) Supposing the case, hypothetically.
- فرضاً و رداً (Farzan wa raddan)—Conformably to direct or special claim, and also to an indirect or reversionary claim, as coming back from failure of nearer heirs.

- (Farzī) — (1) Fictitious. (2) A suit or purchase conducted or effected under an assumed or fictitious name.
- (Farzī muddái) — A fictitious plaintiff or prosecutor, a person put forward in that character.
- (Farúz) — (M. Law) Shares, portions. The proportions in which property is divided among those entitled to inherit.
- (Farq) — Distinction, difference, distance.
- Farq áná } A difference
Farq paṛná } or misunderstanding to arise; a discrepancy to occur (in an account).
- (Farq-i-azím) — A broad distinction.
- (Firqat) — (M. Law) Separation. A *firqat* is a separation which comes from the side of the wife without any cause for it on the part of the husband, or more generally, every separation of a wife from her husband for a cause not originating in him, is a cancellation of marriage. Cancellations (*Firqat*) differ from divorces (*Talaq*) in so far that, if a cancellation takes place before the marriage has been consummated, the wife is not entitled to any part of the dower; whereas if divorce should take place before consummation, she is entitled to a half of the specified dower, or a present if none is specified.
- (Firqa) — A sect, a tribe, a class of community.
- (Farmánbardár) — A subject, a servant, an attendant, a vassal.
- (Farmáyash) — Order for goods; a commission.
- (Farmáyashí) — Made to order; excellent.
- (Firangi) — A European, an Englishman.
- (Faro karná) — To put down, to suppress.
- (Farokht) — Selling, sale.
- (Farokht karná) — To sell.
- (Faroshinda) — A seller, a vendor.
- (Khurda farosh) — A retail vendor.
- (Faroshinda-i-majáz) — A licensed vendor.
- (Farú) — The derivative institutes of the law, fundamental doctrines or principles of law or religion.
- (Faru'i) — Additional income.
- (Farog) — Fame, glory.
- (Farognzásht) — Omission, neglect, remissness.

فرو گذاشت کردن (Faroguzásht karná) — To omit, to overlook, to neglect.

فریاد (Faryád) — A complaint, a cry for help.

فریادرس (Faryád ras) — A redresser of grievances, a dispenser of justice.

فریاد رسی (Faryád rasí) — Redress of grievances.

فریاد کردن (Faryád karná) — To complain, to bring an action or suit against.

فریادی (Faryádi) — A complainant.

فرب (Fareb) — Fraud.

فرباً (Fareban) — Fraudulently.

فرب دینا (Fareb dená) — To defraud, to impose upon, to deceive.

فربی (Farebí) — Fraudulent.

فرب منج آنا (Fareb menj áná) — To be deceived, to be taken in, to be cheated by.

فریق (Faríq) — A party.

فریق اول (Faríq-i-awwal) — The principal or first party in a law suit.

فریق ابتدائی (Faríq-i-ibtadái) — Original party.

فریق ثانی (Faríq-i-sání) — The opposite or adverse party, the defendant.

فریق بنانا (Faríq banáná) — To add a party; to make one a party to a suit or proceeding.

فریقین (Fariqen) — Both parties.

فریقین منازعت (Fariqen-i-munáziat) — The parties concerned (in a law-suit), the litigating parties

فساد (Fisád) — Disturbance; sedition.

فسادی (Fisádi) — Turbulent, quarrelsome, seditious.

فسخ کردن (Fisḵh karná) — To annul, to cancel, to invalidate, to dissolve.

فصاحت (Fasáhāt) — Eloquence, fluency of speech.

فصد کھانا (Fasd khulwáná) — To have or get one bled.

فصل (Fasl) — (1) A separation, division, partition (2) One of the four divisions or seasons of the year (3) Harvest. (4) Crop or crops. (5) A chapter.

فصل استاده (Fasl-i-istàda) — A standing crop.

فصل ربیع (Fasl i-rabí) — The spring harvest.

فصل خریف (Fasl-i-ḵharíf) — Autumnal harvest. (The seed is sown at the commencement of the rainy season, and the crop is reaped about October and November).

فصلی (Faslí) — The revenue year, the agricultural year. The revenue or harvest year was instituted by the Emperor Akbar. It began on the tenth of September 1055, it then agreed with the Hijra; but as the Faslí years are solar

it falls behind the latter era at the rate of 3 years per century. There are however different epochs of revenue year in various parts of India. In the United Provinces this year commences from 1st July and ends on 30th June.

فرداری (Fizhálí)—(M Law) (1) Any thing unauthorized (2) An unauthorized agent.

نكاح فرداری (Nikáh-fizúlf)—A marriage contracted by an unauthorized agent

فرداری (Fizúl)—Superfluous, needless, extravagant.

فرداری (Fazíhat karná)—To disgrace, to expose the faults or vices of.

فعل (Fel)—An act, action, work, operation.

فعل جایز (Fel i jáyaz)—A lawful act.

فعل شایعہ (Fel-i-shani'a)—Adultery, prostitution.

فعل کربا (Fel' karná)—To have carnal intercourse (with).

فعل ناجایز (Fel-i-nájáyaz)—An illegal act.

فقرہ (Fiqra)—A sentence, a paragraph.

فقط (Faqt)—End, finish, solely, empty.

فقه (Fiqh)—Knowledge, especially of law; Muhammadan jurisprudence.

فقیہ (Faqlh)—A lawyer, a theologian.

فک (Fak)—Redemption, liquidation.

فک الرهن (Fak-ul-raham)—Redemption of a mortgage; liquidation of a debt for which property has been pledged.

فکر میں رہنا (Fikr men rahná)—To harbour designs against; to be constantly thinking, to be anxious.

فلان (Falán)—Such and such, a certain man.

فوت بلا وصیت (Faut bilá wasiat)—Intestacy.

فوتی فرداری (Fautí farárf)—A list of cultivators who have either died or have deserted their cultivation or their homestead.

فوتی نامہ (Fautí náma)—A document reporting the death of an incumbent, with the name of his heir or heirs; a certificate of death.

فوجدار (Faujdár)—A criminal judge or magistrate under the Muhammadan government, an officer of the police so called.

فوجداری (Faujdárf)—Criminal, a criminal case; assault, breach of the peace, &c.

فوجداری عدالت (Faujdárf adálat)—A criminal court.

فوجداری سپرد کربا (Faujdárf supurd karná)—To commit a person for trial, to prosecute.

فوجداری کرنا (Faujdārī karná)— To commit a criminal offence, to be a party to an affray.	فی زمانہ (Fī zamáná)—Now-a- days, at this day.
فوجداری میں ماخوذ کرنا (Faujdārī men mā khúẓ karná)—To pro- secute criminally, to bring a criminal charge.	فی سال (Fī-sál)—Per annum, yearly.
فہرست (Fahrist)—A list, an in- ventory, a schedule.	فی صد (Fī-sad)—Per centum.
اضلاع مندرجہ فہرست (Azlá-i mun- darja-i-fahrist)—The scheduled districts.	فی قطعہ (Fī-qit'a)—Per plot, per sheet.
فہرست مالکانہ (Fahrist-i-málikána) —A list of persons to whom malikana allowance is given.	فی نفسہ (Fī-nafsihí)—Per se, by itself.
فہرست مقدمات باقیات (Fahrist-i- muqaddamát-i-báqiyát)—A list of pending cases.	فی یوم (Fī-yaum)—A day, per diem.
فہرست باقیات سے خارج کرنا (Fahrist-i- báqiyát se khárij karná)—To strike a case off the file.	فیصلہ (Faisla)—Decision, judg- ment, an adjustment, a settle- ment, an award.
فہمایش (Fahmá-yash)—Admoni- tion, warning.	فیصلہ باہمی (Faisla-i-báhmí)— Compromise.
فی (Fī)—In, into, among, con- cerning, for each, per.	فیصلہ متعلق فریقین (Faisla mutaa'l- liq faríqain)—Judgment inter parties, judgment in personam.
فی الجملہ (Fīl jumla)—Upon the whole, in brief.	فیصلہ متعلق شہ (Faisla mutallaq-i- shai)—Judgment in rem.
فی الحال (Fīl hál)—Presently, ac- tually, for the present.	فیصل کرنا (Faisal karná)—To de- cide, to adjust, to settle.
فی الحقیقت (Fīl haqíqat)—Really, in fact, in truth, indeed.	فیصل نامہ (Faisalnámá)—A decree, an award.
فی الفور (Fīl faur)—Immediately, directly.	فیصلہ آخر (Faisla-i-ákhir)—A final decision, adjustment or judg- ment.
فی الواقع (Fīl-wáqa'i)—In fact, certainly.	فیصلہ ثالثی (Faisla-i-sálsí)—An arbitration-award.
	فیصلہ زیر اپیل (Faisla-i-zer apíl)— Judgment under appeal.
	فیصلہ کا مراجعہ اپیل کرنا (Faisla kā maraf'a apíl karná)—To appeal against a decision.

فیصلجات (Faisaljât) — Decisions.

فیصلجات فییر رپورت شدہ (Faisaljât-i-gair riport-shuda) — Unreported decisions.

فی مابین فریقین (Fí mábain faríqain) —

— Between the parties, *inter partes*.

فی سبیل اللہ (Fí sabíl illah) — (M. Law) In the service of God. A gift made *fi sabil illah* is a valid gift.

قابض (Qábiz) — An holder, an occupant, a possessor.

قابض حال (Qábiz-i-hál) — The present possessor.

قابض حین حیاتی (Qábiz-i-hín hayáti) — A life tenant.

قابض شکی (Qábiz i shikmí) — An under tenant.

Qábiz ho jáná قابض ہو جائا

Qábiz ho baiḥná قابض ہو بیٹھنا }
To seize on, to take possession of, to settle (upon another's land.)

قابیل (Qábil) — (1) Capable of, liable to. (2) Able, clever, fit.

قابیل اپیل (Qábil-i-apíl) — Appealable, open to appeal.

قابیل ادا (Qábil-i-adá) — Payable (a bill &c.), due, liable for payment.

قابیل اِضافہ لگان (Qábil-i-izáfa lagán) — Liable to enhancement of rent.

قابیل اِتلاق (Qábil-i-itlâq) — Applicable.

قابیل اِطمینان (Qábil-i-itmínán) — Satisfactory.

قابیل اِعتراف (Qábil-i-etiráz) —

Objection, objection-

ق

قابیل اِنْتِقَال (Qábil-i-intiqál) — Transferable, allowable.

قابیل بایع و شری (Qábil ba'i wa shirá) — Negotiable.

قابیل پذیرائی (Qábil piziráf) — Admissible, relevant.

قابیل تردید (Qábil-i-tardíd) — Liable to be contested, controvertible, refutable.

قابیل توریت (Qábil-i-taurís) — Heritable.

قابیل دست اندازی پولیس (Qábil dast andázi pulís) — Cognizable.

قابیل راضی نامہ (Qábil rázi náma) — Compoundable.

قابیل سوامت (Qábil samá'at) — Cognizable, capable of being entertained.

قابیل سزا (Qábil sazá) — Culpable, punishable.

قابیل منظور (Qábil-i-manzúrf) — Admissible, allowable.

قابیل منسوخی (Qábil mansúkhí) — Avoidable, voidable, reversible.

قابیل ہوتا (Qábil honá) — To be competent.

قابلا (Qábla) — A midwife.

قابو (Qábú) — Hold, control, command, power.

قَابِر مِیْن لَانَا (Qábú meñ láná)—
To bring under control; to
bring under one's possession,
to secure.

قَاتِل (Qátıl)—An assassin, a mur-
derer.

قَارِق (Qáriq)—A distrainer, an
officer who makes an attach-
ment.

قَاصِد (Qásid)—A messenger.

قَاصِر (Qásir)—(1) Failing, want-
ing. (2) Defaulter, one who has
failed.

قَاصِر رَاهِنَا (Qásir rahná)—To make
a default.

قَاضِي (Qázi)—A Muhammadan
judge or magistrate who passes
sentences in cases civil, crimin-
al and ecclesiastical.

قَاضِي الْقَضَاةِ (Qázı-ul-quzzát)—
The head qázi (under the Bri-
tish Govt., the office has now
been abolished.)

قَاطِع (Qát'e)—Decisive, conclu-
sive.

قَاعِدَة (Qai'da)—A rule, law, bye-
law, regulation, principle,
practice, manner, custom.

قَاعِدَة مُقَرَّرَة كَرْنَا (Qái'da muqarrar
karná)—To make a rule of, to
prescribe; to establish a cus-
tom.

قَاعِدَة بَطْوَرَاةِ (Qáida batwára)—Rules
of partition.

قَاعِدَة ذِيَابِي (Qáida-i zailf)—Bye-
law.

قَاعِدَة وِرَاسَاتِ (Qáeda-i-wirásat)—
Rule of succession.

قَاعِدَة كُلِّي (Qáeda-i-kullf)—A gene-
ral rule.

قَانُون (Qánún)—Law, ordinance.

قَانُون بَحْرِي (Qánún-i-bahrí)—
Maritime law.

قَانُون تِجَارَاتِ (Qánún-i-tijárat)—
The merchant law.

قَانُون دِيْوَانِي (Qánún-i-diwání)—
Civil law.

قَانُون شَفْعِ (Qánún-i-shufá)—Law
of pre-emption.

قَانُون إِذْبَاتِ (Qánún i-zábta)—Ad-
jective law.

قَانُون فَوْجْدَارِي (Qánún-i-faujdárf)—
Criminal Law.

قَانُون قَطْعِي (Qánún-i-qata'i)—A
positive law.

قَانُون مَلِكِ غَيْرِ (Qánún-i-mulk-i-
gair)—The law of a foreign
country.

قَانُون مُخْتَصِ الْأَمْرِ (Qánún-i-mukh-
tas ul-amr) Special law.

قَانُون مُخْتَصِ الْمَقَامِ (Qánún-i-mukh-
tas ul-muqám)—A local law.

قَانُون مَلِكِ رُومِ (Qánún-i-mulk-i-
rúm)—Roman law, the civil
law.

قَانُونًا (Qánúnán)—Legally, by
law.

قَانُونًا وَ إِصْلَافًا (Qánúnán wa isál-
fán)—Both in law and justice.

قَانُونِی (Qánúngo)—Registrar of
a pargana. An officer in each
district acquainted with its cus-
toms, the nature of the tenure
of the lands &c. A superintend-
ent of village.

- قانونی (Qánúní)—Legal; having the sanction or authority of law.
- اقاعہ قانونی (Wáq'a-i-qánúní)—Point of law.
- تنقیح قانونی (Tanqih-i-qánúní)—An issue of law.
- قایل کرنا (Qáil karná)—To convince.
- قائم مقام (Qáim muqám)—Officiating; a *locum tenens*; a representative, an assignee.
- قائم مقام جائز (Qáim muqám-i-jáiz)—A legal representative.
- قائم مقامی (Qáim muqámí)—Representation, succession.
- قباحہ (Qabáhat)—Inconvenience, impropriety.
- قبالہ (Qabála)—A title-deed; a bill of sale, a conveyance.
- قبالہ نیلامی (Qibála-i-nilámí)—An auction sale-deed, a certificate of sale.
- قبالہ نویس (Qibála navís)—A conveyancer, a scribe.
- قبایل (Qabáil)—Family (wife and children.)
- قبضہ (Qabza)—Possession, tenure, tenancy.
- قبضہ اٹھانا (Qabza uṭháná)—To oust (from.)
- قبضہ پانا (Qabza páná)—To obtain possession.
- قبضہ دلانا (Qabza diláná)—To put one in possession; to deliver possession—*نالش بغرض دلا پانے* (Nálsh bagaraz dilá páne qabza)—Suit for recovery of possession.
- قبضہ میں آنا (Qabze meg áná) To come into possession.
- قبضہ تعبیری (Qabza i tábírf)—Constructive possession.
- قبضہ جداگانہ (Qabza i judágáná) Separate possession.
- قبضہ جداگانہ بلا شرکت غیرے (Qabza i judágána bilá shirkat i gairai) —Exclusive separate possession.
- قبضہ حین حیاتی (Qabza i hín hayátí)—A life tenancy.
- قبضہ علامتی (Qabza i alámatí)—Symbolical possession.
- قبضہ متصرفانہ (Qabza-i-mutasariffána)—Beneficial possession.
- قبضہ مخالفانہ (Qabza i mukhálifána)—An adverse possession.
- قبضہ مستأجرانہ (Qabza-i-mustájjirána)—A farming tenure.
- قبضہ موروثی (Qabza-i-maurúsí)—Hereditary possession.
- قبضہ واقعی و نفس الامری (Qabza-i-wá-qáí-wa-nafsul amri)—Actual and tangible possession.
- قبضہ مالکانہ (Qabza i málíkána)—Proprietary possession.
- قبضہ قانونی (Qabza i qánúní)—Judicial possession.
- قبل (Qabl)—Before that, *ante quam*, prior to (M. Law).
- قبول (Qabúl)—Acceptance.
- قبول کرنا (Qabúl karná)—To accept, to confess, to enterta

(as a petition); to own, to acknowledge; to admit.

قبولیت (Qubúliyat)—The counterpart of a lease.

قتل عمد (Qatlumd)—Murder.

قتل انسان مستلزم السزا (Qatl insán mustalzim ul sazá)—Culpable homicide.

قتل انسان مستلزم السزا جو قتل عمد نہی (Qatl-i-insán mustalzim ul sazá jo qatl amd ke had tak na pahunche)—Culpable homicide not amounting to murder.

Homicide of which Mahammadan Law takes cognisance is of five kinds:—(1) Qatl-ul-amd (قتل العمد)—(2) Qatl shabah-ul-amd (قتل شبه العمد) or a semblance of wilful murder. It is when the perpetrator strike a man with something which is neither a weapon nor serves as such. (3) Qatl-ul-ḵhatá (قتل الخطأ) or homicide by misadventure. (4) Qatl qáim-muqám-ul-ḵhatá (قتل قائم مقام الخطأ) or homicide of a similar nature, to homicide by misadventure, (as when a person walking in his sleep falls upon another so as to kill him by the fall. (5) Qatl ba-sabab (قتل بسبب)—or homicide by intermediate cause as when a man digs a well and another falls into the well and dies—In this case a fine must be paid, but unlike other forms, it does

not exclude from inheritance, nor does it require expiation.

قحط (Qaht)—Famine.

قدمات (Qadámat)—Prescription, priority, precedence, of long standing.

قدردان { Qadr dán } A just
قدرشناس { Qadr shaná } appreciator, a patron.

بقدر (Ba-qadr)—*Ad valorem*, at the rate, according to, in proportion of.

قدرتی (Qudratí)—Natural.

قدرتی علامات (Qudratí a'lámát)—Natural features, symbols or symptoms.

قدم جمانا (Qadam jamáná)—To secure one's footing.

قدمبوسی (Qadambosí)—Obeisance, homaga.

قدما (Qudmá)—The ancients.

قدیم (Qadím)—Old, ancient, eternal.

قدیم سے (Qadím se)—From ancient times, from time immemorial.

قدیمی (Qadímí)—One holding by hereditary descent.

قذف (Qazaf)—(M. Law)—Accusing a virtuous man or woman of adultery, the punishment for which is 80 lashes.

قربت (Qarábat)—Nearness, kinship, consanguinity, affinity, alliance.

قربت دار (Qarábatdár)—A relative, a relation (by blood or marriage.)

قربت دار قریبی (Qarábatdár qarfbí)
Near relation.

قربت داری (Qarábat dárí)—Rela-
tionship.

قربت طرفی (Qarábat tarfí)—Colla-
teral consanguinity.

قربت مستقیمه (Qarábat i mustaqí-
ma)—Lineal consanguinity.

قربت نسبی (Qarábat nasbí)—Con-
sanguinity.

قرار (Qarár)—An agreement, an
engagement.

قرار پانا (Qarár páná)—To be ag-
reed upon, to be determined or
decided, to be laid down or
ruled, to be held.

قراردار (Qarárdár)—(1) Bargain,
anything stipulated to be given
by the father or guardian of
a bride to the parents of a
bridegroom. (2) Formal charge
of crime.

قرار دینا (Qarár dená)—To deter-
mine, to decide, to lay down,
to receive, to admit (as correct,
e. g., *مصمیم قرار دینا*).

قرار کarna (Qarár karná)—To settle,
to confirm, to ratify ; to con-
clude a bargain, to stipulate.

قرار واقعی (Qarár wáqáí)—Posi-
tively.

كوشش قرار واقعی (Koşhish-i-qarár
wáqáí)—Due diligence.

قرآن (Qurán)—The sacred book
of the Muhammadans, the pri-
mary source of Muhammadan

قرآن فتهانا (Qurán uţháná)—To
take an oath on the Qurán.

قرائن (Qaráen)—Circumstances,
presumptions.

قرائن حالات سے (Qaraen hálát se)—
From the circumstances of the
case.

شہادت قرائنی (Shahádat-i qarái-
ní)—Circumstantial evidence.

قربانی (Qurbání)—A sacrifice.

قرض (Qarz)—(1) A debt, a loan
of money borrowed at interest,
(2) (M. Law)—In Muhamma-
dan law beside the general
sense, it implies a loan to be
paid by something dissimilar,
but of equal value. It is op-
posed to *Á'riyat* (عاریت) which
implies the return of
identical thing borrowed.

قرضه اقبالی (Qarza-i-iqbálí)—An
admitted debt.

قرضه تمسکی (Qarza-i-tamassuki)—
A bond debt.

قرضه حسابی (Qarza-i-hisábí)—An
account debt.

قرضه حسن (Qarza i-hasan)—Mo-
ney lent (or loan obtained)
without interest, and to be re-
paid at the pleasure of the bor-
rower.

قرضه موروثی (Qarza-i-maurúsí)—
An ancestral debt.

قرضه یافتنی (Qarza-i-yáftaní)—An
outstanding debt.

قرض اتارنا } Qarz utárná, } To
قرض ادائیگی } Qarz adá karná, } dis-
charge or pay off a debt.

قرض دینا (Qarz dená)—To lend at interest, to supply on credit,

قرض رکھنا (Qarz rakhná)—To owe.

قرض لینا (Qarz lená) } — To
قرض کا لینا (Qarz kárhna) } take a loan, to borrow at interest, to run up an account or bill.

قرض سے چھوڑانا (Qarz se chhuráná)—To redeem.

قرعہ (Qura)—A lot.

قرعہ ڈالنا (Qura' dálná)—To cast lots.

قرق تحصیل (Qurq tahsíl)—Sequestration of profits; attachment.

قرق امین (Qurq amín)—An attaching officer.

قرقی (Qurqí)—Attachment.

قرقی اٹھانا } Qurqí uṭháná,
قرقی ہٹانا } Qurqí harkhást
قرقی برخواست کرنا } karná,

To withdraw an attachment or distraint, to remove an attachment.

قرقی بیٹھانا (Qurqí baiṭháná)—To set a guard over distrained or attached property.

قرقی بیجا (Qurqí bejá)—An illegal distraint.

قرقی بھیجنا (Qurqí bhejná)—To send an officer to execute an attachment.

قرقی عام (Qurqí á'm)—A general attachment.

قرقی قبل فیصلہ (Qurqí qabl faisla)—An attachment before judgment.

قریب المرگ (Qaríb-ul-marg)—Dying, on the point of death.

قریب الوقوع (Qaríb-ul-waqú)—Imminent, impending, about to occur.

قرینہ (Qarína) Presumption.

قرینہ سے (Qarína se)—(1) From the general tenor, by analogy. (2) In order.

قزاق (Qazzáq)—A robber, a brigand.

قسما (Qist)—Instalment; the amount paid as an instalment; as a revenue term it denotes the portion of the annual assessment to be paid at specified periods in the course of the year.

قسما بندی (Qist bandí)—Settling for payment (of the revenue or taxes or a debt) by instalments; a revenue demand roll; a document relating to fixed periodical payments of the revenue or of a debt.

قسماوار (Qistwár)—By instalments.

قسما باندھنا (Qist bándhna)—To arrange to pay a debt by instalment, to pay by instalments.

قسم (Qism)—Class, kind.

قسم وار (Qism wár)—According to the sort or kind of, according to the quality, according to classification.

قسموار جمعہ بندی (Qismwár jama' bandí)—A statement of re

nue assessed at certain rates, according to the quality of the soil &c.

قسم (Qusum)—(M. Law.) Partition. When a man has two wives who are free women, he must be just and equal in dividing his attention among them. The measure of partition, that is, how long he is to abide with each wife, is left to the husband's discretion; for though each is entitled to an equal share, it is not in any precise manner. With regard to wives, equality must be observed between the old and the new, the virgin, and the *sayabah*, the healthy and the sick—the women in her courses, and one who is purified, the pregnant and the girl unfit for matrimonial converse, the pilgrim and the wife under *eela* or *zihár*.

If a man should marry two women on condition of remaining longer with one than with the other; or if a woman should give her husband property, or make some abatement from her dower with the same view, the condition and gift would be void and she might retract and re-claim her property.

(Baillie's Digest.)

قصاص (Qasás)—(M. Law)—The law of retaliation; retaliation is the punishment which

although fixed by the law, can be remitted by the person offended against, or in case of murdered persons, by his heirs, *qasas* is the *lex talionis* of the Moses.

قصبه (Qasba)—A town.

قصد (Qasd)—Attempt.

قصد كرنا (Qasd karná)—To attempt to make (a thing or person) one's object or aim.

قصداً (Qasdan)—Voluntarily, deliberately.

قصور (Qusúr)—(1) Failure, default; shortcoming, fault, guilt. (2) The allowance or premium on the exchange of rupees (in contradistinction to *batta* or discount.)

قصوروار (Qusúrwár)—Guilty.

قضا (Qazá)—(M. Law)—Decree, mandate or judgment of a Muhammadan judge.

قضية (Qazíya)—(In logic)—(1) A syllogism. (2) A dispute, a debate, a law-suit.

قضية چكانا (Qaziya chukáná)—To settle or put an end to a dispute.

قطعه الطريق (Qita'-ul-taríq)—Highway robbery.

قطعه كلام كرنا (Qita' kalám karná)—To interrupt the speech of, to put in a word.

قطعه تعاقب (Qitu' taa'lluq)—Separation, abandonment.

(Qita' nazar)—Irrespective of the fact, without reference to, besides ; at any rate.
 (Qita'an)—Never, not at all, positively, finally.
 (Qita')—A patch or plot of ground.
 (Qata'í)—Final, absolute.
 (Hukm i qata'í)—Order absolute, final order.
 (Qufi toṛná)—To break open a lock, to force open the door of a house.
 (Qata'í karná)—To make (an order) absolute.
 (Qalb, sáz)—A coiner, a counterfeit coiner.
 (Qalba rání)—Ploughing.
 (Qalbí)—Counterfeit, base (as coin.)
 (Qala'í khulná)—To be exposed or unmasked.
 (Qalam band karná)—To take down, to record.
 (Qimár báz)—A gambler.
 (Qimár bází)—Gaming.
 (By way of speculation ; wagering).
 (Qimár bází-i-majma'-i-'am)—Public gambling.
 (Qimár kháná)—A gambling house.
 (Qawá'id)—Rules, regulations, principles ; bye-laws.

(Qawá'd-i-'ámma wirásat)—The ordinary rules of devolution of property.
 (Qawá'id lená)—To drill.
 (Qawánín)—Laws, ordinances, statutes.
 (Qawá'd muratibah i-government)—Rules framed by government.
 (Qaul)—(1) A saying, a text (especially of the ancient writers.)
 (2) Promise, an agreement, a contract.
 (Qaul qarár karná)—To make an agreement or compact with ; to make terms with.
 (Qaul karná)—To pledge one's word.
 (baqaul)—According to the saying or dictum of.
 (Qaum)—Race, family ; a number of persons.
 (Qawí-dalíl)—Strong argument.
 (ba-dalíl qawí tar)—*A fortiori*.
 (Qiyás)—(1) Reasoning, analogy, Presumptive (proof) theory. (2) (M. Law.) The analogical reasoning of the learned with regard to the teaching of the Qurán, *Hadís* and *Ijmá'*. *Qiyás* is of two kinds :—*Qiyás-i-Jálí*—or evident, and *Qiyás-i-Khafí* or hidden.

قیاس قانونی (Qiyás-i-qánúní)—
Presumption of law.
قیاس واقعائی (Qiyás-i-waqe'átí)—
Presumption of fact.
قیاس قطعی (Qiyás-i-qata'í)—Con-
clusive presumption, conclu-
sive evidence.
قیاس قابل تردید (Qiyás qábil tardíd)
—Rebutable presumption.
قیام (Qiyám)—Residence, appoint-
ment to a charge; stay, halt.
قید (Qaid)—(1) Limit, restriction,
restraint. (2) Imprisonment,
confinement.
قید تنہائی (Qaid tanháí)—Solitary
imprisonment.
قید سخت (Qaid saḡht)—Rigorous
imprisonment.
قید محض (Qaid mahaz)—Simple
imprisonment.
قید بھارنا } Qaid bharná } To
قید کاٹنا } Qaid káṭná } undergo
a term of imprisonment.

قید لگانا (Qaid lagáná)—To put
restrictions, to limit, to make
conditional on, to qualify.
قید خانہ (Qaid ḡháná)—Prison,
Jail.
قیدی (Qaidí)—A prisoner, a con-
vict.
قیصر ہند (Qaisar-i-Hind)—Em-
peror or Empress of India.
قیمت (Qímat)—Price, value, con-
sideration.
قیمت تخمینہ (Qímat-i taḡhmíní)
—Estimated value.
قیمت رسدی (Qímat-i-rasdí)—Pro-
portionate or rateable value.
قیمت لگانا (Qímat lagáná)—To
fix the value of; to make an
offer.
قیمتی (Qímtí)—Valuable; of the
value of, valued.

(ک)

کابین (Kábín)—Jointure, dower.
کابین نامہ (Kábín-námah)—A deed
of dower.
کاتب (Kátib)—A scribe, a writer,
a clerk, an executant, a drawer.
کاتب دستاویز (Kátib-i-dastávez)—
A writer of a bond, a convey-
ancer.
کت قبالة - خط قبالة (Kat-qibála or
ḡhat qibála)—A deed of con-
ditional sale, stipulating that
if the purchase price be not
returned within a given period,
the sale would become absolute.

کاٹنا (Káṭná)—(1) To interrupt a
speech; to refute, to rebut.
(2) To cut (3) To corrode, to
eat away (a bank).
کاجا (Kájá कान्ना)—A feast (esp.
one given on the death of an
old person)
کاذب (Kázib)—(1) False. (2) A
liar.
کار آزمودہ (Kár ázmúdah)—Prac-
ticed, experienced.
کار آمد (Kár ámad)—Useful, pro-
fitable; available.
کار و بار (Kár-o-bár)—Business,
affair, transactions.

کار باری (Kár bārí)—A transactor of business, a manager or officer.

کار بردار (Kár bardár)—A manager, a factor an agent or *employe*.

کار خانه (Kár khánah)—A workshop, a factory, an office, a place of business.

کار خانه تجارت (Kár khánah-i-tijárat)—A trade house, a manufactory.

کار دان (Kárdán)—Experienced in business, skilful, expert.

کارروائی (Kárrawái)—Proceeding, management, conduct, execution.

کارروائی نیلام (Kárrawái-i-nílám)—Sale proceedings.

کارروائی ملتوی رکھنا (Kárrawái-mul-tawí rakhná)—To stay proceedings.

کارروائی عدالتی (Kárrawái 'adáltí)—Judicial proceeding.

کارروائی کرنا (Kárrawái karná)—
(1) To institute proceeding.
(2) To take under-hand proceedings.

کارروائیات (Kárrawáiyát)—Proceedings.

کار کن (Kár kun)—Manager, an officer whose duty it is to keep records, a manager of a minor's estate ; an agent.

کار گزار (Kár guzarí)—Service, good service, zeal.

کاراگر (Kárágár कारागार)—Prison, jail.

کار تک (Kártik कार्तिक)—The seventh month of the Hindús (October-November.)

کار (Kárj कार्य कार्य)—(1) Profession ; object, motive, cause.
(2) Ceremony.

کارندہ (Kárin dah)—A manager, an agent.

کاری (Kárí)—Mortal (as a wound).

کاریز (Kárez)—A canal or water-course.

کارگر (Kárigar)—An artificer, a manufacturer.

کاریا کرتا (Káryá kartá कार्य करता)—A manager, an agent, a negotiator, a representative.

کارہنا (Kárhna कारहना)—(1) To take up money, to draw, to borrow. (2) To pull out, to clear land.

کاشت (Kásht)—Cultivation, tillage, holding, tenure (of land).
خود کاشت (Khud kásht)—Land cultivated by the proprietor himself. It becomes the sír of the proprietor after he has cultivated it for 12 years.

کاشتکار (Káshtkár)—A cultivator, an agriculturist, a tenant.

کاشتکار جدید (Káshtkár-i-jadíd)—A cultivator newly settled in a village.

کاشتکار پاہی (Káshtkár páhí)—A non-resident tenant.

کاشتکار قدیم (Káshtkár-i-qadím)—A hereditary cultivator.

کاشت کرانا (Kásht karáná)—To have or get (land) cultivated, to farm out land.

کاشت میں لانا (Kásht men láuá)—
To bring into cultivation, to
reclaim land.

کاغذ (Kágaz)—A paper, a docu-
ment, a deed, a note of hand,
an exhibit. (Exhibit N. کاغذ
نشان حرف ن)

کاغذ بقراوة (Kágaz-i-baṭwára)—
Partition paper.

کاغذ سرکاری (Kágaz-i-sarkárf)—
Government paper, a currency
note, a registered or stamped
paper.

کاغذ لکھوا لینا (Kágaz likhwá lená)
—To take a bond or note of
hand (from).

کاغذ ملانا (Kágaz miláná)—To
compare paper, to examine or
check accounts.

پکا کاغذ (Pakká kágaz)—Stamp-
ed paper.

کاغذات (Kágzát)—Papers, docu-
ments, records.

کاغذات ہاندوبست (Kágzát-i-hando-
bast)—Settlement records.

The settlement records con-
sist of:—(1) The maps and in-
dexes; (2) The records of the
revenue engagement; and (3)
The records of rights, as
follows:—

1. تہاکی بست —Or boundary
maps and proceedings showing
how the boundaries were set-
tled.

2. شجرہ (Shajra)—Or-village
map.

3. خبیرہ (Khasrah)—Or index
register to the map. It is a
list showing by numbers all
the fields and their areas by
measurement, who owns, what
cultivator he employs, what
crops are raised, the nature of
soil, the trees on the land &c.
(Neither the Punjab, nor the
United Provinces now require
an abstract of the document
called a *Terij* (تیرج) or *muta-
khib asámiwár*; but in the
earlier settlements of these
provinces, and also the Punjab,
the Central Provinces and
Oudh, this abstract was pre-
pared. It showed the owners
and the field each held, group-
ed together according to name.

4. کیفیت موضع (Kaiffyat-i-
mauza)—Or the village state-
ment. These show concisely
all the facts and details ascer-
tained by the settlement officer
and noted in his "Pargana-
note-book" as bearing on the
assessments.

5. درخواست مالگزار (Darkh-
wást-i-málguzárf)—Or engage-
ment to pay revenue.

6. کھواٹ (Khewaṭ)—This
document is a record of the
shares and of revenue respon-
sibility of each owner or
member of the proprietary
body. (In the U. P., tenants
have no place in this; their
holdings and the rent they

pay are shown by the جمع بندی (No. 7.) In former days, besides *khewat*, a *khatauni* was used, which was in fact, another abstract of the *Khasra*, grouped according to holdings, but having a column, (and herein lay its usefulness) showing how each holding was cultivated, whether by tenants, and if so, whether he had occupancy rights or not.

In the United Provinces at present the *khatauni* is not maintained, as information is contained in the *Jama bandi*. In the Punjab, a combined form, of *Khewat khatauni*, is used, which shows both owners and tenants, and is a record of occupancy and liabilities.

(7) جمع بندی (Jama' bandi)—Showing the occupancy and rents of tenants. (This is not used in the Punjab, as here the combined *Khewat-khatauni* is employed.

(8) واجب العرض (Wájib-ul-urz) This is the village administration paper; it contains a specification of village customs, rules of management, and everything affecting the government of the estate, the distribution of profits, irrigation, and rights in the waste.

(9) روبکار آخر (Robkár-i-ákhir) —An abstract of the proceed-

ings of settlement. (It gives a brief narrative of the settlement operations, the period occupied by each stage of them, explains what officers carried them out, the year when the assessment took effect, the year for which the *khewat* was prepared, and the date on which the *Settlement mist* was complete.

(10) رپورت بندوبست The English settlement report for the whole district (Baden Powell's Manual of Land revenue system of British India).

کافی تصور کرنا (Káfi tasuwwar karná)—To deem sufficient.

کالا پانی (Kálá pání काला पानी)—Beyond the sea, transportation across the sea.

کالعدم (Kál'adam)—Null and void.

کالعدم کرنا (Kál'adam karná)—To make null and void.

کالی لگانا (Kálak lagáná कालक लगाना)—To stain or sully the reputation of, to brand, to stigmatize.

کام بڑھانا (Kám barháná)—To increase the work of; to give over work.

کام بگاڑنا (Kám bigáṛná)—To spoil or mar the work of; to baffle; to ruin one's reputation or credit.

کام پر ہونا (Kám par honá)—To be engaged in work, to have a post or employment.

کام پر لگانا (Kám par lagáná)—To give one an employment, to take into service.

کام تمام کرنا (Kám tamám karná)—To finish a work or business, to settle the business of, to despatch, to kill.

کام سپرد کرنا (Kám supurd karná) To make over charge or office to.

کام کرنا (Kám karná) To act.

کسی کی طرف سے کام کرنا (Kisí kí taraf se kám karná)—To act in a person's behalf.

کام نیکالنا (Kám nikálná)—To effect one's purpose (by means of); to get one's work done.

کامیاب (Kámyáb)—Successful.

کاملہ (Kámil)—Whole, complete, absolute.

کانام (Kánam)—(1) An advance to or deposit of money with a proprietor of lands or gardens on receiving the land or garden from him at a stipulated rent upon lease for a given term of years; the deposit bears interest, which the tenant sets-off against the rent; the principal is returned when the lease expires. (2) A loan upon a mortgage of land.

کانام دار (Kánam dár)—The lease holder.

کان بھارنا (Kán bharná कान भरना) —To poison the mind of, to excite dissension by tale-bearing, to backbite.

کان پکڑنا (Kán pakarṇá कान पकड़ना) —To express contrition; to vow never to do a thing again.

کان کا کچھا (Kán ká kachchá कान का कच्चा)—A soft or credulous person.

کان کھولنا (Kán kholná कान खोलना) —To caution, to warn.

کان (Kán)—A mine, a quarry.

کایتھی (Káyathí कायथी)—A modified form of the Devnāgrī character which is used by Hindú scribes (especially in or about Patna).

کایتھہ (Káyastha कायस्थ)—The writer caste. The descendants of sri Chitrgupt.

کابیسہ (Kabísa)—Intercalary.

سال کابیسہ (Sál-i-kabísa)—Leap year.

کپاس (Kapás कपास)—The cotton-plant.

کپال کریا (Kapál kiryá कपाल क्रिया) The ceremony of breaking the skull of a corpse (when a dead-body is burning and nearly reduced to ashes, the son or the nearest relation breaks the skull with the stroke of a bamboo and pours melted butter into the cavity).

کُپُتْر (Kuputr कुपुत्र)—An unduti-
ful son.

کُپُتْر لیکھیہ (Kapaṭ lekhyā कपट
लेख्य)—A forged document.

کُتَاب پَر چَرْهَانَا (Kitāb par charhā-
nā)—To book, to register, to
note down.

کُتَابَاب (Kitābah)—(M. L.) A bond
of freedom granted to a slave
in return for money paid.

کُتَابِی (Kitābī)—The people of the
book, as Jews or Christians.

کُتَابِیَا (Kitābya)—A female of the
Ahl-i-kitāb or a Jewess or
Christian woman.

کُتَابَات (Kitābat)—A writing, an
inscription; the profession of
a copyist.

کُتُبَا (Kutba)—Inscription, epi-
taph.

کُتُخْدَا (Katḵhudā)—A married
man.

کُتُخْدَائِی (Katḵhudāī)—State of a
householder; marriage.

کُتَوَائِی (Kātwāī कतवाई)—Price
paid for spinning.

کُتْهَک (Kathak कथक)—A dancing
boy.

کُتْهَن (Kathan कथन)—Relation
account, explanation.

کُتْ قِبَالَا (Kaṭ qibāla)—See کُتْ قِبَالَا

کُتَار (Kaṭār कटार)—Poniard.

کُتَاو (Kaṭāo कटाव)—The erosion
of the bank of a river; the
action of a river.

کُتَائِی (Kaṭāī)—Reaping; reaping
season; price paid for cutting,
reaping.

کُتْرَا (Kaṭrā कटरा)—A place or
land which is enclosed and
peopled; suburbs.

کُتْرِی (Kaṭrī कटरी)—Land recover-
ed from or left by large rivers.

کُتْکَنَا (Kaṭkana कटकना)—An un-
der-farm, a sub-lease.

کُتْکَنَا دَار (Kaṭkana dār)—An un-
der-lessee, a sub-tenant.

کُتْکَنَا دِیْنَا (Kaṭkana denā)—To
sub-let, to let in farm.

کُتْجُمْبِی (Kuṭumbī कुटुंबी)—Belong-
ing to a household or family;
a householder; a member of a
family.

کُتْجِنِی (Kuṭnī कुटनी)—A procuress.

کُتْوَان (Kaṭwān कटवां)—Simple
interest.

کُتْوَاحَا (Kaṭwāhā कटवाहा)—The
man who guides and draws out
the (leather) bucket from the
well.

کُتْوَائِی (Kaṭwāī कटवौती)—Discount,
exchange.

کُتْهَا (Kaṭhā कट्टा)—A measure of
land, the twentieth part of a
bighā of 1600 sq. yds.; a corn
measure of 5 seers.

کُتْرَات رَا (Kasrat rāi)—Majority
of votes.

کُتْرَات سِی (Kasrat se)—In plenty;
abundantly; abundant.

کُتْرُ الْاِزْدِرَاجِی (Kasir-ul-izdewājī)—
Polygmy.

کُتْرُ الْاِیَالِ (Kasir-ul-aiyāl)—Hav-
ing a numerous family.

कुजाती (Kujáti कुजाति)—An out caste ; meanness of origin or birth.

कच्चा बिगहा (Kachcha bighá कच्चा बीघा)
—Two fifths of a *pukka* bighá.
See—बिगहा

कच्ची असामी (Kachchí asámí कच्ची असामी)
—A temporary cultivator, a contractor or tenant disqualified by bankruptcy or deficient means ; a temporary post or appointment.

कच्ची बही (Kachchí bahí कच्ची बही)
Rough-book.

कच्ची पेशी (Kachchí peshí कच्ची पेशी)
The primary hearing of a case.

कच्ची आमदनी (Kachchí ámdaní कच्ची आमदनी)
—Gross receipts.

कचाई निकालना (Kachái nikálná कचाई निकालना)
—To beat or punish severely ; to make up a deficiency.

कुचला (Kuchlá कुचला)—Strychnine, nux vomica.

कचवानसी (Kachwánsí)—A minute division of surface in land-measure, the twentieth part of a biswánsí.

कच्छार (Kachhár कच्छार)—The sloping bank of a river and the adjoining alluvial soil.

कचहरी (Kachehrí कचहरी)—A court of justice, tribunal, a public office ; a village office.

कचहरी बरखास्त करना (Kachehrí bar-khást karná)—To close or adjourn a court.

कचहरी करना (Kachehrí karná कचहरी करना)—To hold a court ; to carry on official work.

कच्छवा (Kachhwá कच्छवा)—An uneven tract of land partially flooded or having pools of water on it.

कच्छवे का साझा (Kachhwe ká sájhá कच्छवे का साझा)—A partner who provides half the team of cattle needed for ploughing.

कचयाना (Kachyáná कचयाना)—A field or bed of vegetables.

कद खुदा (Kad-khudá)—See कद

कद वा कवश (Kad-wa-káwash)—Diligent search, inquiry, examination.

कराव (Karáo कराव)—The marriage of a widow with the brother (generally the younger brother) of her deceased husband (the custom prevails among the *Jats*, *Gujars*, *Ahirs*, and other inferior tribes).

कराव करना (Karáo karná कराव करना)
—To marry a widow, to take a concubine.

क्राये (Kiráyá)—Hire.

क्राये दार (Kiráyá dár)—A tenant.

क्राये زمین (Kiráya zamín)—Ground rent.

क्राये दिहान्दा (Kiráya dihandah)—One who lets on hire.

क्राये नामे (Kiráya námah)—Lease (of a house) ; agreement for rent.

- کرایہ کی گاڑی (Kirāya kí gāri)—
A stage-carriage; a hackney
coach.
- کرتا (Kartá करता)—The manager
of a joint Hindu family.
- کرتا پتر (Kartá putr)—A son who
performs the father's obsequies,
and is therefore considered
entitled to inheritance.
- کرتیم پتر (Kritimá putra कृत्रिमः
पुत्र)—A son made; an adopted
son.
- कृत्मा (Kritmá कृत्रिमः)—It is a form
of adoption which resembles
"Adrogatio" of Romans.
The peculiarity is that it is
necessary that the adopted son
should be a consenting party.
No ceremonies or sacrifices are
necessary to the validity of a
kritima adoption. The widow
acts as an independent agent
in adopting a boy in such form.
The *kritima* son loses no right
of inheritance in his natural
family. He takes the inheri-
tance of his adoptive father,
but not of that of father's
father or collateral relation.
Nor do his sons &c. take any
interest in the property of the
adoptive father, the relation-
ship between adopter and adop-
tee being limited to contract-
ing parties themselves and not
extending further on either
side.
- کوری (Kuri)—(Malabár.) An as-
sociation in which a number
of persons contribute monthly
for a given sum a certain sum
or quantity of grain each; at
the end of the term a lottery
takes place and the whole
accumulation becomes the prize
of one of the contributors.
- کویتک (Kritaku कृतक)—Adopted
(*as a sou*).
- کودا (Kardá करदा)—Deduction
from value to make up a defi-
ciency in the quality of goods;
the difference between the price
of new things and old given
in exchange.
- کرسی نامہ (Kursí námah)—A
genealogical table.
- کوشن پکش (Krishna paksh कृष्ण पक्ष)
—The dark half of the month;
the 15 days during which the
moon is on the wane.
- کرم کار (Karm kár, कर्म कार)—Ar-
tisan, mechanic, blacksmith.
- کرم کاند (Karm kánd, कर्म कांड)—
The body of religious cere-
monies commanded by Hindu
law or established by custom.
- کرم کرتا (Karm kartá कर्म करता)—
An agent; an attorney; a *locum-
tenens*, a Hindu priest.
- کرم پتی (Karm patí कर्म पति)—
A millionaire.
- کرم پویا (Kriyá karm क्रिया कर्म)—
Religious service or duty; fune-
ral ceremonies.
- کرم پونا (Kriyá karná क्रिया करना)
—To perform the obsequies.

کڑاھی کرنا (Karaḥī karnā कड़ाही करना)—To offer sweetmeats or cakes to a goddess.

کڑاھی میں ہاتھ ڈالنا (Karaḥī men hāth ḍālnā कड़ाही में हाथ डालना)—To put the hand in a pan of boiling oil as an ordeal (an accused person is required to take out a piece of gold which has been dropped in the pan of boiling oil; if he can do this without being scalded, he is held innocent).

کسان (Kisān किसान)—Peasant, cultivator, farmer.

کسب (Kasb)—Industry, trade, profession; art.

کسب کرنا (Kasab karnā)—To practise prostitution.

کسپی (Kasbī)—A prostitute.

کسر (Kasr)—A fraction; something wrong or something wanting; loss, damage.

کسر بیشی (Kasr beshī)—A fraction more.

کسرے زاید (Kasre-zāyad)—Something more; and odd.

کسر نیکالنا (Kasar nikālnā कसर निकालना)—To make up a loss or deficiency; to be revenged for; to pay one (for).

کسائی (Kasāī कसाई)—Husbandry, agriculture.

کسوانا (Kaswānā कसवाना)—To have a thing tested or proved.

کسوتی (Kasautī कसौटी)—A touchstone.

کسوتی پر چڑھانا (Kasautī par chāḥānā कसौटी पर चढ़ाना)—To prove, to test.

کسی (Kasī कसी)—A measure equal to two paces, each pace being 36 fingers in breadth.

کسید (Kasīd कुसीद)—Any loan or thing lent to be repaid with interest; usury; the profession of usury.

کسیدا (Kasīdā कुसीदा)—Money-lender, usurer.

کسیرا (Kasērā कसेरा)—A pewterer, a brazier, a plumber, a copper-smith.

کسیر ہٹہ (Kasēr haṭṭa कसेर हट्टा)—Brazier's quarter.

کشا (Kushā कुशा)—A sort of grass (considered sacred).

کشاوری (Kushaviritī कुशवृत्ति)—(Bengāl) An under tenure, land granted at a quit rent, or rent free, for the support of a Brahman or religious person. (In Kumaon) the absolute gift of a land to a Brahman on some solemn occasion.

کشت کار (Kisht kār)—An agriculturist.

کشت کاری (Kisht kārf)—Agriculture, cultivation.

کشت دار (Kisht wār)—Having the field's marked out; according to the fields or crops.

کشتري (Kshatriya क्षत्रिय)—The second or military caste of Hindus; a member of the military or regal caste.

کشف (Kashf)—An explanation; a manifestation; revelation.

کشمندى (Kushmāndī कुष्माण्डी)—A certain rite performed as penance or expiation.

کشپک (Kashīpak क्षेपक)—Interpolation, a spurious or interpolated passage introduced in a text; addendum.

کشيتر سيماء (Kshetra-sīma क्षेत्र सीमा)—The boundaries of a field or a sacred place.

کعبيتن (Ka'bten)—Two dice, a game with two dice.

کفار (Kuffār)—Infidels.

There are several words used for those in a state of infidelity.

1.—کانر (Kāfir)—One who hides or denies the truth.

2.—مشرك (Mushrik)—One who gives companions to God.

3.—مليحد (Mulhad)—One who has deviated from the truth.

4.—زنديق (Zandīq)—An infidel or zend-worshipper.

5.—موتد (Murtid)—An apostate from Islām.

6.—منافق (Munāfiq)—One who secretly disbelieves in the mission of Mohammad.

7.—دهوي (Daharī)—An atheist.

8.—ثني (Wasnay)—A pagan or idolator (Hughes Dictionary of Islām).

کفاف (Kafāf)—Pittance.

کفالت (Kifālat)—Charge, security, (M. Law.) Bail—is of two kinds.

کفالت با نفس (Kifālat-bin-nafs)—Or security for the person; and

کفالت بالمال (Kifālat-bil-māl)—Or security for property. In the English courts in India, bail for the person is called حاضر ضامن and bail for property ضادات

کفالت الاموال (Kifālat-ul-māl)—Valuable security.

کفالت جهاز (Kifālat-i-jaház)—Bottomry.

کفالت نامه (Kifālat-námá)—Bailbond.

کفالت نامجات سرکاري (Kifālat nám-ját sarkarī)—Government securities.

کفالت دار (Kifālat dár)—Incumberancer.

کفالت رهون (Kifālat-i-raban)—A mortgage.

کفالت يکجاى (Kifālat-i-yakjáf)—A consolidating security.

کفر کا فتوى ديناء (Kufr ká fatwá dená)—To condemn one as an infidel.

کفن (Kafn)—Shroud.

کفيل (Kafīl)—A surety; hostage.

- کفیل کار (Kafil kâr)—A responsible agent.
- کفیل ہونا (Kafil honâ)—To be a security or bail for.
- کاکا (Kakkâ कका)—A paternal uncle.
- کاکھیالی (Kakhyâli कखियाली)—A bundle of sheaves of corn (as much as can be carried under the arm) given to each reaper and village servant.
- کال (Kal कल)—A machine, or contrivance or a part of a machine.
- کالدار (Kaldâr)—A coin with a milled edge, a rupee.
- کول (Kul कुल)—Family, house, lineage, pedigree.
- کول اچار (Kul achâr कुलाचार)—The family custom.
- کول اچاریا (Kul achârîya कुल आचारियाँ)—A family priest.
- کول پوج (Kul puj कुल पुज)—A household god; a family priest.
- کول دیوی (Kul dev कुल देव)—Family goddess, any female deity worshipped in particular by a family through successive generations; a deity.
- کول کا (Kul kâ कुल का)—Of or relating to a caste or family, in respect of caste or family.
- کول نام (Kul nâm कुल नाम)—Family name, surname.
- کولوانتی (Kulvantî कुलवन्ती)—A virtuous woman.

- کالار (Kallâr कलार)—A class of Hindus whose profession originally was distilling spirits; an individual of that class; a distiller, a wine-merchant, a tavern-keeper.
- کالاری (Kalârî कलारी)—A liquor shop; a distillery.
- کالال جمہ (Kalâl jama' कलाल जमा)—Revenue from the excise duty on spirituous liquors.
- کالام (Kalâm)—(1) Discourse; anything said against, objection, question. (2) Qurân.
- کالام کarnâ (Kalâm karnâ)—To argue, to dispute.
- کالپ (Kalp कल्प)—Sacred precept, law, ordinance; rite, ceremony, practice prescribed by the vedas a sacred book of the Hindûs. (2) A resolve, a determination.
- کالپنا (Kalpanâ कल्पना)—(1) Inference, supposition; conception, conjecture. (2) Ardent desire, trouble.
- کالپنا کاری (Kalpnâ kârî कल्पना कारी)—Fabricator, forger.
- کالار (Kallar कलार)—Saline (land or soil), land which produces saltpetre or *reh*.
- کالار لagnâ (Kallar lagnâ कलार लगना)—To be impregnated with alkali or *reh*, to become barren (land).
- کالمہ (Kalmah)—The Mohamadan confession of faith.
- کالمہ پرہانہ (Kalmah parhânâ)—To convert one to Mohamadanism.

کالندرا (Kalindra)—A calendar (of crimes).

کالانک لگانا (Kalank lagáná कलंक लगाना) — To stigmatize, to defame, to accuse.

کالوار (Kalwár कलवार)—A vendor of spirituous liquors.

کالکارنی (Kulkarní कुलकरनी)— (Marahatta). The village registrar and accountant, (whose duty it is to keep accounts between the cultivators and government).

کالاکتار (Kalakṭar)—Collector (of revenue), the chief revenue officer of a district.

کالاکتری (Kalakṭrī)—A collectorate, collector's office.

کال لیکھنام (Kulalekhnám कुल लेखणं) A family record; especially a horoscope of different members of a family.

کولین (Kulín कुलौन)—Of a good family; it is applied especially to designate a class of Brahmans who takes precedence of all others.

کالاس استھاپن (Kalas isthāpan कलश स्थापन)—Setting up a water jar as an object of worship; part of the marriage ceremony in which offerings are made to the planets.

کالیش مچانا (Kalesh macháná कलेश मचाना)—To stir up strife, to create dissensions.

کم اصل (Kam asl)—Vile, mean, low-bred.

کم و بیش (Kam-o-besh)—More or less.

کم سوچھی (Kam sújhí)—Inadvertance, carelessness.

کم حیثیت (Kam haisíyat)—Vulgar, mean.

کم سن (Kam sin)—Young, of tender years.

کم فرصتی (Kam fursití)—Want of leisure, want of opportunity.

کم کرنا (Kam karná)—To diminish, to lessen, to remit, to modify.

کمار (Kumár कुमार)—A child, a boy, an unmarried youth; the son of a Rájá, heir-apparent.

کماری (Kumárí कुमारी)—A young girl (one from ten to twelve years old, which is regarded as a marriageable age), maiden, virgin.

کمالیت (Kamáliyat)—Perfection, excellence.

کماؤ (Kamáu कमाऊ)—Labourer, bread winner.

کماؤ پوت (Kamáu pút कमाऊ पुत)—A son who earns living.

کماؤ دھن (Kamáu dhan कमाऊ धन)—Male issue; property by which one earns a living.

کماؤئی (Kamáf कमाऊँ)—Earnings, profits.

کمپاس لگانا (Kampás lagáná) To set up a compass or theodolite; to make a survey.

کمپنی (Kampaní)—A company.
The East India Company.

کمترین (Kamtrín)—Your humble servant (an expression used for oneself as a token of humility).

کمٹی بڑھتی (Kamṭí bṛḥṭí कमती बढ़ती)—Decrease and rise, fall and rise (of prices); more or less.

کامٹا (Kamṭá कसटा)—A bow made of a bamboo.

کمر بندی کرنا (Kamar bandí karná) To prepare, to arm.

کامیشنر (Kamishuar)—A commissioner.

کامیشنری (Kamishnarí)—Office of a commissioner; A commissionership, the jurisdiction of a commissioner.

کھار (Kumbár कुम्हार)—A potter.

کمی (Kamí)—Deficiency, deficit, decrease, reduction, fall of prices; remission; loss.

کمی بیشی (Kamí beshí)—(In revenue). An abstract account of the increase and decrease of the rental of each cultivator in a village; excess and deficiency; fall and rise; fluctuation; profit and loss.

کمیٹی (Kamēṭí)—Committee.
چنگی کی کمیٹی (Chungí kí kamēṭí)—The municipal meeting.

کامیشن (Kamishan)—(1) Commission. (2) Discount.

کامیشن جاری کرنا (Kamishan járf karná)—To issue a commission.

کامیشن کے بموجب اظہار ایذا (Kamíshān ke bamújib izhār lená) To examine a person under a commission.

کامیشن کی تعمیل کرنا (Kamíshān kí ta'míl karná)—To execute a commission.

کامیشن کی کیفیت (Kamíshān kí ta'míl kí kaifíyat)—The return to a commission.

کامیشن دینا (Kamíshān dená)—To allow a commission or discount (to a person for a thing).

اہل کامیشن (Ahl-i-kamíshān)—A commissioner, one to whom commission is issued.

کامینا (Kamína)—Low, vulgar, a mean person.

کاناگت (Kanágat कनागत)—(1) The dark half of the month of *Asár* or *Kuár*. (2) A *Saradh* or religious ceremony performed daily by the Hindús during the dark half of the month of *Kuár* in honor of deceased ancestors.

کانارا کش ہونا (Kinára kash honá)—To retire, to withdraw; to abstain from; to hold oneself aloof.

کانایا (Kináya)—Allusion, metaphor. (M. Law.) A word used in the science of exegesis, *e. g.* "Thou art separated by which may be meant thou art divorced."

- ed" which is called *Tilāq-ul-kināya* or a divorce in metaphor.
- کِنَايَاتُ (Kināyatan)—Indirectly; impliedly; by way of allusion.
- کُنْبَا (Kunbā कुम्बा)—Family.
- کُنْبَا پَرُوَر (Kunbā parwar)—The supporter of a family.
- کَنْجَرَا (Kanjra कंजड़)—Name of a caste (among Hindūs) whose business is to sell vegetable, fruits &c; a green grocer.
- کَنْ چھَدَان (Kan chhedan कन छेदन) The ceremony of boring a child's ears.
- کَنْز (Kanz)—Treasure.
- کَنْدھا دینَا (Kandhā denā कनधा देना) —To assist in carrying a corpse.
- کَنْدِی کھَر کھَرَانَا (Kundī khar kharānā) To knock at the door.
- کَنْوَر مَنڈَلَا (Kunwar mandla कुवर मंडला)—The last day of the sowings (in Benāres and the Doāb; it is observed as a holiday, and the residue of the seed-corn is made into cakes which is partaken in the field and in part distributed to beggars).
- کَنْشِثْهَا (Kanishthā कनिष्ठा)—Junior, subordinate, younger brother.
- کَنْشِثْهَا (Kanishthā कनिष्ठा)—The younger sister.
- کَنْکُوت (Kankūt कनकूत)—Appraisal, estimate of produce of land before harvest. In

- places where rents are paid in money (نَقْدِي) the usual method is to determine the equivalent in money, for the landholder by the process of *Nazar andāzī* (نظر اندازی) or by means of *Kankūt* (کَنْکُوت) the difference being, that in the former, the estimate is made by eye-survey only, while, in the latter, the out-turn of a field is determined by the actual examination of the produce of a specific portion.
- کَنْگَال (Kangāl कंगाल)—Indigent, a pauper; famine-stricken.
- کَنْگَن کھولْنَا (Kangan kholnā कंगन खोलना)—The marriage ceremony of untying the kangan (the bride untying the bridegroom's and *vice versa*).
- کَنْوَارَا نَاتَا (Kunwārā nātā कुवारा नाता)—Relationship after betrothal and before marriage.
- کَنْوَارِي (Kunwārī कुवारी)—An unmarried girl.
- کَنْهَا (Kanhā कनहा)—An appraiser or valuer of a standing crop.
- کَنْهَائِي (Kanhāī कनहाई)—Same as कَنْکُوت (q. v.)
- کَنْيَا (Kanyā कनया)—A girl (not above ten years of age), a maiden.
- کَنْيَا پَانِي گْرَاهَن (Kanyā pānī grahan कन्या पानी ग्रहण)—The bridegrooms taking the hand of the bride at the marriage ceremony.

کنیا پتر (Kanyá putr कन्या पुत्र)—The son of an unmarried girl.

کنیا دان (Kanyá dán कन्या दान)—
(1) The giving of a girl in marriage. (2) A gift to a girl upon her marriage.

کنیا وارن (Kanyá varan कन्या वरण)
Rehearsing the genealogy of the contracting parties at marriages.

کنیت (Kunít कुनीत)—Bad policy or government.

کنیز (Kaníz)—A maid servant, slave-girl.

کوار پتی (Kuár patí कुआर पती)—
Maidenhood, virginity.

کواں (Kúán कुआं)—Well.

کواں پوجنا (Kuán pújñá कुआं पूजना)
The ceremony of worshipping a well on the birth of a son.

کواں ٹوٹنا (Kuán tūtñá कुआं टूटना)
—The water of a well to fail, a well the water of which is exhausted.

کواں چلانا (Kuán chaláná कुआं चलाना)—To work at a well.

کوت (Kút कूत)—Appraisal, valuation.

See—کورت

کوتاهی کرنا (Kotáhí karná)—To fail, to fall short of, to be lacking in.

کوتنا (Kútñá कूतना)—To appraise.

کوتوال (Kotwál कोतवाल)—The chief officer of the police of a city or town; a kotwál.

کوتوالی (Kotwál कोतवाली)—The chief police station in a city.

کوٹھی (Koṭhí कोठी)—A factory; a mercantile house or firm, a bank; a treasury, a circular piece of wood placed at the bottom of a well to prevent the sand from moving, or as a foundation for masonry lining, the inside shaft of a well; a bin.

کوٹھی ہاٹھ جانا (Koṭhí haṭh jáná कोठी बैठ जाना)—A mercantile house or bank to fail.

کوٹھی کھولنا (Koṭhí kholná कोठी खोलना)—To set up or start a factory or a mercantile business; to open a bank.

کوٹھی گلانا (Koṭhí galáná कोठी गलाना)—To sink a shaft or a court (in a well).

کوٹھی وال (Koṭhí wál कोठी वाल)—
A banker, a warehouse keeper; a wholesale merchant.

کوچہ سر بندی (Kúcha sar bandí)—
Marking off the boundaries of a lane.

کور کسر (Kor kasr)—A slight deficiency or defect.

کورہ (Korá कोरा)—Blank (paper), poor, penniless; simple.

کورہ رکھنا (Korá rakhná कोरा रखना)
To keep one without payment, to disappoint.

کورہ بندی (Korá bandí कोरा बन्दी)
A new arrangement or settlement; a list of villages or fields to be registered according to a new allotment.

کوری (Korí कोरी)—Assessment under four heads, viz., per plough, per head, per hearth, per cattle.

کوری (Kurí कुड़ी)—A house-tax.

کوری کمین (Kurí kamín)—A tax on each non-cultivator householder.

کوری (Korhí कोड़ी)—A leper.

کوری (Korí कोड़ी)—A score.

کوری (Kaurí कौड़ी)—A courie.

کوری کوری ادا کرنا یا چکانا (Kaurí kaurí adá karná ya chukáná) کौड़ी ۲ ادا کرنا یا چکانا—To pay in full, to pay the last farthing.

کوری کوری بھو پانا (Kaurí kaurí bhar páná) کौड़ी ۲ भर पाना—To be paid in full.

کوری کو تنگ ہونا (Kaurí ko tang honá) کौड़ी کو تنگ होना—To be in a state of abject penury, to be reduced to beggary.

کوری کے کام کا نہیں (Kaurí ke kám ká nahín)—Good for nothing.

در کوری کی عزت درنا (Do kaurí kí izzat karná)—To disgrace; to degrade oneself.

کوس (Kos कोस)—A measure of distance equal to about 2 English miles (but varying in different parts of India).

کڑا کوس (Kará kos कड़ा कोस)—A two miles stiff, a distance of more than two miles.

گڑ کوس (Gaú kos गऊ कोस)—A short kos.

کوسنا (Kosná कोसना)—To curse, to abuse; to vituperate.

کوش (Kosh कोश)—(1) A treasury, a repository, a magazine. (2) Trial by ordeal, especially thrice sipping water with which an idol has been bathed whilst invoking the divinity. (3) A lexicon.

کولک (Kaulak कौलक)—Customary in a family; hereditary.

کولہو (Kolhú कोलहू)—An oil press, a sugar mill.

کولہو میں پلوانا (Kolhú men pilwáná) कोलहू में पिलवाना—To crush in a mill, to destroy utterly.

کولیا (Kauliyá कौलिया)—A bundle or sheaf of corn given as a perquisite to a reaper or village servant.

کومہل دینا (Kumhal dená) कुमहल देना—To commit burglary.

کونسل (Konsil)—Council, counsel.

کہا سنا (Kahá suná) कहा सुना—Pleading, solicitation; improper speech, harsh language.

کہات } Khát
کہاد } Khád खाद } Manure.

کہاد دینا (Khád dená) खाद देना—To manure.

کہاتا پیٹا (Khátá píta) खाता पीता—In easy circumstance, well off.

کہاتا (Khátá) खाता—Ledger or day book; account-book, account current.

کہاتا بہی (Khátá bahí) खाता बही—The book framed from the day-

book containing the distinct account of individuals.

کھاتا ڈالنا (Khátá dálná खाता डालना)—To open an account with.

کھاتا کرنا (Khátá karná खाता करना) To enter or post an account ; to adjust accounts.

کھاتا باقی (Khátá baqí खाता बाकी) —Balance of an account.

کھاتا پڑنا (Khátá paṛná खाता पड़ना) —To be entered in an account or in a ledger.

کھاتا گل (Gal khátá)—Irrecoverable balance.

کھاتا کھٹولا (Khátá khaṭola)—Beds and baggage, goods and chattels.

کھادار (Khádar खादर)—Low alluvial land fit for cultivation.

کھادری (Khátrí खाद्री)—A crop raised in the sand, on the banks of a river, by force of manure and hand watering. Only a nominal rent is paid for such sowings.

کھار (Kahár कहार)—A caste of Hindús whose business it is to carry palanquins and the like, and to draw water &c.

کھاری مٹی (Khárf miṭṭí)—Saline soil.

کھال اُپار (Khál upár खाल उपाड़) One who is exacting in money matters.

کھان (Khán खान)—A mine, a quarry; a heap, a thing in abundance.

کھان پان } Khán pán खान पान }
 کھانا کپڑا } Kháná kapṛá खाना कपड़ा }
 Maintenance ; allowance of food.

کھانچا (Khánchá खांचा)—A loss (in trade) ; discrepancy (in an account).

کھانڈ سال (Kháñḍ sál खांड साल)—A sugar manufactory.

کھانڈ گالانا (Kháñḍ galáná खांड गलाना)—To crystallize sugar.

کھاو (Kháú खाऊ)—One who takes or receives bribes.

کھاپت (Khápat खिपत)—Requirement, demand, sale, market.

کھاتاؤنی (Khataúní खतावनी)—Ledger, account book. The register or paper on which are entered under distinct heads the several items entered in a day book or a field book. An account made up from the *khasra*.

See—کاغذات بندوبست

کھاتاؤنی (Khataúní)—See above.

کھاتی (Khattí खत्ती)—A subterranean granary.

کھاتیانا (Khatyáná खतयाना)—To enter in an account-book.

کھاتی میں ڈالنا (Khaṭái men dálná खटाई में डालना)—To keep in a state of suspense, to lay aside, to shilly shally with.

کھاتا لگانا (Khaṭká lagná)—To have a misgiving, to be apprehensive, to fear.

کھٹکا لینا (Khaṭkā lená खटका लेना)
—To listen for the sound of footsteps.

کھٹکنا (Khaṭakná खटकना)—To feel doubt or misgiving; to excite doubt or misgiving in one, to rankle in, to be an eye sore to, to break with.

کھٹلا (Khaṭlá खटला)—Belongings, wife and family, household goods; a troublesome or intricate business or affair.

کھڈائی (Khudáí खुदाई)—Digging, engraving, carving; price or pay for digging, or cost of or charge for engraving.

کھڈینا (Khadēṇá खदेड़ना)—To chase, to pursue, to drive away.

کھر (Khar खर)—Coarse long grass (for thatching).

کھرا (Khará खरा)—Just, right, exact; standard (as weight &c.); valid, (as a bargain &c.); genuine.

کھرا کرنا (Khará karná खरा करना)—To separate good (money &c.) from bad.

کھرا خوتا (Khará khoṭá खरा खोटा)
The good and the bad.

کھرا اسامی (Khara asámi खरा असामी)—A good pay master, one who pays cash, a trustworthy person.

کھرا دامن (Khare dām खरे दाम)—Net without commission.

کھرا (Kharrá खरा)—Rough draft of a letter, rough account.

کھرفی (Khurpí खुरपी)—A small hoe or weeding knife, a scraper.

کھرنی (Khurní खुरनी)—An eraser.

کھرا کرنا (Khará karná खड़ा करना)
—To institute a case, to fabricate, to invent; to procure a fictitious person for some purpose; to raise, to rouse, to stir up.

کھرا کھت (Khará khet खड़ा खेत)—Standing crops.

کھرا باند (Khare band)—An account drawn out on a loose sheet of paper.

کھرا پنج لگانا (Khur panch lagáná)
—To vent one's spite on, to carp, or cavil at.

کھسانا (Khasáná खसानا)—To demolish, to destroy.

کھسکانا (Khaskáná खसकाना)—To shove off or away, to put out of place; to put off, to postpone; to push towards, to step into the hands of; to decamp with.

کھسکنا (Khisakná खिसकना)—To slink away, to sheer off, to decamp, to abscond.

کھسیانا (Khisyaná खिसियाना)—To be abashed, to be mortified, to look blank or foolish. (2) Mortified, abashed, humiliated.

کھل (Khal खल)—The cake that remains after the oil has been pressed out of certain seeds; threshing floor; granary.

کھلے بازار (Khule bázár खुले बाजार)—

In the open market; openly; in market overt.

کھلائی پلائی (Khiláí piláí)—Charge of maintenance.

کھلیان (Khalyán खलियान)—A threshing floor; a granary; a stack of unthreshed corn.

کھلیت (Khilet खिलैत)—A gambler, a pilferer; a pickpocket; an expert in fencing.

کھندت کرنا (Khandit karná खण्डित करना)—To refute, to break, to destroy.

کھندتا (Khanditá खण्डिता)—A woman whose husband or lover has been guilty of infidelity.

کھندن کرنا (Khandan karná)—To destroy, to demolish.

کھنکھ (Khankh खंख)—Land that required to be left fallow for a year or two.

کھوپڑی گنچی کرنا (Khoprī ganjī karná)—To beat or cudgel severely.

کھوپڑی میں سوراخ کرنا (Khoprī men sūrākh karná)—To trepan.

کھوت (Khoṭ)—(Mar). A farmer of land revenue or customs; an officer exercising the duty of collecting the government revenue.

کھوتی (Khoṭí)—The business or office of the hereditary or appointed collector, viz., *khoṭ*.

کھوت باقی (Khoṭ bāqí)—Balance of grain &c. due from the cultivator to the landholder.

کھوتا (Khoṭá खोटा)—Counterfeit; spurious; forged; adulterated; defective, deficient; insincere, sinister, a false or perfidious man.

کھوتا کھرا دیکھنا (Khoṭá khará dekh-ná)—To distinguish or separate the good from the bad.

کھوتا کھڑی (Khoṭáí खोटाई)—Baseness (of coin), adulteration, alloy; corruption; falseness.

کھوج لگانا (Khoj lagáná खोज लगाना)—To trace, to track, to follow up a clue, to search for.

کھوج مٹانا (Khoj miṭáná खोज मिटाना)—To wipe out all trace of, to efface the footprints of.

کھوج ملنا (Khoj milná खोज मिलना)—To obtain the track of, to get an inkling of.

کھوج مارنا (Khoj márná)—To ruin; to destroy.

کھود کھود کے پوچھنا (Khod khod ke pūchhná)—To question closely or searchingly, to cross-examine; to probe, to pump.

کھوکھا (Khokhá खोखा)—A discharged *hundi* or draft, a bill of exchange that has been paid and remains in the hands of the payer as a voucher.

کھوت (Khoṭ खोṭ)—A share in the lands of a village, by here-

ditary descent with all the privileges and rights which it involves.

کھرت پتر (Khot patr खोट पत्र)—
Written acknowledgment of error.

کھونٹ بت (Khot bat खोंट बट)—
Tenure by ancestral shares in a village.

کھونٹ کھت (Khot khat खोंट खत)—
A deed of mortgage by which the mortgagor parts not only with his share of *khunt bát* lands, but also with all the rights and privileges attached to them.

کھول دھار (Kholá dhar)—A person who stands surety for a stranger demanding payment of a bill of exchange.

کھپ (Khep खेप)—A load, a cargo, a shipment, a consignment, a periodical supply (of grain or merchandize).

کھت (Khet खेत)—Ground, land, soil, a field.

کھت بانٹ } Khet bant खेत बांट
کھت بت } Khet bat खेत बट

Allotment of the lands of a co-parcenary village, field by field, among the sharers ; but in such a manner that they shall not be contiguous, or of the same quality, but so divided that each may have a due proportion of good and bad lands. This term also implies the mode in which a *Mouza* is divided

into two or more *mahals* or estates. It is commonly applied to denote the intermixture of the lands of different villages, which although known as belonging to one village, are found lying amongst those belonging to another.

کھت چٹھا (Khet chittha खेत चिट्ठा)
A rough field book.

کھت کھت (Khet khat)—Mortgage of a field.

کھت وار (Khet war)—By fields, per field. Assessment made upon each separate field, according to its capacity of yielding produce, and the description of the crops grown on it.

کھت وار جمع بندی (Khetwar jama' bandi)—Amount of the revenue assessed upon each field.

کھت چھوڑنا (Khet chhorná खेत छोड़ना)—To surrender one's holding.

کھت نکالنا (Khet nikálná खेत निकालना)—To clear land.

کھت نارانا (Khet narána)—To weed a field.

کھت کھت } (Khetí खेती)
کھت باری } (Khetí bārí खेती
बाड़ी)—Husbandry, farming.

کھت کھت اگیتی (Agetí khetí अगिती खेती)—Early crop.

کھت کھت پچھتی (Pichhetí khetí पिछेती खेती)—Late-crop.

کھت جوگ (Khetí jog खेती योग)
—Fit for cultivation, arable.

کھیر چٹائی (Khr̥īr chaṭāī खीर चटाई)

—Giving a child *kh̥īr* to taste for the first time; the ceremony of weaning.

کھیرا (Kherā खेड़ा)—A small village or hamlet.

کھیرا ہسانا (Kherā basānā खेड़ा बसाना)—To people a village.

کھیرا پتی (Kherā patī खेड़ा पती)—The headman of a village;—a Brahman who is entitled to perform certain religious ceremonies in a village and to receive the fees appertaining thereto.

کھیس (Khr̥īs खीस)—Loss, waste.

کھینچنا (Khr̥iṇchnā खींचना)—To draw; to drag; to draw out; to pull off, to strip off (the skin); to hang on a cross or gibbet, to hold aloof, to withdraw; to draw (a sword or a bill or a line &c.); to suffer, to bear.

کھیرا (Kherā खेड़ा)—A boat.

کھیرت (Kherat खेवट)—(1) Assigned share of revenue; a record or register of shares in which a coparcenary village is divided.

(See—کاغذات بندوبست)

کھیرت کھتونی (Kherat khataunī)—A record showing the distribution of lands and rights of the occupants.

See—کاغذات بندوبست

کھیرت (Kherat खेवट)—A rower, a boatman.

کیاری (Kiyārī क्यारी)—Bed (of a garden or field).

کیفیت (Kaiffyat)—Account, statement, report, remarks particulars, mode, nature.

کیفیت بندوبست (Kaiffyat-i-bando-
bast)—Particular statement of revenue assessment, or any other settlement.

کیفیت اخراجات (Kaiffyat-i-ikhrājāt)—Statement or bill of charges.

کیفیت بنانا (Kaiffyat banānā)—To prepare an account or report of; to draw out a schedule of.

کیفیت بہی (Kaiffyat bahī)—A note-book.

کیفیت طلب کرنا (Kaiffyat talab kar-
nā)—To call for an explanation or report.

کیفیت کا خانہ (Kaiffyat kā khānā)—Column of remarks.

کیفیت ناظر (Kaiffyat-i-nāzir)—Na-
zir's return.

کیفیت پوری کرنا (Kaiffyat pūrī kar-
nā)—To fill in the remarks.

کیمیہ بنانا (Kīmīyā banānā)—To
turn base metals into gold.

کیندا (Kendā केंडा)—Rough mea-
surement, a rough plan.

کیندا کرنا (Kendā karnā केंडा करना)—To take a rough measure-
ment.

کینہ (Kīna)—Hatred, malice,
grudge.

کینہ سے (Kīna se)—Maliciously,
feloniously.

(گ)

٧٥ } Gájtá गाटा } A plot, a piece
٧٥ } of land ; a
division of a village.

گاندھ بندي (Gánth bandī گانٿ باندی)
—The division of a village in
gatas ; a kind of tenure in
which the fields of individual
proprietors are not found in
juxtaposition, but scattered
through many villages.

گاجا (Gájá गाजा)—The first rice-
sowing in the districts at the
foot of the hills.

گاد (Gád गाद)—Sediment, dregs,
lees.

گاد نیل (Gád níl गाद नील)—Kid-
ney-indigo (as opposed to cake
indigo).

گازا بیٹھنا (Gárá baiṭhná गाड़ा बैठना)
To be in ambush.

گاری (Gárfi गाड़ी)—A cart, a carri-
age, a railway carriage, a
wagon.

دák gárfi डाक गाड़ी)—
Mail cart, mail train.

Mál gárfi माल गाड़ी)—
Goods train.

Musáfir gárfi (مسافر गाड़ी)—
Passenger train.

Zanání gárfi (زناني گاڑی)—
Female compartment.

Gálfí गाली)—Abuse, foul or
insulting language.

Gálfí dená गाली देना)—
To call names, to use foul or
insulting language, to abuse.

گانٿ جوڙڻا (Gánth jorṇá गान्ठ जोड़ना)
—To tie the nuptial knot.

گانٿ سے ڄاڻا (Gánth se jāná गान्ठ से जाना)—To be lost ; to suffer
loss

گانٿ کي پيسا (Gánth ká paisá गान्ठ का पैसा)—One's own money.

گانٿ کٽڻا (Gánth kátá गान्ठ काटा)
—To pick pocket, to rob.

گانٿ پارڻا (Gánth parná गान्ठ पड़ना)
—To harbour inveterate enmity
towards any one, to take um-
brage.

گانٿها (Gánthá गान्ठा)—The knotted
parts of the stalk and the ear-
ends of straw separately piled
on the threshing floor.

گانٿھي دار (Gánthí dár)—An occu-
pant of lands by a heritable
tenure.

گانڇا } Gánjā गाजा } The hemp-
گانڇا } plant, the
leaves or young buds of the
hemp plant, the fructification,
when nearly ripe, is bruised
and smoked for intoxication,
the dried leaves are ground in
water, and drunk for the same
purpose, in this state it is call-
ed *Bhang*.

گاون (Gáon गांव)—A village, a
hamlet.

گاون بٽ (Gáon baṭ गांव बट)—The
division of an estate by villages,
or of the several additional or
subordinate (داخلي) villages
attached to the one originally
assessed. The division of a

- village by parcels or plots of land, some of which may be scattered among the fields of several other villages.
- گاؤں خرچ (Gáon kharch गांव खर्च) — Village expenses.
- گاؤں کی آبادی (Gáon kí ábádí) — The cultivated or inhabited portion of a village.
- گاؤ چرائی (Gáo charáí गौ चराई) — A tax levied on pasture land; pasture-ground.
- گاؤ گھپ (Gáo ghap गाऊ घप) — One who embezzles.
- گاؤنڈا (Gáonṭá गाऊंटा) — Expense incurred in the municipal administration of a village; village charges.
- گاھک (Gáhak गाहक) — A purchaser, an intending buyer, a chapman, a dealer; an appreciator.
- گاھکی (Gáhki गाहकी) — Demand, sale, transaction; good will.
- گاھکی پٹنا (Gáhki paṭná गाहकी पटना) — A sale to be concluded.
- گاھنا (Gáhná गाहना) — To chaulk, to thresh, to tread out (corn).
- گپت (Gupt गुप्त) — Hidden, concealed.
- گپت آمدنی (Gupt ámdaní) — Income from a secret source (as bribes &c.)
- گپت دان (Gupt dán गुप्त दान) — A secret gift or present, a hidden donation.
- گپت مار (Gupt már गुप्त मार) — A beating or hurt that leaves no marks; taunt, geer.

- گپت مال (Gupt mál गुप्त माल) — Hidden wealth or treasure.
- گپتی (Guptí गुप्ती) — A hidden sword, a sword-stick.
- گت کُل (Gat kul गत कुल) — An emigrated family, an extinct family; a tenant that has quit ted.
- گت بنانا (Gat banáná गत बनाना) — To reduce to a miserable plight, to beat to a mummy.
- گت (Guttá गुत्ता) — Exclusive right of sale &c., monopoly; an income of variable amount sold or let for a fixed sum, a lease of land.
- گتھ بندن (Gaṭh bandun गठ बन्दन) — A ceremony attending a Hindu marriage in which skirts or mantles of the bride and bridegroom are fastened together and thus united they go to a river in procession.
- گتھ کٹ (Gaṭṭ kaṭá) — A cut purse, a pick-pocket.
- گتھ (Gaṭṭhá गट्टा) — A large-bundle; a knot or division (in a measuring line or chain), the twentieth part of a *jarib* (each gaṭṭhá, containing three *iláhi gaz* or 99 inches).
- گتھ انسی (Gaṭhwánsí गठवानसी) — Twentieth part of a gaṭṭhá.
- گجر (Gajar गजर) — The chimes rung at the expiration of a *paḥar* or watch of the day or night (*i. e.*, after striking the

hours of 4, 8 and 12 ; but the term is sometimes restricted to those rung at the close of the fourth watch, the word *pahar* being more commonly used for the middle chimes) ; an alarum.

گدنا (Gudná गुदना)—To get oneself tattooed.

گدھے پر چڑھانا (Gadhe par chapháná गधे पर चढ़ाना)—To punish by public exposure a criminal seated on an ass with his face blackened and turned towards the tail ; to disgrace.

گدھے کا ہل چلانا (Gadhe ká hal chalwáná गधे का हल चलवाना)—To have a plough drawn by asses (over the site of a demolished house &c.,) to demolish, to raze.

گدی پر بیٹھنا (Gaddí par baiṭhná)—To ascend the throne ; to occupy the seat of honor.

گدی نشین (Gaddí-nashín)—A prince-regent, a president.

گددا (Gaddá गडदा)—A mound or bank of earth, a boundary pillar, a boundary mark.

گزار (Guzár)—Payer.

گزارش (Guzárish)—Request, representation, petition.

گزارش کرنا (Guzárish karná)—To represent to ; to state ; to submit.

گزارنا (Guzárná)—To pass, to lay before, to exhibit, to state.

گزارہ (Guzára)—(1) A ferry, a ferry boat. (2) A toll-bar ; (3) A living.

گزارہ کرنا (Guzára karná)—(1) To cross over. (2) To live, to subsist ; to eke out a living.

گزارہ کی شکل نکلانا (Guzára kí shakal nikálná)—To hit on the means of living.

گزار (Guzar)—(1)—A pass, a ford, a ferry ; a toll-bar. (2) Living.

گزار عام } Guzar-i-'am } A public
گزار گاہ } Guzar-gáh } ferry, a
ford, a road ; a public road.

گزار کرنا (Guzar karná)—To pass time.

حق گزار (Haq-i-guzar)—Right of way.

گزارنا (Guzránná)—To lay before, to present, to offer, to bring forward.

گزارنا (Guzárná)—To befall, to pass ; to pass (before or under, or in revenue), to be presented, to be put or laid before ; to pass beyond, to pass the limits of (حد سے) ; to pass away, to die.

گزاری لگانا (Guzárf lagáúá)—To set up a stall.

گڑھتیا (Garhatiyá गर हत्या)—Murder by poisoning.

گرام (Girán ग्राम)—A village, a hamlet.

گرام ادھکاری (Girám adhikárf ग्राम अधिकारी)—A headman of a village.

گرام سبھا (Girám sabhá ग्राम सभा)—A village court composed of the principal inhabitants, with the headman presiding.

گزامی (Girámí ग्रामी)—A peasant,
a villager.

گزاران (Girán)—Dear, expensive.

گزاران ہونا (Girán honá)—To rise
in value or price.

گزارانی (Girání)—Scarcity, dearth,
dearness.

گراہک (Gráhak ग्राहक)—A buyer,
a purchaser; a constable, a
bailiff.

گرب (Gurb गुरब)—Breaking up
and pulverizing the ground in
a field;—the process of plough-
ing through a field of *bájrá*
&c., when the plant is about
a foot high.

گربہج (Garbhaj गर्भज)—A son
whether begotten illegitimately
or of a wife by person other
than the husband under special
appointment, when the child is
legitimate.

گربہدان (Garbhádan गर्भादन)—A
ceremony performed at the
first indications of pregnancy.

See—گرسکار

گربہ پات کرنا (Garbh pát karná
गर्भ पात करना)—To cause or
produce abortion.

گربہ رھنا (Garbh rahná गर्भ रहना)
—To conceive, to become preg-
nant.

گرجا (Girjá)—A church.

گردار (Girdáwar)—A superin-
tendent or inspector of police
or customs.

گردار قاننگو (Girdáwar qánúngo)
An inspecting or supervisor
qánúngo.

گرداروی (Girdáwarí)—Inspection;
patrolling; looking after smug-
glers or contraband goods.

گرداروی کرنا (Girdáwarí karná)—
'To go one's rounds, to go on an
inspecting tour.

گرد نواح (Gird naváh)—Vicinity,
environs, neighbourhood.

گردان (Gardán)—See—گردان

گردش میں آنا (Gardish men áná)
To fall into adversity.

گردن پر سوار ہونا (Gardan par sawár
honá)—To tyrannize over, to
practise violence; to supervise
strictly.

گردن پھنسانا (Gardan phansáná)—
To involve oneself in difficulty
or trouble; to incur respon-
sibility.

گرفت (Giraft)—An objection.

گرفت کرنا (Giraft karná)—To take
exception to; to lay hold of
(an act) to the detriment (of
a person).

گرفتار شدہ (Giraftár shudáh)—
Taken (as a captive).

گرفتار کرنا (Giraftár karná)—To
arrest, to apprehend; to make a
prisoner or captive; to involve
a person in.

گرفتاری (Giraftárf)—Arrest, ap-
prehension.

گرفتاری قبل فیصلہ (Giraftárf-qabl
faisla)—Arrest before judg-
ment.

گرفتاری کی درخواست کرنا (Girāftārī kī dar̄khwāst karnā) — To apply for arrest.

گرکھی (Gurkhaī गुरुखई)—A kind of mortgage (in which the mortgagee has to pay three fourths of the revenue of the mortgaged land).

گرجا (Gurgā गुरगा)—A scullion, an informer,

گرم خبر (Garm khabr गर्म खबर)—Latest news, current rumour.

گرنہ (Girnā गिरना)—To fall.

گرتھہ (Giranth गृथथ)—A literary production, a code; the sacred scriptures of the Sikhs.

گرتھم (Girantham ग्रथम)—A character in which, Sanskrit is written and printed in Southern India.

گرو (Giro)—A pledge; pawn, gage, deposit.

گورو (Gurū गुरु)—A spiritual parent or preceptor.

گورو پتر (Gurū putr गुरु पुत्र)—The child (natural or adopted) of a religious preceptor.

گورو دکشا (Gurū dakshā गुरु दक्षा)—To receive the initiary *mantra* from a guru; to become a disciple.

گوروہ (Giroh)—Gang.

گوروں کا گروہ (Dākūon kā giroh)—A gang of dacoits.

گروہی (Girwī)—Pawned, pledged.

گروہی پتر (Girwī patr गिरवी पत्र)—A deed of mortgage.

گروہی دار (Girwī dār)—The holder of a pledge or mortgage.

گروہی دھارنا } Girwī dharnā. }
گروہی رکھنا } Girwī rakhnā. } To
گروہی رگھنا } गिरवी रखना }
pledge, to pawn.

گروہی رکھنے والا (Girwī rakhne wālā गिरवी रखने वाला)—A pledgor, a pawn-broker, a mortgagee.

گروہی سے چھڑانا (Girwī se chhurānā गिरवी से छुड़ाना)—To redeem a pledge.

گروہی ضبطی (Girwī zabtī)—Foreclosure of a pledge.

گروہ (Girah)—One sixteenth of a gaz or yard.

گروہ پڑنا (Girah paṛnā)—Misunderstanding between two persons.

گروہست (Girhast गृहस्त)—A household, the head of a family. One who enters the second stage of life and performs the duties of a master of a house; a cultivator.

گروہ سمبندھی (Girah sambandhī गृहसंबन्धी)—Any member of a household (including servants).

گروہ کا (Girah kāj गृह काज)—Household duties.

گروہستی (Girhastī गृहस्ती)—Family relating to house-keeping; husbandry.

گروہنی (Girahnī गृहिणी)—Mistress of a house.

گریہ (Grihya ग्रह्य)—A book containing directions for religious rites and ceremonies to be performed by a householder.

گریہ (Girī गिरि)—A haystack; a small mound raised between heaps of corn and chaff on the threshing-floor.

گریز کرنا (Gurez karná)—To evade.

گریز کرنا (Insáf se gurez karná)—To evade justice.

گریزا (Gareníyá गरिनीया)—Land mortgaged for a time or until the loan is repaid.

گریزا بٹائی (Gará baṭái गरडा बटाई)—Division of produce (or crops) without threshing, by stacking the sheaves in proportionate shares.

گریزان (Garwáná गरवाना)—To cause to be buried.

گریزائی (Garháí गरहाई)—Making jewellery; the price of making jewellery.

گریزی (Garhí गढ़ी)—A village fortification of mud flanked with towers.

گریزی بند (Garhí band)—A description of mua'fí tenure in Bundelkhand, by which lands are held on paying a stipulated yearly tribute (but not one-fifth the amount which ought to be paid).

گریز (Gaz)—A yard (of measure, varying formerly from about 32 to 58 English inches, and

now fixed by government at 36 inches).

See—گریزی

گریزائی (Gusáí गुसाई)—A religious mendicant, a saint or holy man.

گریزائی (Gustáḳh)—Arrogant, presumptuous.

گریزائی (Gustáḳhána)—Arrogantly, presumptuously.

گریزائی (Gustáḳhí)—Arrogance, insolence, audacity, rudeness, contempt of court.

گریزائی معاف (Gustáḳhí mu'af)—Pardon my rudeness; beg your pardon.

گریز (Gasht)—Round, beat (of patrol or watch).

گریز کرنا } Gasht karná } To go
گریز لگانا } Gasht lagáná } or to
make a round, to patrol.

گریز سلامی (Gasht salámf)—A tax or toll levied on the tours made by public officers.

گریز (Gashtí)—A present made to a revenue officer on making his tour through his district.

گریز چٹھی (Gashtí chīṭhí)—A circular letter.

گریز (Gashtíyá)—A watchman, a collector of market dues.

گریز (Gusht गुष्ट)—A cable, a council; a society.

گریز و شنید (Gūft wá shuníd)—Controversy, debate, dispute, altercation.

گُل انداز (Gul andáz)—An embankment of earth, with a ditch for confining water on the lands, and to serve as a reservoir; charge for making and repairing embankments.

گُل کاٹنا (Galá káṭnā)—To cut the throat of, to bear hard upon, to oppress.

گُل گھونٹنا } Galá ghoṭnā } To
گُل مسوسنا } Galá masosnā } throt-
tle, to strangle.

گُلے پرنا (Gale paṛnā)—To hang upon, (in entreaty) to importune; to devolve upon (as a business); to be obligatory or incumbent on; to attach itself to, to be a load or incumbrance.

گُلے ڈالنا } Gale dālnā }
ماتھ چپیکنا } Máthe chapeknā }
To lay to the charge of, to fix an accusation or slur wrongfully upon; to fasten a thing upon one.

گُلتنس (Gultans गलतंस)—Dying without issue; one who dies without issue.

گُلہ (Galla)—A flock, a herd.

گُلہ بان (Galla bān)—A herdsman, a shepherd.

گُلہ (Gilá)—Blame, accusation; remonstrance.

گُلہ کارنا (Gillá karnā)—To complain of.

گُلہ گزارنا (Gillá guzārī)—Making a complaint.

گُلّی (Galf गली)—A narrow street, a lane, an alley.

بند گُلّی (Band galf)—A blind lane or alley.

گُلّی (Gullī गुली)—A span (measure of circumference, *i. e.*, the circle formed by joining the ends of the thumb and forefinger.

گُم راہ کرنا (Gumrah karnā)—To lead astray, to seduce.

گُم شدہ (Gum shudah)—Lost.

گُم ہو جانا (Gum ho jānā)—To be or become lost or missing.

گُم اشتگی (Gumáshtgi)—Delegation of a duty or charge, appointment.

گُم اشتہ (Gumáshta)—An agent, a factor; a commissary; a correspondent.

گُم اشتہ کرنا (Gumáshtah karnā)—To appoint one as an agent or manager.

گُم اشتہ کاری (Gumáshta garī)—The post or office of a *gumáshta*, or agent; agency, office or business of an agent.

گُمّان (Gumán)—Doubt, suspicion, presumption; probability.

گُمّان ہے (Gumán hai)—It is probable or likely, it is supposed.

گَمَن پَتر (Gaman patr गमन पत्र)—A pass port.

گَمَن کرنا (Gaman karnā गमन करना)—To move, to pass; to have sexual intercourse with.

گن گرهک (Gun grahak गुण ग्राहक)

One who appreciates merit or good qualities.

گنہا رکھنا (Gunáh rakhná)—To

impute crime to کسی پر گناہ (کسی پر گناہ رکھنا) To accuse falsely.

گناہ کارنا (Gunáh karná)—To com-

mit a fault or sin ; to offend. گناہگار تہرانا (Gunahgár t̄hairáná) —To coavict one of a crime or offence, to condemn.

گناہگاری دینا (Gunahgárf dená)—

To pay a fine or penalty.

گنتی (Gintí गिन्ती)—Calculation, reckoning ; account.

گنتی لینا (Gintí lená गिन्ती लेना)—

To take an account of ; to have things counted ; to muster.

گنٹھارا (Ganthará)—(Mar.) A capital, stock, bank (for money).

گنج (Ganj)—Treasure ; a granary, grain-market, mart ; a village or town which is an emporium for grain and other necessaries of life.

گنجان (Gunján)—Thick, close, compact.

گنجایش (Gunjáish)—(1) Revenue capabilities of a village especially with reference to a proposed increase of revenue ; margin, profit, capacity.

گنجایشی (Gunjáishí)—Profitable, lucrative.

گندا (Gandá गन्दा)—An aggregate of four "coursies" or four pice,

the number four, counting by fours.

گندا سا (Gandásá गन्दासा)—A battle-axe ; an instrument (a kind of chopper) for cutting sugar-cane, and *jwar* stalks &c., for fodder.

گنگا کٹا (Gankaṭá गन्कटा)—The man employed to cut the sugar-cane into short pieces for the mill.

گنگ بار } Gang barár } Alluvial
گنگ برآمد } Gang bar ámad } land recovered from a river, especially from the Ganges ; alluvion ; lands reclaimed from a river. Such formations are called in England *Innings*.

گنگ برآمد جدید (Gang barámad jadíd)—Newly recovered lands ; fresh increments of land.

گنگ شیکست (Gang shikast)—Encroachment of the Ganges or any other river, diluvion lands, area cut away by the action of a river.

گنگا جلا اٹھانا (Ganggá jal uṭháná, गङ्गा जल उठाना)—To take an oath by the Ganges water.

گنگا جلا سپرش (Ganggá jal sparsh, गङ्गा जल स्पर्श)—Touching the water of the Ganges which forms part of the ceremony of taking oath.

گنگا چمن (Ganggá Jamná गङ्गा यमना)—A mode of adjusting an account of borrowed money, by charging interest on the amount due to the creditor until the whole debt is discharged

and, on the other hand, allowing interest to the debtor on all the instalments he may have paid.

گنگا پتر (Gangá putr गङ्गा पुत्र)—A tribe of inferior Brahwans, claiming a right to attend pilgrims and direct their ablutions at holy places on the banks of the Ganges.

گنگالا (Gangálá)—Lands subject to inundations.

گنہیر (Ganbhír गन्धिर)—A soil which is of rich quality, and attains a more than usual depth before the sub-soil is reached.

گنوار (Ganwár गवार)—A villager, a peasant, a rustic.

گنوارى بولى (Ganwárf-bolí)—Rustic language, provincial speech.

گاو کشي (Gáo kushí)—Cow-killing.

گوال (Gúál गवाल)—Untilled land on which cattle graze.

گواہ (Gawáh)—A witness.

گواہ بنا (Gawáh bauáná)—To make one a witness, to name a person as a witness.

گواہ تعليمي (Gawáh ta'límí)—A tutored witness.

گواہ چال چال چان (Gawáh-i-chál chalan)—A witness of character.

گواہ حاشيه (Gawáh háshíya)—An attesting witness.

گواہ چشم دید (Gawáh-i-chashm díd)—An eye-witness.

گواہ سمعي (Gawáh-i-sama'í)—A witness who speaks from hearsay.

گواہ عقد نکاح (Gawáh-i-a'qd-i-nikáh)—A witness to a marriage-contract.

گواہ مدعي (Gawáh-i-mudda'í)—A witness for plaintiff.

گواہ مدعى عليه (Gawáh-i-mudda'áleh)—A witness for defendant.

گواہ متخالف (Gawáh-i-mukhálif)—An adverse witness, a hostile witness.

گواہ سرکار (Gawáh-i-sarkár)—The king's evidence, the queen's witness.

گواہوں کی اسم نویسی (Gawáhön kí ism navísí)—A list of witnesses.

گواہی (Gawáhi)—Testimony, evidence.

گواہی دینا (Gawáhi dená)—To give evidence, to witness to; to depose to.

گواہی کرنا (Gawáhi karná)—To witness (a document), to attest.

گوت (Got गौत)—Family, race, lineage; family name.

گوتہ (Gotr गौत्र)—Race, family.

گوتہ ج (Gotraj गौत्रज)—A kinsman of the same family (a *gentile*) by offering of food and water; hence it is opposed to the *bandhu* or cognate who do not partake in the offerings to the common ancestors.

گوتہ ج سپند (Gotraj sipand गौत्रज सिपण्ड)—*See*—سپند

گوتہ ورنم (Gotra varnam गौत्र वरणं)—Ceremony of repeating the

genealogy of bride and bridegroom at a marriage.

گوتی (Gotí गोती)—Belonging to the same family.

گوت (Goṭ गोट)—An assembly, a company, a village.

گوت بستیا (Goṭ bastí गोट बस्ती)—A village-site; the chief or first assemblage of houses erected on the settlement of a village.

گوجرا (Gojrá गोजरा)—A crop of wheat and barley sown together.

گود (God गोद)—Adoption of a child.

گود دینا (God dená गोद देना)—To give one's own child to another for adoption.

گود لینا (God lená गोद लेना)—To adopt a child.

گودام (Godám)—A godown; a ware-house.

گودنا (Godná गोदना)—To vaccinate, to tattoo; to turn up the soil, to hoe.

گوری (Gorí गोरी)—A young girl (prior to menstruation or of about 10 years of age).

گورہ پورش (Gurh purash गुरु पुरुष)—A secret emissary, a disguised agent.

گورج (Goṛaj गोड़ज)—The son of a concealed birth, a son born secretly of a woman whose husband is absent, the real father being unknown.

گورہا (Goṛhá गोढ़ा)—Fields near a village, homestead.

گورہی (Goṛí गोड़ी)—Rum or spirit distilled from *gur* or molasses.

گوریت (Goṛet गोड़त)—A village watchman.

گوش گڈا، کارنا (Gosh guzár karná)—To inform, to report; to communicate.

گوشمالی (Goshmálí)—Chastisement, rebuke, reproof.

گوشوارہ (Goshwára)—Abstract of an account.

گوشہ کشادہ (Gasha kushádah)—Having the ends (of an envelope) open.

گول بات (Gol bát)—A vague or ambiguous expression; an uncertain or indefinite assertion.

گول مال کارنا (Gol mál karná)—To purloin, to embezzle.

گولی مارنا (Golí márná)—To shoot at.

گورن نکالنا (Gaun nikálná गौ निकालना) To attain one's end, to serve one's purpose.

گورن (Gaun गौन)—A shady place in a field where oxen are tied.

گورنا (Gauná गौना)—Second marriage; bringing home a wife from her father's house to her husband's house when she arrives at the age of puberty. (This ceremony is performed after one or 3 years after marriage).

گورناویلی (Gaunávili गौनावली)—The child wife brought home to her husband's house.

گونٹیا (Gaunṭiá گونٹیا) — The chief manager of a village ; a small hamlet.

گوندہ (Gaundá گوندہ) — A village, a suburb ; a field near a village ; alms distributed among beggars on the arrival of a marriage procession at the village of the bride.

گوندہ (Gaundá گوندہ) — A station of cow herds, a cow-pen, a sheep-pen.

گونڈرا (Gaunḍrá گونڈرا) — A reservoir from which water is raised to a higher reservoir which it receives from a pond or pool below it.

گونہار (Gaunahár گونہار) — The company who attend the bridegroom when he goes to bring the bride home.

گونہائی (Gaunehái گونہائی) — Same as گونڈری

گونہاری (Ganhárf گونہاری) — A rich and highly cultivated land.

گونہان (Gauhán گونہان) — A village made over by its proprietors to any person on a permanent *jama*, with all the privileges of a zamindár. (*Eastern Oudh*) A village or villages.

گونہانی (Gauhánf گونہانی) — The lands of a village ; lands situated close round a village. This sort of land is considered first class.

گولہ گولہ (Golá golf گولہ گولہ) — A mode of trial by ordeal, in which the accused carried a

heated ball of iron in his hand for a given distance, and, if his hands were unscorched, he was declared innocent.

گولا (Golá گولا) — A granary, a place in which grain or salt is kept for a season ; a grain market ; a salt or saltpetre maufactory.

گولا دار (Golá dár گولا دار) — A whole-sale grain-merchant or salt-dealer.

گولک (Golak گولک) — A son born of a widow.

گوی (Goi گوی) — A pair or yoke of oxen.

گھات کarna }
گھات میں رہنا } Ghát men rah-ná }

To lie in wait or ambush for, to waylay.

گھاتا (Ghátá گھاتا) — That which a purchaser takes over and above what he has purchased and paid for.

گھاتک (Ghátak گھاتک) — A murderer, an executioner.

گھاتو (Ghátú گھاتو) — One who lies in wait for, a treacherous person.

گھات (Ghát گھات) — (1) A landing place or ferry (of a river) or a pass where tolls or customs are collected. (2) Loss.

گھات تولنا (Ghát tolná گھات تولنا) — To make the weight of a thing appear less than it is.

گھات مار (Ghát mār گھات مار) — A smuggler.

گھات مانجھي (Ghāt māñjhi घाट मंज्ही) — A ferry-man.

گھات والا (Ghāt wálá घाट वाला) — A person in charge of a landing place; 'a Brahman who attends pilgrims to a bathing place.

گھاتا (Ghātá घाटा) — Deficiency, loss.

گھانٹي (Ghāñṭī घांटी) — A custom-house pass, a permit.

گھانٹي کرنا (Ghāñṭī karná) — To raise the uvula of a child with the fingers.

گھانی (Ghāní घानी) — An oil press, a sugar-mill.

گھار کونا (Gháo karná घाओ करना) — To inflict a wound.

گھار گھپ (Gháo ghp घाऊ छप) — A squanderer, one who makes away with property, one who embezzles.

گھائی (Ghāí गहाई) — The act of treading out corn by bullocks (same as گھائی)

گھایل کرنا (Ghāyal karná) — To wound.

گھاتنا (Ghāṭnā) — To abate, to diminish, to deduct.

گھاتنا بڑھنا (Ghāṭnā barhāo) — Increase and decrease; excess and deficiency.

گھتک (Ghāṭak घटक) — An agent who ascertains genealogies and negotiates matrimonial alliances; a match-maker; an attorney.

گھتھا (Ghāṭhá घटहा) — An offender, a transgressor, a betrayer.

گھتھ لکھنا (Ghich pich likhná) — To write closely so as to be unintelligible.

گھر آباد کرنا	} Ghar abád karná.	} To
گھر بسانا		

گھر آباد کرنا } To take a wife, to build up a house or family.

گھر بگڑ جانا (Ghar bigar jānā घर बिगड़ जाना) — A house ruined; the death of a husband.

گھر بیٹھا (Ghar baiṭhá घर बैठा) — To be out of employment.

گھر پٹی (Ghar paṭṭī घर पट्टी) — A kind of house-tax.

گھر چلانا (Ghar chalaná घर चलाना) — To provide the expenses of one's household.

گھر دواری (Ghar dwári घर दूआरी) — A tax (formerly) levied from householders, shop-keepers; poll-tax, hearth-money.

گھر سبیل (Ghar sabíl) — An advance of money to a peasant to enable him to build a house.

گھر کا نام ڈوبونا (Ghar ká nám ḍuboná घर का नाम डुबौना) — To disgrace one's family.

گھر کے لوگ (Ghar ke log घर के लोग) — The family, a wife.

گھر میں پرنا (Ghar men parná घर में पड़ना) — To become a kept mistress of.

گھر میں ڈالنا (Ghar men dālnā घर में डालना)—To keep a woman (as a mistress).

گھر والی (Ghar wālī घर वाली)—The mistress of a house, a wife.

گھرا (Gahrā गहरा)—The daily wages in kind of a labourer in harvest time ; a sheaf.

گھرانہ (Gharānā घरानا)—Family, household, dynasty.

گھرنڈی (Gharnaī घरनڈی)—A raft made of pots or pitchers.

گھرانہ (Gharaū घरज)—Belonging to a house or family, domestic.

گھڑ چڑھی (Ghur charhī घुड़ चढ़ी)—The bride-groom's riding on horse back in a marriage-procession.

گھڑی (Gharī घड़ी)—A watch, a clock; a sub-division of a village ; the space of 24 minutes.

گھڑیاں (Gharyāl घड़ियाँ)—A gong.

گھسا (Ghissā घिसा)—Worn, smooth (as a coin).

گھگی (Ghiggī)—The state of being unable to speak from excessive sobbing or fear.

گھگیاں (Ghighyānā घिघयाना)—To beseech, to implore.

گھلوا (Ghalwā चलुआ)—Something thrown in over and above the quantity purchased, something given to boot.

گھماؤ (Ghumāo घुमाव)—As much land as can be ploughed by one pair of bullocks in a day ;

a measure of land varying from one-fifth to three-fourths of an acre.

گھمگھمانا (Ghamghamānā)—To prevaricate ; to beat round the bush.

گھنا (Gahnā गहना)—Jewels, jewelry ; a pledge, pawn, anything in pledge ; a heavy plank on which a man stands while it is dragged by oxen over a ploughed field to level the ground. (same as پتلا)

گھنے رکھنا (Gahne rakhnā)—To pledge or pawn.

گھن لہن (Gahan lahan गहन लहन)—A kind of mortgage.

گھوٹنا (Ghoṭnā घोटना)—To choke, to shave, to be busy with, to plod at.

گھلا گھوٹنا (Galā ghoṭnā गला घोटना)—To throttle, to strangle.

گھڑ چور (Ghūr chūr)—Loose sandy soil.

گھڑ بار (Ghūr barār चूर बरार)—Dues levied in Bundelkhand on every sharer and under-tenant in proportion to the whole expenses incurred during the year (it is so called as all kinds of miscellaneous income is included).

گھوڑا چھوڑنا (Ghorā charhānā)—To cock a gun.

گھوڑا بندوق کا چھوڑنا (Ghorā bandūq kā chhōrnā)—To pull the trigger of a gun.

گھوڑا ڈالنا (Ghorā dālnā)—To gallop a horse (at or after), to charge.

گھوس (Ghūs chūs)—Bribe.

گھوس دینا (Ghūs denā chūs dēnā)—To bribe.

گھوسا مارنا (Ghūsā mārñā ghūsā lagāñā chūsā mārñā chūsā lagāñā)—To give one a blow with the fist.

گھیرا (Gaiharī: गैहरौ)—Demurrage.

گھوسا (Ghoś chōsāi)—A herdsman, a milkman.

گھوش (Ghoshan chōshān)—Proclamation, heralding.

گھیرنا (Ghērñā chērñā)—To fence, to hedge, to inclose.

گھیروا (Gherwā 'chērñā)—A mortgage in which land is held as security for payment of interest.

گئے درجے (Gaye darje)—At least, at most.

گئی کرنا (Gai karnā)—To pass over, to overlook; to neglect.

گیاٹ (Gyāti jāti)—A father, a kinsman who does not participate in the oblations of food and water offered to deceased ancestors.

گیل (Gyāl gyal)—The land of deceased *biswadars* lying unclaimed; land coming under the management of the *malguzar* after a cultivator deserts his village.

گیرو دار (Gir-o-dār)—Dominion, absolute sway; strict supervision.

گیرائی (Girāi)—The *Thagi* department.

گیلاڑ (Gelar gēlāḍ)—A step-son.

گھون (Gehūñ gēhūñ)—Wheat.

(ل)

لا بد (Lābuḍ)—Unavoidable, necessary, assuredly.

لا جواب کرنا (Lājawāb karnā)—To confute, to disconcert.

لاچار (Lāchār)—Helpless, destitute, without excuse; at a loss; without an alternative; compelled, forced.

لا خراج (Lā-khīrāj)—Rent free; (applied to land exempted for some particular reason from paying any part of the produce to the state.)

لا خراج دار (Lā-khīrāj-dār)—A holder of rent-free-lands.

لا خراج زمین (Lā-khīrāj zamīn)—Alienated or revenue-exempted land.

لا بھ لا بھ (Lābhā lābh jāma jāma)—Profit and loss.

لا بھوا (Lābhwā)—Casting lots for dividing the produce of the field (Guzerat).

لا دعوي (Lā dāwi)—A deed of relinquishment; a deed foregoing a claim, or admitting that there is none; the act of relinquishment.

لا علاج (Lá-iláj)—Irremediable.

لا طایل (Lá-táyal)—Useless, vain, absurd, groundless.

لا علم (Lá-ilm)—Without knowledge or information, ignorant.

لا علمي (Lá-ilmí)—Ignorance.

لا كلام (Lá-kalám)—Indisputable, absolutely, undoubtedly.

لا مذهب (Lá-mazhab)—Irreligious.

لا وارث (Lá-wáris)—Heirless; having no claimant.

لا وارثي (Lá-wársí)—Property to which there is no heir or claimant; unclaimed property.

لا ولد (Lá-walad)—Childless, without issue.

لا يعني (Lá-yání)—Absurd; insignificant; abusive.

لات (Lát)—The English word 'lot' denoting a portion or division of property put up to sale.

لات بندي (Lát bandí)—The schedule or list exhibiting the apportionment of an estate to be put up in lots at an auction sale or lease.

لات صاحب (Lát sáhib)—The lieutenant-governor; the viceroy.

لا تهي (Láth láṭh)—The vertical beam which revolves in a sugar or oil mill; the beam or lever with which water is drawn from a well. (See لا تهي)

لا تهي (Láthí láṭhí)—Stick, club, cudgel.

لا تهي پونگا کرنا (Láthí pongá karná láṭh póngá karná)—To fight with sticks and clubs.

لا تهي والا (Láthí-walá láṭhí wálá)—A man armed with a club or bludgeon (such as are employed when serious affrays take place).

لازم (Lázim)—Necessary; obligatory, incumbent; inseparable, inherent; suitable, proper.

لازم آنا (Lázim áná)—To be or become necessary (for); to be incumbent on; to behave.

لازم کرنا (Lázim karná)—To render incumbent or obligatory on.

لازمہ (Lázimá)—A concomitant; an obligation, an incident.

لازمي (Lázimí)—Compulsory. (It is opposed to اختياري or optional).

لاش (Lásh)—Corpse.

لاکھ لگانا (Lákh lagáná lákh lagána)—To seal.

لاکھ (Lákh lákh)—A lac, a hundred thousand.

لاگ (Lág lág)—A measuring-rod for land measure.

لاگ رکھنا (Lág rakhná)—To harbour animosity or ill-feeling against.

لاگت (Lágat lágat)—Cost-price, expenditure.

لال کُرتی (Lál kurtí)—A regiment of British infantry.

لانا بندی (Láná bandí لانا بندی)
—An agreement formerly practised among the coparcenary proprietors of a village to contribute to the government assessment in proportion to the number of their several ploughs.

لانا لگانا (Láná lagáná لانا لگانا)
—Taking cattle in lieu of money from a debtor.

لانیچ (Lánch لانیچ)—A suborning fee, bribe.

لانیک (Lánk لانیک)—A quantity; a measure; wheat cut in the straw.

لاو (Láv لاو)—The rope by which a leathern bucket is drawn up from a well. (Same as لوت)
The quantity of land irrigated by one láo in a day (in some places the quantity of land irrigated is reckoned by the láo instead of wells, and is estimated at 15 acres to a láo).

لاو چالانا (Láo chaláná)—To irrigate from a well.

لاو اُتھانا (Láo uṭháná)—To advance money to a cultivator for food, fodder and seed.

لاو لگانا (Láo lagáná)—To assert a right to, to take over (from a debtor) property of any kind in satisfaction of a debt; payment in kind.

لاو (Láv لاو)—Reaping.

لاوا (Lává لاوا)—A labourer employed to cut the crops.

لاونی (Lávní لاونی)—Reaping, wages in kind to reapers; proceeds from land; rental, revenue.

لاونی چیم (Lávanyar jitam لاونی چیم)
—Women's property, having been presented to her by her parents and friends as a mark of respect or affection.

See استری دهن

لائیق (Láyaq)—Competent, qualified; worthy; adapted, suitable.

لائیق اعتبار (Láyaq-etibár)—Credible, trustworthy.

لائیق ازدواج (Láyaq-i-izdiwáj)—Marriageable.

لباس (Libás)—Garb.

لباسی (Libásí)—Fictitious, false, forged, counterfeit.

لابدار (Labdár لاودار)—Alluvial deposit.

لابدہ (Labdh لاودہ)—Gained, acquired.

لابدہ پتر (Labdh putr لاودہ پتر)—A son gained or received, one adopted.

لابدہ داس (Labdh dás لاودہ داس)—A slave received as a gift or transfer.

لابہ (Labh لاہ)—Interest on money; suitable, proper.

پ (Lip लिपि)—A writing, hand-writing, document, manuscript.

لپي کار (Lipí kár लिपी कार)—A scribe, a writer, a copyist.

لپيت (Lapet लपेट)—Complication, difficulty; loss, damage.

لپيتنا (Lapetná लपेटना)—To involve, to implicate.

لٹھ چلنا (Laṭh chalná लठ चलना)—Club fight.

लٹھ مارنا (Laṭh márná लठ मारना)—To strike or beat one with a club; to use one roughly.

लट्ठा (Laṭhbá लट्ठा)—A measuring rod or pole; (a bigha contains 20 square *latthas*). The measuring chain was divided into 10 *latthas*, and each *lattha* into 10 links.

लट्ठीयाना (Laṭhiyáná लठीयाना)—To cudgel, to belabour with a stick.

लट्ठेत (Laṭhet लठेत)—Carrying or armed with club; skilled in the use of club or cudgel.

लुच्चा (Luchchá लुच्चा)—A vagabond, a dissolute fellow, a loose character; a bankrupt.

لھاظ (Liház)—Regard, consideration, deference; importance; relation, advertance.

بہ لھاظ (Ba-liház)—Considering, in respect of; with reference or advertance to.

لھاظ کarna (Liház karná)—To regard, to notice, to observe; to attend to; to defer to; to refer,

to advert to; to be partial to, to favor.

لھاظ نہ کرنا (Liház nakarná)—To disregard; to lose all sense of shame.

لداؤ (Ladáo)—Lading, cargo.

لڑاکی (Laṛákú लडाकु)—Factionous, riotous; a warlike man.

لڑانا (Láṛáná लड़ाना)—To set by the ears.

لڑائی بڑھانا (Láṛáí लड़ाई बढ़ाना)—To aggravate or foment a quarrel.

लड़ाई का घर (Laṛáí ká ghar लड़ाई का घर)—A firebrand; a cause of quarrel.

लड़ाई लेना (Laṛáí lená लड़ाई लेना)—To engage in a combat or a fight.

लड़ाई लड़ना (Laṛáí laṛná लड़ाई लड़ना)—To fight, to quarrel.

लड़का (Laṛká लड़का)—A son, a child.

लड़का गोद लेना (Laṛká god lená लड़का गोद लेना)—To adopt a son.

लڑکے والا (Laṛke-wálá लड़के वाला)—The father of the bride-groom.

लڑکا باٹ کا لڑکا (Ráh bát ká laṛká राह बाट का लड़का)—A foundling.

लड़की (Laṛkorí लड़की)—Mother of children, a woman who has to take care of a child or children.

लड़की (Laṛkí लड़की)—A daughter or girl.

लड़की والا (Laṛkí wálá लड़की वाला)—The father of the girl or bride.

- لزم (Luzúm)—Obligation, requisites.
- لسانیت (Lassániat)—Eloquence.
- لشکر (Lashkar)—A military force, an encampment.
- لشکر کی بولی (Lashkar kí bolí)—A mixed language ; Urdu.
- لعن (Lá'an)—(M. Law) Imprecation, "*Lians* says kifaya (a book on M. Law) are attestations confirmed by oaths on both sides, referring to a curse on the part of a man, which is a substitute for the specific punishment of scandal ; and to wrath on the part of the woman, which is a substitute for the specific punishment of adultery." The legal effect of *lian*, as soon as it has passed between the parties, is to render sexual intercourse between them unlawful, but a separation is not effected by the mere *lian*, but if, it is made after the *lian*, either by the husband or the judge, an irrevocable divorce takes place. The wife can demand the specific punishment of scandal for which *lian* is the substitute on the husband's part, and if the husband refuses to take the *lian*, the judge should imprison him until he submits, or retracts by giving himself the lie. (Baillie's digest).
- لعنت (Lá'nat)—Imprecation ; reproach.
- لعنت ملامت (Lá'nat malámat)—Objurgation and reproaches.
- لغایت (Lagháyat)—To the end of ; inclusive.
- لغت (Lugát)—Dictionary, vocabulary.
- لغو (Laghw)—False, frivolous, preposterous.
- لغوی (Laghwí)—Literal, verbal.
- لغوی معنی (Laghwí má'ní)—The literal or verbal meaning.
- لقافہ (Lifáfá)—Cover of a letter ; envelope ; enclosure ; a wrapper.
- لقافہ دار (Tikaḍdár lifáfá)—A stamped envelope.
- لقافہ کارنہ (Lifáfá karnà)—To envelope ; to put a letter into an envelope.
- لفظ (Lafz)—A word, a saying, a term.
- لفظ بہ لفظ (Lafz ba lafz)—Word for word, *verbatim*.
- لفظاً (Lafzan)—Literally ; explicitly.
- لفظی (Lafzī)—Literal.
- لقب (Laqab)—A title ; a surname.
- لقا (Laqtá)—(M. Law) Treasure trove ; property which a person finds in the ground, and takes charge of as a trust until claimed, calling witnesses to his finding it, and announcing

his intention of restoring it; if not claimed after a year he should dispose of it, if of any value in charity, or he may keep it, but still for the owner, if the article be durable.

لکڑ باز (Lakar báz लकड़ बाज़) —
A cudgel-player.

لکڑی پھینکنا (Lakrī phenkná लकड़ी फेंकना) —Cudgel-playing.

لکڑیاں دینا (Lakrīān dená) —To place wood on the funeral pyre (of) ایک لکڑی سے سب کو ہانکنا To treat all alike.

لکشت (Lakshit लक्षित) —Known from signs, indications or appearances; marked.

لکشن (Lakshan लक्षण) —Characteristic; character, quality; accurate description; definition; designation, name.

لکھا (Likhá लिखा) —A writing

لکھا پڑھا (Likhá parhá) —Lettered, educated.

لکھا پڑھی (Likhá parhī लिखा पढ़ी) —Reading and writing.

لکھا پڑھائی کرانا (Likhá parhāi karwáná लिखा पढ़ाई करवाना) —To have a document or bond written.

لکھی (فلانے کی) (Likhī-falāne kī लिखी फलाने की) —A bill drawn so and so.

لکھی فلانے کے اوپر (Likhī falāne ke úpar लिखी-फलाने के ऊपर) —A (bill) drawn upon by so and so.

لکھائی (Likhāi लिखाई) —Remuneration for writing or copying.

لکھت پڑھت ہونا (Likhat parhat honá लिखत पढ़त होना) —To be reduced to writing (an agreement &c).

لکھت سانشی (Likhat sákshī) —Written evidence; a deed.

پچھلی لکھت (Pichhlī likhat पिछली लिखत) —An endorsement.

لگ بھگ (Lag bhag लग भग) —Nearly; approximately; close, near.

لگا رہنا (Lagá rahná लगा रहना) —To continue (in or at) without interruption; to be kept on (in an office &c.), to pursue; to lie in wait or in ambush.

لگی لپٹی رکھنا (Lagī lipṭī rakhná लगी लिपटी रखना) —To speak obscurely or dubiously or with mental reserve.

لگے ہاتھ (Lage háth लगे हाथ) —In flagrante delicto; just upon or after.

لگان (Lagán लगान) —Rent, assessment on land.

Rent means whatever is in cash or kind to be paid or delivered by a tenant for land held by him, or on account of groves, tanks, right of pasturage, or of gathering produce, forest-rights, fisheries, the use of water for irrigation or the like (Tenancy Act).

لگان خالص (Lagán khális लगान खालिस) —Net rent.

لگان سروجه یا معمولی (Lagán murawwijá yá mámúlí)—Customary rent.

لگان مقرری (Lagán muqarrirí)—Fixed rent.

لگان واقعی (Lagán-wáqai)—Actual rent.

لگان بندھوانا (Lagán bandhwáná)—To have the rent assessed.

لگانا (Lagáná लगाना)—To impose (a tax &c.), to inflict (a whip or stick), to impute to, to charge with.

لگاوات (Lagáwaṭ लगवट)—Intimacy, a *liaison*.

لگائی (Lagáí लगाई)—Rent, revenue, charge on land.

لگائی (Lugáí लुगाई)—A woman, a wife.

لگائی کرنا (Lugáí-karná लुगाई करना)—To take a wife.

لگایات } (Lagáyat लगायत). }
 لگاتا } (Lagtá लगता). } Stipulated rent of land; dependants of a family.

لگان (Lagan लगन)—The appointed day of marriage; the letter or message appointing the day (sent by the bride's father to the father of the bridegroom); nuptials, a wedding.

لکارنا (Lalkárná ललकारना)—To call defiantly or insultingly to, to challenge.

لگوار چڑھانا (Lambar charḥaná लमावर चढ़ाना)—To raise the rank of, to promote to.

لمباردار (Lambardár लमबर दार)—

The registered representative of a co-parcenary community who is responsible for government revenue. He is nominated by the co-sharers of the *mahal*. There may be one or more lambardars in a *mahál*, as the collector thinks fit. A lambardar is entitled to receive remuneration from the co-sharers whom he represents, generally 5 p. c., upon the land-revenue payable by them in respect of their shares.

لمبارداری (Lambardárf)—The office or duty of a lambardár.

فیس لمبارداری (Fís lambardárf)—The lambardar's fees or commission.

لمبری مقدمہ (Lambri muqadmá)—Original suit, (headed according to its number on the file of causes); a regular suit.

See لمبری

لمہ (Lamhar लमहर)—A tree that has sprung up of itself in a cultivated field, and which the cultivator may legally cut down (Wilson). (But according to the present law a tree as soon as it is cut down becomes the property of the zamindár.)

لنگر خانہ (Langgar kháná लंगड खाना)—A place for indigent travellers, alms-house.

لنگر خرچ (Langar kharch)—Provisions or funds for the support of the poor and destitute.

لوازم (Lawázim) } Requisites, appurtenances, appurtenances ; consequences, inevitable results.
لوازمات (Lawázimât) }

لواحق (Lawáhaq)—Servants, dependants, appurtenances.

لوازم (Lawázim)—Functions, requisites.

لوازم منصبی (Lawázim-i-mansabí)—Public duties.

لوازم منصبی کے انجام دہی میں (Lawázim-i-mansabí ke anjám dehí-men)—In the discharge of public duties.

لوت مچانا (Lút macháná लूट मचाना)—To commit depredations, to pillage, to ravage, to squander.

لوتے میں نمک ڈالنا (Loṭe men nimak ḍálná)—To bind oneself on a *lota* of water into which salt is thrown (uttering the words : لوتے سے پھرے نون : لوتے سے پھرے نون or may he who turns from his word melt like salt!).

لوتانا (Lauṭáná)—To send back ; to give back ; to reject.

لوتھی (Loṭhí लोठी)—A machine for separating the seed from cotton.

لوکا چار (Loká chár लोका चार). } Common practice, general or popular custom.
لوک دیوہار (Lok veohár लोका व्योहार). }

لوک (Laukik लौकिक)—Customary, temporal ; ceremonial.

لوگ (Log लोग)—Folk, people ; a husband.

لوندی (Laundí लौंडी)—A slave, a girl.

لونا ماتی (Loná máṭí लोना माटी)—Salt-land, land from which salt may be extracted.

لونی (Loni लोनी)—Saline efflorescence from wells.

لونیا (Launiá लौनीया)—A salt-maker.

لوہا بھیسار (Lohá bhisár लोहा भीसार)—Private or public worship on the tenth of the light half of *kunwar* (Asin). This ceremony was formerly performed by kings before commencing a campaign, but is now confined to the domestic decoration and worship of the weapons.

لوہا محال (Lohá mahál लोहा मुहाल)—Revenue derived from the iron mines, and smelting and working the metal ; the iron department.

لہذا (Lihazá)—Therefore, consequently.

لہنا (Lehná लहना)—Profit, gain ; an outstanding debt.

لہیندی (Lehendí लिहेंदी)—Irrigation of land by throwing up water from a lower level (by means of a kind of basket worked by two persons).

لے بھاگنا (Le bhágná ले भागना) —To run away with, to abduct.

لے پالاک (Lepálak ले पालक) —A foster child, an adopted child.

لیاقت (Liyáqat) —Ability, worth, capability ; aptitude.

حسب لیاقت (Hasb-liyáqat) —According to the ability or merit of.

لےپ (Lép लेप) —(H. Law) The wipings of the hands after offering funeral oblations to three ancestors (these wipings being considered as an oblation to paternal ancestors in the fourth, fifth, and sixth degrees.)

لےت و لعل (Let-o-lál) —Procrastination, prevarication, evasion.

لیک لیک چلنا (Lik lik chalná लीक र चलना) —To adhere to old established customs or practices.

لیکھا (Lekhá लिखा) —An account.

لیکھا باہی (Lekhá bahí लिखा बाही) —An account book, a ledger ; a book in which separate accounts are kept.

لیکھا پتر (Lekhá patr लिखा पत्र) —Written document ; an account, a bill.

لیکھا پورا کرنا - لیکھا پرچہ کرنا (Lekhá púrā karná लिखा पूरा करना) —To settle or close an account ; to discharge a balance.

لیکھا جوکھا (Lekhá jokhá लिखा जोखा) —Balancing of an account ; a reckoning.

لیکھا ڈالنا (Lekhá dálná लिखा डालना) —To open an account with.

لیکھا ڈیوڑھا یا برابر کرنا (Lekhá deoṛhá yá barábar karná लिखा ड्योड़ा या बराबर करना) —To square accounts, to pay one's score.

لیکھا کرنا (Lekhá karná लिखा करना) —To compute, to reckon.

لیکھا لینا (Lekhá lená लिखा लेना) —To take an account from.

لیکھک (Lekhik लेखिक) —A copyist, an amanuensis ; an accountant.

لیکھیا (Lekhya लिख्य) —A document, a manuscript ; a letter ; an epistle.

لیکھیا استھان (Lekhya asthán लिख्य अस्थान) —Office.

لین دین (Len den) —Traffic, trade ; barter, business ; buying and selling ; borrowing and lending.

لین دین بند کرنا (Len den band karná लेन देन बन्द करना) —To close a business or traffic ; to cease to advance money.

لین دین کرنا (Len den karná लेन देन करना) —To transact, to trade, to deal, to lend.

لین ڈوری (Len dorí लेन डोरी) —The advance guard which precedes a body of troop (or an officer) to lay out an encampment.

لینا (Lená लेना) —Outstanding debt.

لینے کے دینے پڑنا (Lene ke dene parná लेने के देने पड़ना) —To be or become a loser by.

(م)

ما بقى (Má baqá)—The rest, the remainder.

ما جايا (Májáyá माजाया) — Full-brother, own-brother.

ما به الاحتياج (Ma-bi-ul ahtiyáj) — Whatever is or may be necessary.

ما به الاحتياط (Ma-bi-ul-ahtizáz) — Gratification.

ما به الاحتياط ناجيز (Ma-bi-ul-ahtizáz-nájáyaz) — Illegal-gratification.

ما بين (Máben) — Between, *inter-se*, *interim*.

ما تحت (Mátehat) — Subordinate, dependent ; lower, inferior.

ما حاصل (Má-hásil) — Anything collected; the harvest, produce, profit ; inference, conclusion.

ما سبق (Má-sabaq) — Preceding, aforesaid.

ما سوا (Má-sawá) — Besides, moreover ; save.

ماپك (Mápak मापक) — A surveyor.

مات (Mát मात) — Mother.

ماتري (Mátrí मात्री) — A mother.

ماتري بندھو (Mátrí bandhú मात्री बंधु) — A relation on the mother's side, maternal relation.

See بندھو

ماتري دت (Mátrí datta मात्री दत्त) — That which is given by a mother to her daughter at her marriage.

ماتك (Mátul मातुल) — Maternal uncle.

ماتم (Mátam) — Mourning.

ماتمي لباس (Mátmí libás) — A suit of mourning.

مات (Mát मात) — A pan or vat for the manufacture of indigo.

ماجرأ (Májrá) — An event, an incident; a circumstance.

ماچي (Máchi) — A yoke for oxen ; a harrow ; a bag of net work behind a cart.

ماخوذ (Mákhúz) — Convicted, charged.

ماخوذ كرنا (Mákhúz karná) — To implicate.

مادر زاد بھائی (Mádar zád bhái) — Own brother.

مادري زبان (Mádrí zubán) — Mother tongue.

ماده (Mádah) — Capacity, faculty; matter, affair, subject.

مادي (Máddí) — Material ; constitutional.

مار (Már मार) — A kind of stiff clay or loamy soil with sand and vegetable mould ; a rich black soil.

مار کھلانا (Már khiláná मार खिलाना) — To have one punished.

مارجن (Márjin मार्जन) — Sprinkling with water for purification before the commencement of religious ceremonies ; clearing or wiping off (a debt).

مارگ پتر (Mārg patr मार्ग पत्र)—
Clearance certificate.

مارنا (Mārnā)—To embezzle.
(رقم)

ماس (Mās मास)—Month. The
twelfth part of a Hindu year.
The months are as follows :—

1. Chait, Bysākh, Jaiṭh, Asāḥ,
Sāwan, Bhādon, Kuār, Kātik,
Aghan, Pūs, Māgh, Phāgun.

ماسکبار (Masakbār)—A monthly
statement or abstract of cases
decided in a court.

ماس ناماس (Mās namās)—Interest
added to capital and subject
to compound interest.

ماس وریدهی (Mās vriddhī मास
विकृद्धि)—Monthly interest.

ماسا (Māsā मासा)—A certain land-
measure, three fourths of a
Bigha.

ماسک (Māsik मासिक)—Monthly,
payable in a month, hired by
the month; a monthly servant,
monthly wages; a saradh or
obsequial sacrifice performed
monthly on the recurrence of
the lunar day in honor of a
relative.

ماشه (Māshā)—A jeweller's weight
equal to 8 *rattis*, the weight
in common use is about 17
grains troy; four annas (in
the language of brokers).

ماگھات (Māghāt माघात्)—Land
broken up in Magh for next
year's crop.

مال (Māl माल)—Manufactured
indigo; the granulated sedi-
ment in an indigo vat after
heating and drawing of the
water.

مال (Māl)—Property, wealth,
goods, effects, stock; rent and
revenue from land.

مال اموات (Māl-i-amwāt)—Pro-
perty left by deceased persons.

مال برآمد کراؤنا (Māl.bar-āmad ka-
rānā)—To discover stolen pro-
perty.

مال درآمد و برآمد کی وصول باقی (Māl
darāmad wa barāmad kī wasūl
bāqī)—Balance of exports and
imports, balance of trade.

مال حصہ داری (Māl hissadārī)—
Joint-stock.

مال خانہ (Māl ḡhānā)—A trea-
sury, a godown.

مال سایر (Māl sāyar)—Miscellane-
ous revenues (from custom and
other sources, exclusive of
land).

مال شراکت (Māl-i-shirākat)—Joint
or undivided property.

مال ضامن (Māl-zāmin)—A person
who stands security for pro-
perty or money (as opposed to
حاضر ضامنی q. v.)

مال ضبطی (Māl zabṭī)—Escheat.

مال غیر منقولہ (Māl-ḡair-manqūlā)
—Real property, immovable
property.

مال فرود (Māl farod)—Bonded
goods, warehousegoods.

- (Mál ka band-o-bast) — Settlement of the revenue.
- (Mál lówáris) — Unclaimed property.
- (Mál matrúká) — A bequest, a legacy.
- (Mál mujrim) — A criminal with property.
- (Mál mahmúlá) — Goods in transit, cargo.
- (Mál masrúqá) — Stolen property.
- (Mál masrúqá lená wa dáshtan mál masrúqá) — Receiving or keeping stolen property.
- (Mál maqrúqá) — Attached property, distrained property.
- (Mál manqúlá) — Movable property, personal property.
- (Mál-o-matá) — Money and goods.
- (Mál-i-waqf) — Property to be appropriated for religious purposes.
- (Málik) — A proprietor, an owner.
- (Málik-i-adná) — An inferior proprietor.
- (Málik-i-arází) — A landlord.
- (Málik-i-álá) — A superior proprietor.
- (Málik-i-haqíqí) — An owner *de-jure*.
- (Málik-i-hissá) — A share-holder.
- (Málik-i-dehá) — A village proprietor.
- (Málik-i-shará'í) — An owner *de-jure*.
- (Málik-i-gair-mazare) — A non-cultivating proprietor.
- (Málik-mundarjá kágzát) — A recorded proprietor.
- (Máلكáná) — An allowance assigned to a zemindar, or to a proprietary cultivator, who from some cause, as failure in paying revenue, declining to accede to the rate at which his lands are assessed, is set aside from the management of the estate, and the collection and payment of revenue to government.
- (Máلكáná rusúm) — Proprietary dues.
- (Málguzár) — The person who pays the revenue assessed on an estate or village, whether on his own behalf, or as the representative of others, and whether he be the sole or joint proprietor, or a holder under a proprietor or the State, and whether he pays the revenue to a proprietor or zamindar,

or to the officers for government.

مالگذاري (Málguzárí)—Land revenue; revenue assessment; revenue.

مالگذاري سرڪار (Málguzárí-sarkár) Government revenue; public revenue.

مالگذاري کا وقت (Málguzárí ká waqt)—The time for the payment of malguzárí (instalments).

مالي پيشڪار (Málí peshkár)—A revenue head-clerk.

مال كام (Mál kám)—Revenue work, revenue matters.

مال حكام (Hukkám i mál)—Revenue-officers.

ماليات (Máliyát)—Value.

ماليات شے مدعا بہا (Máliyát-she-mudá'a-bahá)—Value of the subject-matter (f a suit).

مطابق ماليات کے (Mutábíq-máliyát ke) *Ad valorem*.

ماما } (Mámá मामा). }
 مامو } (Mámú मामू). } A
 maternal-uncle.

مامور ہونا (Mámúr honá)—To be appointed.

مامون (Mámún)—Placed in security.

مامون لہو (Mámún lahú)—Beneficiary.

مان رکھنا (Mán rakhná)—To treat with respect; to pay heed to.

مانجھا (Mánjhá मांजा)—The land lying between the land in the immediate proximity of a village (See گڑھانی) and that on the boundaries of it. It is considered the second sort of land in point of fertility.

مانجھی (Mánjhí मांजी)—A steers man, a boatsman.

مانسک (Mánsik मानसिक)—Mental, imaginary.

مانع (Máne)—An obstacle, an impediment, a bar.

مانع اجراءے ڈگری (Máne-i-ijrái-dig-ri)—A bar to the execution of a decree.

مانع امر تقریر مخالف (Máne-i amr-i-taqrír-i múkhalíf)—An estoppel.

مانع دعویٰ یا نالیش (Máne dáwí yá nálísh)—A bar to a claim.

مانع ہونا (Máne honá)—To be a bar, to preclude; to forbid.

مانعات (Mane'át)—Obstacles, hinderances.

مانگ کھلنا (Máng khilná मांग खिलना)—A betrothal to become void, a betrothed wife to die.

مانگ ہونا (Máng honá)—Demand to exist, to be in request or demand.

مانگنا (Mángná)—To demand; to borrow; to ask in marriage, to betroth.

مانگے دينا (Mángé dená मांगे देना)—To give on loan.

مانا (Mánná मानना)—To admit, to acknowledge, to own, to acknowledge the superiority of, to submit to ; to assent to ; to accept ; to take for granted.

مانوڪ (Mánwak मानवक)—A boy not exceeding 16 years of age.

ماه (Máh)—Month.

ماهوار { Máhwár } Monthly,
ماه پناه { Máh-ba-máh } per month.

ماهانه (Máháná)—Monthly wages.

ماهر (Máhir)—An expert.

ماهر هونا (Máhir honá)—To be well-acquainted with, to be familiar with, to be an expert.

ماهي مراتب (Máhi marátib)—The privilege of having carried before a man of rank the representative of a fish, or part of it, of metal gilt, borne up on a pole with two circular gilt balls equally elevated, conferred formerly as a mark of distinction by the king of Delhi on the individual of highest order only.

ماهيت (Máhiyat)—Substance, nature.

ماهيت ناليش (Máhiyat nálísh)—Nature of the suit.

مايڪا (Máiká मायका)—A mother's house (applied only to that of a woman).

مايل ڪرنا (Máyal karná)—To draw attention, to make one inclined to, to attract.

مايل ڪرنا توجهه (Tawajjuh máyal karná)—To draw the attention to.

مايل هونا (Máyal honá)—To be inclined to.

مايا (Máya माया)—Stock, principal fund ; capital ; wealth.

مباح (Mubál)—(1) Allowable, lawful ; any action which incurs neither praise nor blame. (2) Common property, that which it is lawful for any one to use.

مباح ڪرنا (Mubáh karná)—To legalize.

مباحثه (Mubáhisa)—Discussion.

مباحثه ڪرنا (Mubáhisa karná)—To discuss with, to reason or argue with.

مبادلہ (Mubádla)—Exchange

مبادلہ کا حساب (Mubádle ká hisáb)—An exchange transaction.

مبالغہ (Mubálig)—Sums of money.

مبالغہ ڪرنا (Mubálga karná)—To exaggerate.

مبتدا و خبر (Mubtadá wa-khabar)—The subject and predicate.

مبارات (Mubárát)—(M. Law). Dissolution of marriage by mutual consent. It is the same as خلع ; dissolution of partnership.

مباشرو (Mubáshar)—A superintendent, an agent, (in law) the doer of any thing, a culprit, a criminal.

متبلا هونا (Mubtalá honá)—To be involved in.

مبھت (Mubhas)—Time or place for enquiry or investigation.

مبدا (Mubdá)—Principle.

مبدا (Mubaddal)—Substituted.

مبايعت (Mubáiyat)—Entering into a contract of purchase and sale.

مبڑا (Mubarrá)—Absolved, exempted.

مبڑا کرنا (Mubarrá karná)—To free; to absolve, to exempt, to exonerate.

مبرات (Mubarrát)—Pious acts, public buildings or institutions (as inns &c.) built by pious muslims.

مبصر (Mubassir)—One who shows, or causes to understand; an expert.

مبطل (Mubtal)—Annuling, frustrative.

مبلغ (Mublig)—A sum of money.

مبني (Mabní)—Founded or based.

مبهم (Mubham)—Ambiguous; equivocal.

مبعي (Muba'i)—Sold, bought.

مبيعة شے (Shai-i-mubaiyá)—Property sold.

مت (Mat मत)—Sect, persuasion, party (in religion); design, aim, intention, advice.

مت کھندن (Mat khandan मतखंडन)—Heresy, heterodoxy.

مت میں آنا (Mat men áná मत में आना)—To become convert to

the views or opinion of any one.

الٹی مت (Ulṭī mat उल्टी मत)—Perverted judgment.

متابعیت کرنا (Mutábi'at karná)—To follow.

متاخرین (Mutákhraín)—Modern; the moderns.

متاع (Mitá')—Merchandise; goods; chattel; valuables.

متاع (Mutá')—(M. Law.) Usufructuary marriage. A *mutá'* marriage happens when a man says to a woman "I will take the use of you for such a time for so much." It is invalid among Sunnis.

متبادل (Mutabadil)—Alternate, interchangeable.

متبني (Mutabanná)—Adopted (as a son).

متبني (Mutbanni)—Adoptive father.

متبني کرنا (Mutabanná karná)—To adopt.

متحد (Mutahad)—United.

متحدہ ممالک (Mumálik-i-mutahdah)—United provinces (of Agra and Oudh.)

متحقق (Mutahaqqiq)—Verified, established.

متحقق ہونا (Mutahaqqiq honá)—To be proved.

متحمل ہونا (Mutahammil honá)—To undergo; to bear.

متخاصمین (Mutakḥásmín)—Litigating parties; plaintiff and defendant.

متخلص (Mutkhalis)—Surnamed.

متخيله (Mutkhailá)—Imagination.

متدين (Mutadaiyan)—Honest, just, upright.

متذكرة (Mutazakrá)—Referred to.

متذكرة بالا (Mutazakrá bálá)—Above mentioned, aforesaid.

متذكر لا ذيل (Mutazakrá zail)—Mentioned below, here-in-after mentioned.

مترادف (Mutarádaf)—Successive; consecutive; synonymous.

مترجم (Mutarjim)—Interpreter, translator.

مترجمين (Mutarajjamín)—Translators, interpreters.

مترجم خانه (Mutarjim kháná)—Translation department.

مترصد (Mutarassad)—Expecting; an explorer.

متروك (Matrúk)—Abandoned; abolished; neglected; obsolete.

متروك الاستعمال (Matrúk-ul-istemál)—Obsolete.

متروكة (Matrúka)—Estate of a deceased person.

متروكات (Matrúkát)—Effect of a deceased person.

متزايد (Mutzáyad)—Increasing, growing.

متزلزل (Mutzalzal)—Shaken, shaky; without solid foundation.

متسلاط (Mutsallit)—Absolute; invested with paramount authority.

متسلاط هونا (Mutsallit honá)—To fix one's abode.

متشابه (Mutshábah)—Similar, alike.

متشرع (Mutsharra')—Skilled in law.

متصدي (Mutasaddi)—Any inferior officer of government; an accountant; a comptroller; a clerk.

متصدي كونا (Mutasaddi karná)—To appoint to the office of clerk or an accountant.

متصرف (Mutasarrif)—Embezzling, one who embezzles; a possessor in enjoyment.

متصرف هونا (Mutasarrif honá)—To possess, to occupy, to appropriate.

متصل (Muttasil)—Continuous, adjoining; in the vicinity of.

متصور (Mutasawwar)—Conceivable, possible; considered.

متصور هونا (Mutasawwar honá)—To be considered or regarded.

متضاد (Mutazád)—Contradictory, inconsistent.

متضمن (Mutazamin)—Comprising, including, containing.

متعارف (Muta'arif)—Known to each other.

متعاقب (Muta'qib)—Following, subsequent, afterwards, after.

متعهدهد (Muta'áhid)—A contractor; one who enters into an engagement for the revenue.

اندران متعهدهد (Afsarán-i-muta'hid) Covenanted officers.

غير متعهدهد (Gair muta'hid)—Uncovenanted

متعهدهدين (Muta'hdin)—Contracting parties.

متعهدهد (Muta'ldid) - Some, many.

متعهدي (Muta'ddi)—Contagious (as disease).

متعهذير (Muta'azzir)—An apologist; making an excuse or an apology; deserving of pardon.

متعهرض (Muta'rriz)—Opposed to; one who objects, an opposer.

متعهرف (Muta'arraf)—Making confession; one who confesses.

متعهصب (Muta'assib)—Prejudiced; partial; bigoted.

متعهلق (Muta'alliq)—Relevant; connected with, attached to; concerning, relative to; a kinsman.

متعهلق ذات خاص (Muta'alliq-i-zát-i-khás)—Private, personal.

متعهلق كرنا (Muta'alliq karná)—To extend to; to make applicable to; to attribute, to impute; to assign, to entrust to.

متعهلقات (Muta'alliqát)—Appurtenances, appendages; possession.

متعهلقان } متعهلقان } Children,
متعهلقين } متعهلقين } family;
domestics, dependants.

متعهه (Mutta')—(M. Law.) Usufructuary marriage.

Such marriages are legal amongst the Shiáhs, but unlawful among the Sunnis.

The essentials of *mutta* are:—(1) There must be declaration and acceptance. (2) The subject of the contract must be either a Muslim or a *kitábí* and should be chaste. (3) Some dower must be specified, and if there is a failure in this respect, the contract is void. (4) There must also be a fixed period, but its extent is left entirely to the parties.

Mutá marriages do not admit of divorce or repudiation, but the parties become absolutely separated on the expiration of the period (Baillie's digest.)

متعهدهد (Muta'ahid)—Covenanted.

متعهدين (Muta'aiyan)—Appointed, deputed.

متعهدين كرنا (Muta'aiyan karná)—To appoint; to depute.

متعهينه (Muta'aiyana)—An appointed, stationed, establishment.

متهفرق (Mutafarriq)—Separated; distinct, different; miscellaneous.

متهفرق كرنا (Mutfarriq karná)—To disperse.

متهفرقات (Mutfarriqát)—Miscellaneous articles; the various

- items of an account ; separate and scattered portions of land belonging to a village.
- (مقدمہ) متفقہ (Mutfarriga muqadma)—A miscellaneous case.
- متفق (Muttafiq)—United ; consenting ; unanimous.
- متفق الراے (Muttafiq-ul-rai)—Agreeing in opinion.
- متفق ہو کر (Muttafiq hokar)—Unanimously.
- متفق ہونا (Muttafiq hona)—To co-operate, to conspire ; to agree together upon.
- متقاضی (Mutqazi)—Importunate.
- متقدم (Mutqaddim)—Ancient ; a chief, a president ; an ancestor, a predecessor.
- متقدمین (Mutqaddamin)—The ancients.
- مکفل (Mukaffil)—Surety, bail, bondsman.
- متکلم (Mutkallam)—Speaker.
- متماذی (Mutmadi)—Protracted.
- متمتع (Mutmatta')—Enjoying, reaping advantage from.
- متمرد (Mutmarrid)—Refractory, factious, contumacious.
- متماشہ (Mutmashi)—Current, acted upon (as laws.)
- متامیم (Mutamim)—Supplement.
- متن (Matan)—The body, middle or text of a deed (as distinguished from attestations and indorsement) ; the text of a book.
- متنازع (Mutnaza')—Disputed ; the subject of dispute, the subject of litigation.
- متنازعہ (Mutnazia')—Contested, disputed.
- متنازعین (Mutnaza'in)—Litigants.
- متنازعین (Firqain-i-mutnaza'in)—Parties concerned in dispute.
- متناقض (Mutnagiz)—Contradictory, inconsistent.
- متنبہ کرنا (Mutnabbah karna)—To warn.
- متواتر (Mutwatar)—Consecutive ; successively ; continually.
- متوجہ ہونا (Mutwajjah hona)—To notice ; to turn the attention to ; to proceed towards.
- متوسط (Mutwassat)—Mean, average, moderate ; mediocre ; a mediator.
- متوطن (Mutwattin)—An inhabitant, a resident, a native of.
- متوفی (Mutwaffi)—Deceased, the late ; dead, defunct.
- مترولی (Mutwalli)—Superintendent (M. Law.) A person in whom the management of the waqf property is vested. The founder of a waqf can appoint himself or his children mutwalli of a waqf
- متہم (Mutahim)—Suspected, accused.
- متہم کرنا (Mutahim karna)—To accuse, to arraign.

ماتھوت (Mathaut सथौट)—Capitation, contribution, subscription.

میتى (Mití मित्ती)—Day of the month; interest, discount.

میتى پوجنا (Mití pújna मित्ती पूजना)—Interest (on a bill &c.) to be due.

میتى چڑھانا } Mití charháná मित्ती चढाना
 میتى ڈالنا } Mití dálná مित्ती डालना

To put the date (on or to.)

میتى کاٹنا (Mití káṭṭá मित्ती कांटा)—The rule for calculating interest or discount.

میتى کاٹنا (Mití káṭṭná मित्ती काटना)—To deduct the interest of; to discount.

میتى وار (Mití-wár मित्ती वार)—According to date.

پکى میتى (Pakí mití पकी मित्ती)—Due date; maturity; interest allowed on money, dated from the day following the receipt.

کچھى میتى (Kachchí miti कच्ची मित्ती)—Interest charged in money, dated from the day before transaction.

پھلی میتى چڑھانا (Pahlí mití-charháná पहिली मित्ती चढाना)—To ante-date.

ماتى (Matei मतेई)—A step-mother.

مٹانا (Miṭáná मिटाना)—To obliterate, to erase; to cancel, to abolish.

مٹولا (Miṭolá मिटोला)—A boundary pillar of mud.

مٹھ (Maṭh मठ)—A temple; a pagoda.

مٹھا باندهنا (Muṭṭhá bāndhná मुठ्ठा बांधना)—To make a bundle of.

مٹھی (Muṭṭhí मुठ्ठी)—A handful; a hand measure equal to four fingers.

مٹھی گرم کرنا (Muṭṭhí garm karná मुठ्ठी गर्म करना)—To give a bribe.

مٹھی میں (Muṭṭhí men मुठ्ठी में)—Under the power of; in the clutches of.

مٹھی دینا (Maṭṭhí dená मट्ठी देना)—To bury, to inter.

مٹھی ڈالنا (Maṭṭhí dálná मट्ठी डालना)—To hush up a matter; to conceal the crime or fault of a person.

مٹیار (Maṭiyár मटयार)—A rich clay soil, mixed with a small portion of sand; arable land; rich soil.

مٹیار چاہی (Maṭyár cháhe मटयार चाही)—Rich irrigated soil.

مٹیانہ (Maṭyáná मटयाना)—To connive at; to suffer, to tolerate; to turn a deaf ear.

مٹال (Misál)—Example, a case adduced as a precedent, like, resembling.

مٹبتہ (Musbita)—Established, confirmed; ratified; reduced to writing.

مَجْرَا دِينَا (Mujrá dená)—To give credit (for a sum); to allow an abatement or a deluction.

مَجْرَا لِينَا (Mujrá lená)—To take credit for a sum, to set-off.

مَجْرَائِي (Mujráí)—Set off; deductions from the revenue on account of allowances to cultivators or contractors. (as an encouragement) or of assignments or remissions or grants of revenue for charitable purposes.

مَجْرَائِي عَدْل (Mujrái-i-'adl)—Equitable set-off.

مَجْرَاد (Mujarrad)—Singly, solely, merely, alone.

مَجْبُوب (Majbúb)—(M. Law) A complete eunuch.

مَجْرِم (Mujrim)—An offender, a criminal, a convict.

مَجْرِم تَهْرَانَا (Mujrim t̄hahráná)—To convict.

مَجْرِم فَرَارِي (Mujrim-i-farári)—An absconded offender, an escaped convict.

مَجْرِم اِسْتِهَارِي (Mujrim-i-ishtihári)—A proclaimed offender.

مَجْرِم سَرَا يَافَتَا (Mujrim-i-sazá yáfta)—A convict.

مَجْرُوح (Majrúh)—Wounded.

مَجْرَمَانَا (Mujramána)—Criminal.

عِلْم مَجْرَمَانَا (Ilm-i-mujramáná)—Criminal knowledge.

نِيَّت مَجْرَمَانَا (Niyat-i-mujramáná)—Criminal intent.

مَجِسْتَرِيَّت (Majis̄t̄reṭ)—A magistrate.

مَجِسْتَرِيَّت	}	Majis̄t̄reṭ sab-di-
سَب دَرَبُون		vízan.
مَجِسْتَرِيَّت	}	Majis̄t̄reṭ-i-hissa
حَصَّة ضَاغ		zilá

A sub-divisional magistrate.

مَجِسْتَرِيَّت مَاتِهَات (Majis̄t̄reṭ-i-mátihat)—A subordinate magistrate.

مَجِسْتَرِيَّتِي (Majis̄t̄reṭi)—Magistracy, the office of a magistrate.

مَجْلِس (Majlis)—An assembly, a meeting; a council; a conference; a bench.

مَجْلِس مَع شَرِيك هُونَا (Majlis men sharik honá)—To join an assembly, to attend a meeting.

مَيْر مَجْلِس (Mír majlis)—A president, a chairman.

مَجْمَع (Majma')—An assembly.

مَجْمَع خَلَاف تَاوُون (Majma'-i-k̄hiláfi-qánún)—An unlawful assembly.

مَجْمَع اِكْتَهَا كَرْنَا (Majma' ik̄haṭṭhá karná)—To collect a band of people together.

مَجْمَع مَنْتَشِر كَرْنَا (Majma' mun-tashir karná)—To disperse an assembly.

مُجْمَل (Mujmil)—An abstract, a compendious statement or account of.

مَجْمُوعَة (Majmúa')—A collection.

مَجْمُوعَة تَعْزِيرَات هِنْد (Majmúa' ta'zírát-i-hind)—The Indian Penal Code.

مجموعه ضابطه دژوانف (Majmú'a'-i-zábta-i-dfwaní)—Civil Procedure Code.

مجموعه ضابطه دژدارف (Majmú'a'-i-zabta i-faujdarí) — Criminal Procedure Code.

مجموعه (Majmú'í)—Collective, aggregate.

مجموعه قفمات (Majmú'í qímat)—Aggregate value.

مجنون (Majnún)—A lunatic or insane.

مجزوف (Mujawwiz)—Holding or proving to be lawful; sanctioning, deciding.

حاكم مجزوف (Hákim-i-mujawwiz)—The court passing order, the trying magistrate.

مجزوفان قانن (Mujawwizán-i-qánún)—Legislature; parliament.

مجزوف (Mujawwiz)—Permitted.

مجزوفه (Mujawwiza)—Proposed.

مجزوفف (Majúsí)—A fire-worshipper.

مچالكه (Muchalká)—A bond; a recognizance.

مچالكه حفظ امن (Muchalká i-hifz-i-aman)—A bond to keep the peace.

مچالكه حفظ امن به يا بلا ضمانف لكهنا (Muchalká-i hifz i-aman ba yá bilá zámní likhná)—To enter a bond to keep the peace with or without sureties.

مچالكه لكهوانا }
مچالكه لينا } To

take or cause one to execute a bond; to take a recognizance.

مچالكه نيك چلنئ (Muchalká nek chalní)—A bond for good behaviour.

مضادف (Muhází)—Over against, opposite to, facing.

مضادف مئ لكهنا (Muhází men likhná)—To write in the opposite page or column.

مضاسب (Muhá-ib)—An auditor, one who keeps account; an accountant.

مضاسبه دار (Muhásiba dár)—One who has accounts to settle.

مضاسبه طالب (Muhásiba talab)—Demanding a settlement of accounts.

مضاسبه كارن (Muhásiba karná)—To adjust or settle the accounts, to require account.

مضاصره كارن (Muhásra karná)—To besiege, to beleaguer, to surround.

مضاصل (Muhásil)—Produce, profit, gain.

مضاصل خام (Muhásil khám)—Gross produce.

مضاصل جايداد مرهونه (Muhásil-i-jáidád-i-márhúna)—The usufruct of the mortgaged property.

مضافظ (Muháfiz)—A keeper; a guard; a guardian.

محافظ دفتر (Muháfiz dattar)—A record-keeper, the native officer of a court in charge of the public documents.

محافظ محبس (Muháfiz-i-muhbas)
—A jailer.

محافظت (Muháfizat)—Custody, protection.

محل (Muhál)—An estate; a department; a parcel of land separately assessed with the public revenue.

A *muhál* is defined as follows:—
A mahal means—

(a) Any local area held under a separate engagement for the payment of revenue; provided that

(1) If such area counts a single village or portion of a village, a separate record of right has been framed for such village or portion. (2) If such area consists of two or more villages, a separate record of right has been framed for the entire area, or for each of the villages or portions of villages included therein.

(b) Any revenue free-area for which a separate record of right has been framed.

محل آبكاري (Muhál-i-ábkarí)—
Excise department.

محل خالص (Muhál-i-khálisá)—
A revenue paying estate.

محل شراكتي (Muhál-i-shirákati)—
A joint or coparcenary estate.

محل—Ormu...

محل مشتركه غير منقسمه (Muhál-i-mushtarká gair munqassima)
A joint undivided estate.

محل پتي داري (Muhál-i-patṭí-lári)
—A coparcenary estate.

محل معافي (Muhál-i-muá'fi)—A revenue free estate. Any revenue-free area for which a separate record of right has been framed.

محل اور (Maháwara)—Idiom.

محبس (Muhbas)—A prison, a jail.

محبس ديواني (Muhbas-i-díwání)
A civil jail.

محتاج (Muhtáj)—A pauper.

محتاج (Muhtál)—A person who accepts the responsibility of one person for his claim upon another.

محتاج الايه (Muhtál-alaihe)—The person to whom the responsibility for a debt or claim was transferred.

مختارفة (Muhtarfa)—A tax or taxes levied on trades and professions, on the artificers of a village or their implements

مختسب (Muhtisab)—(M. Law.)
The superintendent.

مختسب (Mohtisib)—An officer of police, who examines weights &c. and prohibits unlawful games, drinking and the like. a censor.

مختكر (Mohtakir)—A fore-staller.

محبوب (Mahjúb)—Excluded (from inheritance.)

محضوب الارث کرنا (Mahjúb-il-irs karná) — To exclude from inheritance.

محضور (Mahjúr) — Forbidden.

محدث (Mahdas) — A collector or compiler or reporter of Mohammedan traditions, one well versed in the *Hadís*.

محدود (Mahdúd) — Limited, defined, bounded.

محدود به حصص (Mahdúd ba hasas) Limited by shares.

محدود به تعهد (Mahdúd ba ta'hud) — Limited by guarantee.

محرر (Muharrir) — A clerk, a scribe.

محرّم (Mahram) — (M. Law.) Any one to whom the *haram* or the women's apartments are open, a relative within the prohibited degree of intermarriage.

محرمات (Mahramát) — (M. Law.) Things forbidden or unlawful women within the prohibited degree.

محرّم (Mahrúm) — Excluded, prohibited; deprived of.

محرّم رکھنا (Mahrúm rakhná) — To keep one debarred or excluded from.

محرّمی ورتھ (Mahrúmí i-wirsá) — Dishonour, exclusion.

محسن (Muhsan) — (M. Law.) (1) A person male or female, whom certain qualifications, as freedom, sanity and mature age,

entitle to exact or to undergo punishment for adultery. (2)

A benefactor, a patron.

محسوب (Mahsúb) — Carried to account.

محسوب کیا جانا (Mahsúb kiyá jáná) To be charged to set off.

محشّی (Mahshí) — Illustrated by marginal notes or comments.

محصل (Muhassil) — A collector, a collector of revenue; a tax-gatherer; a bailiff; a farmer of the customs.

محصول (Mahsúl) — Produce, profit, revenue, tax, duty, toll, excise, custom, postage.

محصول پرمانہ (Mahsúl parmaná) — Customs duty.

محصول ذاک (Mahsúl dáak) — Postage.

محصول سایر (Mahsúl sáyar) — Miscellaneous duties.

محصول سڑک (Mahsúl sarák) — Road-cess.

محصول لگانا (Mahsúl lagáná) — To levy a tax or duty.

محصول مال برآمد (Mahsúl-i-mál-bar-ámad) — Export duties.

بے محصول (Be-mahsúl) — Not dutiable; post free.

فرد محصول (Fard-i-mahsúl) — A tariff.

محضوبی (Mahsúbí) — Dutiable, bearing postage; lands paying revenue.

محض دستخط (Mahaz dastkhat) — A blank endorsement.

محضر دستخط کرنا (Mahaz dastkhat karná)—To endorse in blank ; to give *charte blanche*.

محضر قید (Mahaz qaid)—Simple imprisonment.

محضر (Mahzar)—(M. Law.) The *mahzar* contains a statement of the claim, the denial, and the depositions of witnesses.

محضر نامہ (Mahzar námá)—A deed or document signed by all persons present; an affidavit.

محفوظ رکھنا (Mahfúz rakhná)—To keep safe, to guard from, to indemnify.

محقق (Muhayyáq)—Confirmed, authenticated.

محاک (Mahak)—Test.

محاکمات (Muhakmát)—Tribunals, courts.

محاکمہ (Muhakma)—A court of law, a department.

محاکمہ ابتدائی (Muhakmá ibtadáf)—Court of original jurisdiction.

محاکمہ پرمات (Muhakma-i-parmat)—Salt department.

محاکمہ اوقاف (Muhakma-i-auqáf)—Local agency ; a court of trust, certain officers of government charged with the superintendence of public buildings and endowments.

محالہ (Muhalla)—A quarter or a part of the town.

محالہ دار (Muhalla dár)—An officer in charge of the particular quarter of the town, bound to

give information to the *Darogha* of the Police of any disorderly conduct or the presence of culprits. (Beng. Regulation XXII of 1793, Sec. 30) Mr. Wilson says that the Regulations seem to have contemplated a female agent also in each ward subordinate to the Police.

محالہ (Mohallal)—(M. Law.) A woman who, having been divorced, is married to another man that he may divorce her, when she may be legally married to her first husband.

محالہ (Muhallil)—A man who marries a divorced woman, that he may put her away, and so enable her to be married again to her first husband.

محمد (Mohammad)—The Arabian prophet.

محمولہ (Mahmúla)—A burden, or cargo.

مال محمولہ (Mál mahmúla)—A burden, a load.

محمولہ (Mahawwila)—Cited (as an authority), referred to.

محنت (Mahantáun)—Remuneration, reader's fees.

محیط (Muhít)—Surrounded, enclosed.

محیط ہونا (Muhit honá)—To be comprehensive of, to embrace ; to enclose, to surround, to have improper influence.

محیطہ (Muhíta)—Land within the supply of a well.

مخاصمت (Muḫhásmat)—Contention, enmity.

بنا ے — See بنا ے

مخاطب ہونا (Muḫhátib honá)—To address; to turn (towards) in speaking.

مخالط (Muḫháltat)—Mixing together in society.

مخالف (Muḫhálif)—Adverse, opposite; unfavourable; dissentient; contradictory; an opponent or adversary.

مخالفت (Muḫhálifat)—Opposition; enmity, hostility.

مخالفت کرنا (Muḫhálifat karná)—To oppose, to dissent from, to resist, to withstand.

مخبری (Muḫhbarí)—Secret information.

مخبط فطری (Muḫhbit fitrí)—A born idiot.

مختار (Muḫhtár)—An agent, an attorney, a solicitor, a representative, a *mukhtar* (one entitled to plead in criminal and revenue subordinate courts.)

مختار ریاست (Muḫhtár i-riyásat)—General agent of an estate.

مختار عام (Muḫhtár-i-'ám)—A general agent, a person having a general power-of-attorney from some one.

مختار کرنا (Muḫhtár karná)—To authorise, to empower.

مختار مقبولہ (Muḫhtár-i-maqbúla)—A recognised agent.

مختارتا (Muḫhtártán)—By or through an agent, attorney or representative.

مختار نامہ (Muḫhtár náma)—A power of attorney; a deed appointing an agent or representative.

مختار نامہ خاص (Muḫhtár námá-i-ḫás)—A special power of attorney.

مختار نامہ عام (Muḫhtár náma-i-'ám)—A general power of attorney.

مختاری (Muḫhtarí)—Office or practice of an attorney; agency.

مختاری کرنا (Muḫhtarí karná)—To practise as a *mukhtar*, or an attorney; to act for, to represent.

مختص (Muḫhtas)—Specific.

تعمیل مختص (Ta'míl-i-muḫhtas)—Specific performance.

مختصراً
مختصراً طور پر } Muḫhtasran
Muḫhtasir taur
par }

In brief, briefly.

مختلف (Muḫhtalíf)—Diverse, discordant, different, various.

مختص (Maḫhsús)—Particularized, appropriated; special; private.

مخدرة (Maḵhdrah)—(M. Law.) A woman in a state of purity.	مد امانت (Mad-i-amánat)—Head of deposit.
مختار (Maḵhtúb)—Affianced, betrothed.	مد ميں آنا (Mad men áná)—To come under the head of.
مخارج (Maḵhraj)—Deductions from the revenue; assignments of the portions of government claim; remissions of revenues due by the zemíndár on ac- count of lands dismembered or alienated (Wilson's Glossary).	مدات (Madát)—Articles; entries, heads.
مخفف (Muḵhaffif)—Abbreviation.	مداخل (Madáḵhil)—Income, reve- nue; addition to the revenue of a district (either from the annexation of other lands or from the full assessment of lands which had been wholly or partially exempt from pay- ment of revenue.
مخفي (Maḵhfi)—Secret, hidden, clandestine; clandestinely.	مداخل و مخارج (Madáḵhil maḵhárij) —(1) Additions and deduc- tions, income and expense. (2) Changes in the disposition of landed property, or in the arrangement of the shares in a village.
مخفي نہ رہے (Maḵhfi na rahe)— Be it known; whereas.	مداخلات (Madáḵhlat)—Access; interference.
مخل ہونا (Muḵhal honá)—To disturb, to interrupt; to inter- fere with, to intrude on.	مداخلت بیجا (Ma láchlat bejá)— A trespass.
مخلصی (Muḵhlasí)—Deliverance; release, liberty.	مداخلت بیجا مجرمانہ (Madáḵhlat bejá mujrimáná)—A criminal trespass.
مخلوط (Maḵhlút)—Mixed, con- fused; also applied to lands recently annexed to an estate or district not originally part of it.	مخفي مداخلت بیجا مجرمانہ (Maḵh- fi madáḵhlat bejá mujrimáná) —A lurking house trespass.
مخدور (Maḵhmúr)—Intoxicated.	مخفي مداخلت بخانہ بوقت شب (Maḵhfi madáḵhlat ba-ḵháná bawaqt shab)—A lurking house trespass by night.
مخنث (Muḵhannas)—A herma- phrodite.	
مخنث کرنا (Muḵhannas karná)— To emasculate.	
مد (Mad)—Article, column, head, entry; a sign denoting the commencement of a para- graph or the insertion of a new item.	

- مدخلات كرنيوالا (Madákhlat karne wálá)—A trespasser; an intruder.
- مدار (Ma 'ár)—Ground (of); basis; dependence.
- مدارالمهام (Madár-ul-muhám)—A prime-minister.
- مداركار (Madár kár)—A manager, a chief man of business.
- مداراج (Madáraj)—Slips, measure; degrees.
- مدارس (Madáris)—Schools, colleges.
- مدامي (Mudámi)—Continual.
- مدبر (Mudabbir)—A counsellor, a minister, a director.
- مدبران سلطنت (Muddabirán-i-sal tanat)—Ministers of state.
- مدت (Muddat)—A space or length of time; a long time.
- مدت العمر (Muddat-ul-ámr)—A life-time, during life.
- مدت مديد (Muddat madíd)—A long space of time.
- مدخله (Madkhala)—Filed, put in; deposited; adduced.
- مدخوله (Mudkhúla)—A concubine, a kept mistress.
- مدد (Madad)—Assistance, help; means of support (as wages, &c.), allowance; hands (as labourers, masons &c.)
- مدد ديننا (Madad dená)—To render aid, to furnish assistance
- مدد كار (Madad gár)—A helper, an assistant, an ally.
- مدد معاش (Madad-i-mua'sh)—Means of support; maintenance; pension; an assignment of revenue for the support of learned or pious Mohammadans, or of charitable institutions.
- مدرا (Mudrá मुद्रा)—A seal, a signet; a stamp; a coin; a medal.
- مدراكت (Mudrákat मुद्रांकत)—Sealed; stamped.
- مدرسه (Madarsa)—A school, a college.
- مدعا (Mudda'á)—Object, intention; scope; meaning.
- مدعا بها (Mudda'á bahá)—A *chose* in action, a thing or object sued for or claimed.
- مدعي (Mudda'í)—A plaintiff, a suitor, a complainant.
- مدعي شريك (Muda'í i-sharík)—A co-plaintiff.
- مدعية (Muda'íyá)—A female plaintiff.
- مدعا عليه (Muda'á-'leha)—A defendant, a respondent.
- مدعا عليه ترتيبى (Muda'á-i-'leh-i-tartíbí)—A pro-forma *defendant*.
- مدعا عليها (Muda'á alehá)—A female defendant.
- مدعا عليهم (Mudá-lehum)—Defendants.
- مدعا عليهما (Muda'á-'lehumá)—The two defendants.

مدعاعلیہ بنانا (Muda'á'leh banána)

To make one a defendant in a case, to add a party as a defendant.

مدک (Mada मदक) — An intoxicating mixture of opium and betel leaves and a pill or bolus of opium and betel-leaves (which may be swallowed or smoked in a *huqqa*.)

مدل (Mudallal) — Well grounded, reasonable.

مدھو (Madhú मधु) — Spirituous liquor.

مدھوش پرآشن (Madhosh paráshan मधोश् पराश्न) — Putting a little honey into the mouth of a newborn male infant; (one of the *Sanskars* or ceremonies of the Hindus).

See—संस्कार

مدھوری (Madhúrí) — Land not within the influence of the sea and free from any saline impregnation (in contra distinction to *nimki* or salt lands.)

مدھیاستہ (Madhyásthā मध्यस्थ) — A mediator, an umpire.

مدھیاستھام (Madhyásthāma मध्यस्थम) — Arbitration; interference of a third party to secure the observance of an agreement between two others.

مدیون (Madyún) — A debtor.

مدیون دگری (Madyún-i-digrí) — A judgment debtor.

مدہ (Mudh मुढ) — Head, chief.

مدبھ (Muzbah) — A slaughter-house, a place where an animal is sacrificed.

مدبذب (Muzabzib) — Hesitating, doubtful, fluctuating; uncertain.

مدکور (Mazkúr) — Mentioned; recorded, before-mentioned; discourse.

مدکور الصدر (Mazkúr ul-sadar) — Above mentioned, aforesaid.

مدکورہ (Mazkúra) — Aforesaid.

مدکورپی (Mazkúrf) — Process serving; a process-server.

مدممت (Mazammāt) — Censure; blame; abuse; satire.

مذہب (Mazhab) — Religion, persuasion.

مذہب میں لانا (Mazhab men láná) — To convert to a religion.

مرابحت (Marábahat) — (M. Law.) — Legal profit on the sale of an article.

مراتب (Marátib) — Matters.

مراتب ابتدائی (Marátib-i-ibtadái) — The preliminary matters; preliminary measures.

مراتب مندرجہ عرضی دعویٰ (Marátib-mundarjá arzí da'wá) — The particulars contained in a plaint.

مراتب مندرجہ عرضی دعویٰ سے وجہہ (Marátib-mundarja arzí da'wá se wajah nálísh paidá nahín hotí) — The statements of the plaint do not constitute a cause of action.

مراد (Murád)—Object, scope, intention, wish.

مرادی (Murádi)—Implied (meaning); change, a certain number of annas (as مرادی).

مراسلات (Maráslat)—Correspondence; keeping up a correspondence.

مراسله (Marásla)—A letter; a citation.

مراسم (Marásim)—Customs, conventions; ceremonies, observances.

مراعات (Mará'át)—Attention, regard, respect.

مرافع (Muráfe)—Bringing a case or suit before; setting aside or reversing the decision of.

مرافعه (Muráfa'a)—Carrying on a law-suit; an action; an appeal; statement of a case.

مرافعه اولی (Muráf'a-i-aulá)—The court of first instance.

مرافق (Maráfiq)—Interests; appurtenances or conveniences of a house.

مرافق و حقوق (Haq-huqúq-wa-maráfiq)—Rights, titles, and interests.

مراهق (Muráhiq)—A lad near the age of puberty.

مری (Murabbí)—A patron.

مرت پتر (Mirt patr मृत पत्र)—A certificate of death; a will, a testament.

مرت دان (Mirt dán)—A death-bed bequest.

مرتب (Murattab)—Disposed, arranged; classified; put in order; compiled, digested.

مرتبه (Martbá)—Degree, station, office, dignity, time, turn.

مرتد (Murrattad)—(M. Law.) An apostate from *Islám*.

مرتشی (Murtashí)—Corrupt, a taker of bribes.

مرتکب (Murtakib)—Perpetrating, committing; guilty of, implicated in.

مرتکب هونا (Murtakib honá)—To be accused of.

مرتھون (Murtahan)—A mortgagee, a pledgee.

مرتھون دخیل یا قابض (Murtahan dakhil yá qábiz)—A mortgagee in possession.

مرتھون مابعد (Murtahin má ba'd)—A subsequent mortgagee.

مرتھون ذیلی (Murtahin zailí)—A puisne mortgagee.

مرثیہ (Marsíya)—An elegy, an epicedium (especially the one sung during the Moharram in commemoration of Hāsan and Husain).

مرجوعہ (Marjú'a)—Brought (in court), instituted, filed.

مرحله (Marhala)—A halting-place, station, or inn.

مرحوم (Marhúm)—Deceased.

مرخص (Marḵbas)—Licensed.

مردم شماری (Mardum shumárf)—A census.

مردم شناسی (Mardum shanásí)—
Knowledge of men.

مردود (Mardúd)—Excluded ; a
reprobate, an outcaste.

مردھا (Mirdhá)—An overseer ;
one who carries the chain in
surveying.

مرسل (Mursil)—A messenger, a
prophet.

مرسلہ (Mursilá)—What is sent or
despatched.

مرسل الیہ (Mursil-aleh)—The
addressee, the consignee.

مرسلین (Mursilín)—Apostles, pro-
phets.

مرشد (Murshid)—The head of a
religious order.

مرض الموت (Marz-ul-maut)—(M.
Law.) Death illness. It is one
in which it is highly probable
that it will terminate fatally,
whether, in the case of a man, it
disables him from getting up
for necessary avocations and
going out of his house or not,
or whether in the case of a wo-
man, it does or does not disable
her to attend necessary avoca-
tions within doors.

Any gratuitous disposition by
a sick person, which affects his
property, is not valid beyond a
third of his whole estate, unless
he recovers from his illness, or
the excess is allowed by his
heirs. Marriage is not a gra-
tuitous act, and may be con-
tracted during death-illness.

But in that case the dower must
not exceed the proper dower.
In like manner a man may repu-
diate his wife irrevocably dur-
ing death-illness. But she is
entitled to her share of his
property at death, unless he
survives the expiration of her
iddut. So also, any act of one
of a married pair that invalid-
ates their marriage, is treated
as an evasion of the other's
right of inheritance, if done in
death illness, and without the
other's instigation. Acknow-
ledgment of a debt is not a
gratuitous act ; and though
a debt should rest on no better
foundation than a death-bed
acknowledgment, it is valid as
against the heir and legatees,
but is postponed to debts con-
tracted in health.

See—ہجہ

مرضی (Marzí)—Consent, choice,
will, volition.

مرضی کے موافق (Marzí ke muwáfíq)
According to the will or plea-
sure ; satisfactorily.

مراققہ (Muraqqa')—A portfolio, an
album.

مرقومہ (Marqúm)—Written,
inscribed.

مرقومہ (Marqúma)—Above-men-
tioned, aforesaid, dated, under
date, a letter.

مرقومہ بالا (Marqúma bálá)—
Above-mentioned.

مرقوم الحاشیہ (Mairqúw-ul-hashíya)
Noted on the margin.

مركب توي (Markab tai)—A
vessel, a boat.

مركب هونا (Markab honá)—To be
constituted of.

مرك ناگہانی (Marg-i-nághání)—
Sudden death.

مرك طبعی (Marg-i-tabá'í)—Natu-
ral death.

مركھت (Marghat मरघट)—A burn-
ing ghat, a place for cremation
of dead bodies.

مرمت (Marrammát)—Mending,
repairing, amendment.

مروت (Murawwat)—Kindness,
urbanity, humanity, politeness.

مروج (Murawwaj)—Current,
usual, customary.

مروج هونا (Murawwaj honá)—To
be or become current, to be in
force; to become prevalent.

مزرر (Mairúr)—Elapsing, passing.

جب میعاد ایک بار شروع ہوگئی تو اوسکے
مزرر کو کوئی نہیں روک سکتا
(Jab mi'ád ek bár shurú' ho gai tau
uske marúr ko koi nahín rok
saktá)—When time begins to
run once, it cannot stop.

مڑھتی (Marhaṭṭí)—The language
of the Marhattas.

مڑھون (Marhún)—Mortgaged,
pledged.

مڑیادا (Maryádá मर्यादा)—Pro-
prietty; limit; boundary; custom,
usage.

مڑومتايم (Marrumakkaṭṭáyam)—
Succession to inheritance by
sister's sons, or in a female line,
as observed by the Mars and
some of the servile tribes of
Malabar.

مڑیا (Muryá मुर्या)—The *Dev-
nagri* character written without
the upper line.

مڑاحم (Muzáhim)—An obstructer,
an obstacle, an impediment.

مڑاحم هونا (Muzáhim honá)—To
obstruct, to oppose, to resist,
to be troublesome, one who
brings a cross-action, or inter-
feres in a suit, especially to
obstruct proceedings.

کسی ملازم سرکاری سے اوسکی خدمت
منہ پھری کے انجام دہی میں مڑاحم
هونا (Kisí mulázim sarkárí se
uskí khidmat-i-mansabí ke an-
jám dehí men muzáhim honá)—
To obstruct a public servant
in the discharge of his duty.

مڑاحمت (Mazáhmat)—Restraint;
hinderance, obstruction.

مڑاحمت بیجا (Mazáhmat bejá)—
Wrongful restraint.

مڑاحمت جسمانی (Mazáhmat-i-jis-
mání)—Personal restraint.

مڑاحمت بلا (Bilá mazáhmat)—
Undisturbed.

مزارع (Mazáre')—Sown fields,
lands in villages.

مزارع (Muzáre')—A husbandman.

مزارر (Mazbúr)—Aforesaid,
abovenamed.

مزدور (Mazdúr)—A hired labourer, a workman.

مزدوری (Mazdúrí)—Bodily labour, work, wages, hire.

مزدوع (Mazrú')—A sown field.

مزكا (Muzakká)—Purified (as property by a prescribed part being expended in alms), a purgator of witnesses, one who testifies to the credibility or competency of a witness.

مزید (Mazíd)—Increased, further.

تحقیقات مزید (Tahqíqát-i-mazíd) Further enquiry.

مساجد (Masájid)—Mosques.

مساح (Massáh)—A land-measurer, a surveyor.

مساحت (Masáhat)—Dimensions, measurement.

مسامحت (Masámahat)—Connivance.

مساوات (Masáwát)—Equality.

مساوی (Masáwí)—Equal, equivalent.

مسائل (Masáyal)—Questions, the precepts of Mohammad.

مستأجر (Mustájr)—A farmer, a renter, one who holds lands under a proprietor at a stipulated rate; a farmer of revenue appointed to make collections on the part of *zemindar* or proprietor, on condition of paying a fixed sum.

مستأجر اصلي (Mustájr-i-aslí)—A real farmer,

مستأجر سرکاری (Mustájr-i-sarkárf) A government farmer or lessee.

مستأجری (Mustájrí)—Farming, renting, settlement in farm, a farm, a lease of land.

مستأجر دینا (Mustájrí dená)—To let in farm, to lease.

مستثنی (Mustasná)—Exception.

کسی مستثنی میں داخل ہونا (Kisí mustasná men dákhil honá)—To fall within an exception.

مستثنیات عامہ (Mustasúiyát-i-ámmá)—General exceptions.

مستأمن (Mustámin)—One who being a foreigner, and not a Muslim, enters Mohammedan country, and claims safe conduct.

مستأبن (Mustabín)—(M. Law.) Written deeds which, according to M. Law, are of three kinds.

1.—مستأبن مرسوم (Mustabín-i-marsúm)—Or regular documents, such as are executed on paper and have regular title, superscription &c.

2.—مستأبن غیر مرسوم (Mustabín-i-gair marsúm)—Or irregular documents, such as are not written on paper, but upon a wall or the leaf of a tree or upon paper without any title or signature.

3.—مستأبن غیر (Gair mustabín)—Writings which are not documents in any sense; such as are delineated in the air or

- water by the motions of a dumb person (Dictionary of Islám.)
- مستحب (Mustahab)—(M. Law.) That which is lawful, *i. e.*, which Mohammad and his companions sometimes did and sometimes omitted.
- مستحسن (Mustahsin)—Approved.
- مستحق (Mustahaq)—Entitled, deserving, rightful.
- مستحق هونا (Mustahaq honá)—To be entitled; to have a right to.
- مستحكم (Mustahkam)—Settled, fixed, established, firm.
- مستدعي (Mustada'í)—Requesting, demanding; a petitioner, an applicant.
- مسترد (Mustarad)—Revoked, reversed (as a ruling or decree.)
- مساتاة (Masátát)—(M. Law.) A compact entered into by two persons by which it is agreed that the one shall deliver over to the other his fruit trees, on condition that the other shall take care of them, and whatever is produced shall belong to them in the stipulated proportion.
- مسترد كرنأ (Mustarid karná)—To set aside, to annul, to reverse (as a decision of a lower court)
- مستعار (Musta'ár)—Borrowed.
- مستعفى (Mustau'fá)—Resigned; one who has resigned (an office).
- مستدلكة (Mústidala)—Relied upon, laid stress upon.
- مستعمل (Musta'mal)—Common, current.
- مستغاث عايد (Mustagás a'leh)—The person complained against, a defendant.
- مستغرق (Mustagraq)—Hypothecated; pledged; immersed (in debt.)
- مستغيب (Mustagís)—A complainant, a prosecutor.
- مستفيد هونا (Mustafíd honá)—To profit by, to derive benefit or advantage from.
- مستقل (Mustaqil)—Permanent.
- مستقل اسامى { Mustaqil asámí }
مستقل جاهه { Mustaqil jagah }
- A permanent appointment or post.
- مستند (Mustanad)—Authenticated, genuine.
- مستوجب (Mustajib)—Liable, deserving, proper.
- مستوجب الادا (Mustajib-ul-adá)—Payable, recoverable.
- مستوجب سزا (Mustajib-i-sazá)—Liable or subject to punishment.
- مستورات (Mastúráat)—*Pardanashin* ladies; women of the *harem*.
- مستوفى (Mustaufí)—To discharge a debt an examiner or auditor of accounts.
- مسجد (Masjid)—A mosque.

مسئود هونا (Masdúd honá)—To stop, to cease; to be closed or obstructed.	مسئله امر واقع (Masla i-amar wáqe'a)—A question of fact.
مسروقہ (Masrúqa)—Stolen	مسئله جواز امر موقوفه (Masla i-jawáz-i-amar mauqú'a)—The doctrine of <i>Fuctuom valeat</i> .
مسروقہ من (Mál-i-masrúqa)— مسروقہ Stolen property.	مسئله خوردار هوشيار باش (Masla-i-kharídár hoshyár báh)—The principle of <i>caveat emptor</i> .
مسكن (Maskan)—Habitation, abode, dwelling	مسئله امر مانع تقرير مختلف (Masla-i-amar máne'-i-taqrír-i-muḡhálif)—The principle of estoppel.
مسكين (Miskín)—A person having no property of his own.	مسئله مالك جوابده (Masla-i-málik jawábdah)—The maxim of respondent superior.
مسكن معمولي (Maskan-i-ma'múif)—Ordinary residence.	مسئله امر تجویز شده (Masla i-amr tajwíz shuda)—The principle of <i>res-judicata</i> .
مسكرات (Muskirát)—Intoxicating drugs or liquors.	مسار كرنه (Mismár karná)—To demolish.
مساح (Musallah)—Armed (with a weapon or weapons).	مسئوده (Masmú'a)—Heard.
مسلسل (Musalsal)—Successive, consecutive.	مسئوده (Musammá)—Named, (as one Bhawání بهواني) titled.
مسلم (Musallam)—Admitted, entire, whole.	مسن (Misan مسجن)—A soil consisting of mixture of clay and hard soil.
مسلم موضع (Musallam mauza)—Whole village.	مسند نشین (Masnad nashín)—Reigning prince
مسلمان هونا (Musalmán honá)—To become a Mohammedan.	مسنون (Masnún)—Legalized, adopted into use.
مسلمانى كرنه (Musalmání karná)—To circumcise.	مسئوده (Maswada)—A draft, a bill.
مسماً (Mnsalliman)—Admitted by.	مسئوده كرنه (Maswada karná)—To make a rough draft; to concert or mature (a scheme.)
مسلوب الحواس (Maslúb ul-hawás)—One of unsound mind.	مشابهت (Mushábehat)—Analogy; resemblance, similitude.
مسئله (Masla)—A maxim, a proposition, a point of law, a precept of Mohammed, a matter proposed for decision; a question.	مشاراً الیه (Mushárin aleh)—A person referred to.

مشارکت (Mushárvat)—Copartner-ship.

مشاع (Mushá')—(M. Law.) Confused. The doctrine of musha' generally applies to gifts.

The legal effect of a gift is not complete until possession is taken of the thing given. For this purpose the possession must be perfect or *kamil*. There are three obstructions to a perfect possession. *First*, the subject of a gift may be joined to something that is not given, as fruit on a tree—when either is given without the other. *Second*, it may be *mashghúl* (مشغول) or occupied with something that is not given, —as the gift of a bag in which there is food of the donors. *Third*, it may be *mushá'* (مشاع) or confused with something else by being *mush-tarik* or held in co-partnership with another. The first is obviated by the gift being *muhuwaz* (معرض) or separated; the second by being *Mufwriagh* (مفرغ) or emptied; and the third by the gift being declared to be unlawful when the property is susceptible of partition without injury.

A gift of a *mushá'* may be made in three different ways. First a person having a whole of a thing may give an undivided half or other share in it to

another. Here there is confusion on both sides, and the gift is unlawful; second a person having a whole of a thing may give it entire to two or more persons undivided. Here there is a confusion on the side of the donee only, the gift is illegal according to *Abú Hanífa* though not according to disciples. And, third, two or more persons having a thing in an undivided shares may combine in making a gift of it entire to one person. Here the confusion is only on the side of the donor, and the gift is valid, without any difference.

مشاق (Mashsháq)—A proficient person, one well-practised (in); an expert.

مشاورت (Masháwrat)—Counsel, consultation; deliberation.

مشأوره (Musháhra)—Monthly salary, stipend, wages.

مشأوره بالمقتطع (Mushára i-bil-muqta')—Consolidated allowance.

مشتبیه (Mushtabah)—Doubtful, ambiguous; obscure.

مشتبیه الرصول (Mushtabah-ul-wasúl)—Of doubtful recovery, money of which the recovery is doubtful.

مشترک (Mushtarik)—Common, held in common; joint, coparcenary.

خاندان مشترک — See خاندان

مشتري (Mushtarí)—A buyer, a purchaser, a vendee.

مشتري فوضي (Mushtarí-i-farzí)—A nominal purchaser.

مشتري نيلام (Mushtari-i-nilám)—An auction purchaser ; a purchaser at a public-sale.

مشمول (Mushtamal)—Extending over, inclusive of ; comprising.

مشتهر (Mushtehar)—Proclaimed, published, promulgated.

مشتهر به نيلام (Mushtehar ba nilám)—Advertised for sale.

به آواز دهل مشتهر كرنا (Ba áwáz-i-dahal mushtehar karná)—To proclaim by the beat of drum.

مشخص (Mushakḥḥas)—Fixed, ascertained, estimated, settled.

مشخصه (Mushakḥḥisa)—Assessed, fixed, stipulated.

مشخصي جمع (Mushakḥḥasí jama')—Stipulated revenue, net amount of the revenue.

مشخصي دار (Mushakḥḥasi dár)—A landholder with whom a settlement is made.

مشرح (Musharrah)—Annotated ; explained ; expounded.

مشرف (Mushrif)—An officer (in treasury &c.) who authenticates accounts, writings &c. ; an examiner, an inspector.

مشرک (Mushrik)—An infidel.

See—كانر

مشروط (Mashrút)—Conditional, contingent ; stipulated ; as

applied to assignments or grant of land revenue importing that the grant was accompanied by certain stipulated conditions.

مشروطاً (Mashrútan)—Conditionally.

مشعر (Mash'ar)—Signifying, indicating ; bearing the marks of.

مشقت (Mashaqqat)—Labour.

با يا بلا مشقت (Bá yá-bilá mashaqqat)—With or without labour.

با مشقت و جولانه (Bá mashaqqat wa júláná)—With labour in irons.

مشقت تعزيري (Mashaqqat-i-ta'zírí)—Penal servitude.

مشقت شديد (Mashaqqat-i-shadíd)—Hard labour.

مشكل ميں پڑنا (Mshkil meñ paṛ-ná)—To get into trouble or to make a mess of ; to be at a loss.

مشكوك (Mashkúk)—Doubtful, tampered with.

مشكيب باندھنا (Mushken bāndhná सुक्के बांधना)—To tie the arms behind the back, to pinion.

مشمول (Mashmúl)—Incorporated (with) ; comprehended, contained.

مشورة (Mashwara)—Counsel, consultation ; advice ; conspiracy.

مشورة مجرمانه (Mashwira-i-mujri-mána)—A criminal conspiracy.

مشهود (Mashhúd)—Witnessed ; attested, well evidenced.

<p>مشهور ہونا (Mashhúr honá)—To be or become famous or notorious; to be given out, to be reported.</p> <p>مشیر (Mashír)—A counsellor, a member.</p> <p>مشیر جلسہ و اشعان قانون (Mashír jalsa-i-wáze'án-i-qánún)—A member of the legislative council.</p> <p>مشیر خاص (Mashír-i-khás)—A privy counsellor.</p> <p>مصاحب (Musáhib)—An <i>aide-de-camp</i>, a companion.</p> <p>مصارف (Masárif)—Expenses.</p> <p>مصالحت { Masáleh } Reconcil- مصالحت { Masálehat } iation. compromise.</p> <p>مصالحت کرنا (Masálehat karná)—To compromise, to effect a reconciliation.</p> <p>مصححہ (Mushíha)—A thing revised or corrected.</p> <p>مصاحب (Mashúb)—Accompanying.</p> <p>مصدقة (Musaddíqa)—Attested, verified, authenticated.</p> <p>مصدرة (Masdúra)—Issued.</p> <p>مصلا (Masallá)—A carpet for saying the appointed prayers upon.</p> <p>مصطلحات (Mustalhát)—Technical terms.</p> <p>مصلحت (Maslahat)—Advisability, an expedient; sound or good policy; counsel.</p> <p>مصلحت عامہ (Maslahat-i-úma)—Public policy.</p>	<p>مخلاف مصلحت عامہ (K̄hiláf maslahat-i áma) — Against public policy.</p> <p>مصلحت وقت (Maslahat waqt)—Suitable, necessary or expedient and proper for the time.</p> <p>مقتضای مصلحت (Muqtazá-i maslahat)—Expedient, advisable.</p> <p>مصلحتاً (Maslahatan)—Advisedly; expediently.</p> <p>مصمم (Musammim)—Determined, resolved.</p> <p>مصنف (Musannif)—An author; an editor.</p> <p>مصنوعی (Masnú'í)—Fabricated, fictitious.</p> <p>مضارب (Mazárib)—A factor, a manager; the partner that conducts the business as his share of the capital.</p> <p>مضاربت (Mazárbat)—A co-partnership of stock and labour, where one party finds capital, and the other management; and the profits are divided between them.</p> <p>مضاربات (Muzáfat)—Environs, suburbs.</p> <p>مضامین (Mazímín)—Contents.</p> <p>مضر (Muzir)—Pernicious, mischievous.</p> <p>مضرت پہونچانا (Mazarrat pahúncháná)—To cause injury.</p> <p>مضرت رسانی (Mazarrat rasání)—Causing injury.</p> <p>مضروب (Mazrúb)—A man.</p>
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- مضمون (Mazmún)—Subject, subject matter, sense, purport, contents (of a letter), tenor.
- مطابق (Mutábíq)—In conformity with, in accordance with; corresponding to.
- مطابق کرنا (Mutábíq karná)—To compare, to reconcile.
- مطابقت (Mutábíqat)—Uniformity, analogy; conformity.
- مطالب (Matálib)—Demands, requisitions, wishes, desires.
- مطالبہ (Matálba)—Demand, claim, due.
- مطالبہ مقدمہ (Matálba-i-muqaddam)
A prior or preferential liability.
- مطالبہ متاخرہ (Matálbá-i-muwaḵḵhar)
—A subsequent liability.
- مطالبات خفیفہ (Matálbát-i-ḵhafifa)
—Small causes.
- مطالبات خفیفہ عدالت (A'dálat-i-matálbát-i-ḵhafifa)
—A small cause court.
- مطبوعہ (Matbú'a)—Printed, published.
- مطلب رکھنا (Matlab rakhná)—To have some motive, to be interested.
- مطلب نکلانا (Matlab nikálná)—To effect one's purpose (by or through,) to make what use one desired of.
- مطلع (Muttalé')—Informed, acquainted.
- مطلع کرنا (Muttala' karná)—To inform, to acquaint.
- مطلع ہونا (Muttalá' honá)—To be informed, to be or become acquainted with.
- مطلق (Mutlaq)—Wholly, altogether, absolutely; at all, not in the least, never; absolute; principal.
- مطلق الاعنان (Muttalaqan-ul-'inán)—Independent, free.
- مطلقاً (Muttalaqan)—Absolutely; altogether.
- مطلاقہ (Muttalaqá)—Divorced; a divorcee.
- مطلوبہ (Matlúba)—Required, demanded, necessary, wanted.
- مطمین (Mutmaian)—Satisfied.
- مطمین کرنا (Mutmaian karná)—To satisfy oneself (about a matter).
- مطول (Mattúl)—One who delays payment (of a debt) or the performance of promise.
- مطول (Mutawwal)—Lengthy, prolonged.
- مطیع (Mutí')—Subject (to), amenable (to), under.
- مظالم (Mazlüm)—Wronged; oppressed.
- مظہر (Muzhir)—A deponent, an informer, a declarant, a claimant; expressive.
- مظہر علیہ (Muzher aleh)—The defendant, the person complained against.
- مظہرہ (Mazhira)—Deposed.
- مع (Mae')—With.
- معاً (Ma'au)—Instantly; at once.

معارض (Ma'áriz)—A competitor, an adversary.

معاش (Mu'ásh)—Means of living, livelihood, subsistence; landed property.

طرز معاش (Tarz-i mu'ásh)—Social condition, way of living.

معاصر (Mu'ásir)—Contemporaries.

معاف (Mu'áf)—Pardoned; excused; dispensed with, exempted, (from); free of.

معافي (Mu'áfí)—Pardon; remission, exemption; a rent-free grant; rent-free-lands.

معافي شرعية (Mu'áfí-i-shartiya)—A conditional pardon.

معافي عطا كردا (Mu'áfí a'tá karná)—To grant pardon.

معافي حین حیات (Mu'áfí-i-hín-hiyát)—A grant of land rent free for life.

معافي دایمی (Mu'áfí-i-dáimí)—A grant of land in perpetuity.

معافي حکامی (Mu'áfí-i-bukkámí)—Grants of land made by officers of Government, on which revenue cannot be assessed.

معافي دار (Mu'áfí dár)—A holder of rent free land, a grantee.

معافي روانا (Mu'áfí rawáná)—An order or permit for the transit of merchandise free of duty.

معافي ناجایز (Ma'áfí-i-nájáez)—An illegal pardon, an illegal grant.

معافي نامه (Mu'áfí náma)—A warrant or order of exemption from duty or assessment.

معاملت دار (Muá'mlat dár)—(Marhatta) The head revenue and police native officer of a district.

معامله (Muá'mla)—Transaction, affair, matter, business, bargain; cause or suit.

معامله پکا کرنا (Muá'mla pakká karná)—To conclude a bargain, to settle a matter finally or definitely.

معامله سنگین (Mu'ámila-i sangín)—A serious matter; an affair of grave nature.

معامله عدالت (Mu'ámila i-a'dálat)—A judicial matter or proceeding.

معامله کرنا (Muá'mla karná)—To bargain, to treat with, to negotiate with, to trade with.

خوش معاملهگی (Khush muá'mlagí)—Fair dealing.

عندالزمانه (And-ul-muá'mla)—At the time of the transaction.

معان (Muá'n)—Abetted.

معوضه (Muá'wiza)—Compensation, consideration.

معوضه دلانا (Mu'áwiza diláná)—To award compensation.

معوضه نقدي (Mu'áwiza-i-naqdí)—Money compensation.

معاون (Mu'áwan)—A patron; a supporter.

- معاون جرم (Mu'áwan-i-jurm)—An abettor in crime, an accessory.
- معاونت (Mu'áwinat)—Support, help.
- بمعاونت (Ba-mu'áwinat)—Under the patronage of.
- معاهدین (Mu'áhdín)—Contracting parties.
- معاهدة (Mu'áhida)—Contract ; agreement, engagement.
- معاهدة بلا بدل (Mu'áhida bilá badl) A naked contract, a *nudum pactum*.
- معاهدة معنوي (Mu'áhida m'áuwi) An implied contract.
- معاهدة كالتدم (Mu'áhidah-i-kál-adam)—A void contract.
- معاهدة ناجيز (Mu'áhida-i-nájáez)—An illegal contract.
- معاینه (Mu'áina)—Inspection.
- معاینه كرنا (Mu'áina karná)—To inspect.
- معبر (Ma'bar)—A ferry, a pass.
- معتبر (Mu'tibar)—Creditable, trustworthy, respectable ; authentic ; one who is liable for the sufficiency of a security and who is liable for the amount should both the principal and surety be defaulters.
- معترض (Mu'tariz)—An objector ; an opposer.
- معترض هونا (Mu'tariz honá)—To oppose ; to object to ; to obstruct.
- معتوف هونا (Mu'tarif honá)—To acknowledge, to confess.
- معتومد (Mu'tamid)—Confidential, trustworthy.
- معتومد اليه (Mu'tamad aleh)—One in whom confidence is placed, a trustworthy person.
- معجل (Mua'jal)—(M. Law.) Prompt payment of a debt ; a prompt dower.
- See—معتومد
- معاملات (Ma'dilat)—Administering justice, equity, dispensing of justice.
- معاملات حقيقي (Ma'dilat-i-haqíqi)—Natural justice.
- معاملات عامه (Ma'dilat-i-'áma)—Public justice.
- معاملات عامه خلاف (Jaráim-i-khiláf ma'ádilát-i-'áma)—Offences against public justice.
- معذرت (Ma'zirat)—Apology, excuse.
- معذور (Ma'zúr)—Excused, dispensed with ; helpless.
- معروض التوا (Ma'riz-i-iltawá)—In the state of postponement ; in abeyance.
- معرفت (Ma'rifat)—Through, by, by the hands of, by means of.
- معروض (Ma'rúz)—Representation, petition.
- معروضه (Ma'rúza)—Presented, offered, written, dated ; represented.
- معزول (Ma'zúl)—Dismissed, removed from office.
- معزولي (Ma'zúlí)—Removal or dismissal from office.

- معطل (Mu'attil)—Suspended ; in abeyance.
- معتل كرنأ (Mu'attil karná)—To suspend ; to abolish.
- معتالي (Mu'attalí)—Suspension (from office.)
- معتول (Ma'qúl)—Reasonable, proper, just, satisfactory.
- معقوليت (Ma'qúliyat)—Reasonableness, propriety.
- معكوس (Ma'kús)—The reverse.
- معلوم كرنأ (Ma'lúm karná)—To know, to discover, to recognise, to suppose.
- معلوم هوتا هتے (Ma'lúm hotá hai)—It seems, it appears.
- معاق (Mu'allaq)—Any transaction not closed, as a sale in which the payment of the price is deferred.
- معهودلي (Ma'múlí)—Usual, ordinary, current (as expenditure.)
- معنوي (Ma'nwí)—Implied.
- معني (Ma'ní)—Meaning.
- معهودن (Ma'húd)—Contracted for, stipulated, promised.
- معيار (Mi'ár)—Test.
- معيوب (Ma'yúb)—Reprehensible, opprobrious.
- معيت (Ma'iyat)—Co-existence.
- معيت بد (Ba-ma'iyát)—Together with.
- معيشت (Ma'shiyat)—Livelihood, way of life ; means of living.
- معين (Mu'aiyan)—Established, fixed, appointed, ascertained.
- معين كرنأ (Mu'aiyan karná)—To appoint, to fix.
- معين (Mu'in)—An abettor ; an assistant.
- مخالطة (Mugálta)—Leading into error ; deception ; error.
- مخالطة دهني (Mugálta dehí)—Practising deception on, misleading, making a report.
- مخالطة دينأ (Mugálta dená)—To practise deception, to deceive, to misinform.
- مغاير (Mugáier)—Different, repugnant.
- مغلوب (Maglúb)—Subdued, the losing party.
- حقيقت مغلوب (Haqíyat-i-maglúb)—Servient tenure.
- مفت (Muft)—Gratis, gratuitous.
- مفتري (Muftrí)—A knave ; a rogue.
- مفتي (Muftí)—A mufti or officer who expounds law, a juris consult who notifies the decision of the Mohammedan law, in, or respecting, cases submitted to him.
- مفرور (Mafrúr)—Absconded ; a runaway.
- مفروضة (Mafrúza)—Supposed.
- مفسد (Mufsid)—A factious or seditious person ; a turbulent person.
- مفسدة (Mufsida)—A riot, a strife.
- مفسدي (Mufsidí)—Seditiousness, litigation, strife.

مفسر (Mutassir)—A commentator.

مفصل (Mufassil)—(1) Detailed, specified, distinct, full, ample. (2) The subordinate division of a district (in contradistinction to *sadar* or the seat of the collector of revenue); the country (as distinguished from the town; the territory beyond the local jurisdiction of a Presidency High Court.

مفصل جمع (Mufassil juma')—The gross amount of revenue payable to the zamindar or mál-guzár by the subordinate cultivators, and, through him, to the government, which is then the *sudder jama'* or State revenue

مفصلة ذیل (Mufassila zail)—As follows, the following.

مفقود الخبر (Mafqúdulḵhabar)—(M. Law.) (1) A person who is missing and of whom no information can be obtained. He is not considered legally dead until the period expires when he would be ninety years old. (2) Lost.

مغرض مقفود هو جانیگی (Ḡaraz mafqúdhó jáegi)—The object will be defeated or frustrated.

مفلس (Muflis)—A pauper, a poor, an indigent person.

مفلسی (Muflisi)—Pauperism.

مفلسی میں نالیش کرنا (Muflisi men nálish karná)—To sue in *forma pauperis*.

مفوضہ (Mafawwiza)—Consigned, delivered; ceded; committed to.

مفہوم (Mafhúm)—Meaning, sense, tenor; comprehended.

مقابضت (Muqábizat)—Occupancy, possession.

مقابلہ (Muqábilah)—Comparison, examination of revenue accounts or judicial documents.

مقارض (Maqáraz)—The person who in a contract where one supplies the stock and the other the labour, is the provider of the stock.

مقاصد (Maqásid)—Aims and objects.

مقاسمہ (Maqásima)—Partition of the crop between the proprietor and cultivator or the State, either in kind or value.

مقام (Maqám)—Place of residence or of encamping; situation; ground.

مقام شکایت (Maqám-i-shikáyat)—Ground of complaint.

مقامات (Maqámát)—Sittings.

مقامی (Maqámi)—Residing; resident; local.

مقبول ہونا (Maqbúl honá)—To be admitted, to be approved.

مقتضی (Muqtazá)—Requirement, requisition; drift, scope, the ends of justice.

مقتضی (Muqtazí)—Requiring, demanding, leading to.

مقتضیات (Muqtaziát)—Requirements.

مقتول (Maqtúl) — The person killed.

مقدار (Miqdár) — Quantity, magnitude, measure, space, number.

مقدم (Muqaddam) — The head man of a village; superior; antecedent; prior.

مقدم ركنها (Muqaddam rakhná) — To give preference.

مقدمات (Muqaddamát) — Law-suits, cases; topics.

مقدمة (Muqaddamá) — Prelude, introduction; premises (of an argument), cause, suit, case, business, proceedings

مقدمة ابتدائي (Muqaddama-i-ibtadái) — An original case or suit.

مقدمة اجراءه ديگرى (Muqaddama-i-ijrae-digri) — An execution case.

مقدمة تقسيم (Muqaddama-i-taqsim) — A partition case.

مقدمة ديوانى (Muqaddama-i-díwání) — A civil suit.

مقدمة فوجدارى (Muqaddama-i-fauj-dárf) — A criminal case.

مقدمة مال (Muqaddama-i-mál) — A revenue case.

مقدمة متفرقة (Muqaddama-i-utfar-riqa) — A miscellaneous case.

مقدمة نمبرى (Muqaddama-i-nambarí) — A regular suit.

مقدمى (Muqaddamí) — The office of a muqaddam; dues paid to a muqaddam by the cultivators. A *muqaddami* settlement

is that made with the heads of villages as representatives of the village proprietors. In some places a muqaddami tenure is recognized as a proprietary one.

مقدور (Maqdúr) — Power, ability, capacity; means, resources

مقدور والا (Maqdúr-walá) — A man of means and resources; a capitalist.

حسب المقدور (Hasb-ul-maqdúr) — According to one's power or ability.

مقر (Muqir) — Confessing; one who confesses a crime, one who admits a claim; one who pleads guilty; one who executes a deed.

مقر جرمه هونا (Muqir jurm honá) — To plead guilty.

مقرا (Muqir labú) — A person in whose favor a claim is admitted.

مقرر (Muqarrir) — Prescribed, fixed, established.

مقرر كرنه (Muqarrir karná) — To settle, to fix; to appoint (to an office), to assign (as share &c.) to impose, (a tax &c.); to assess (revenue), to constitute.

مقررته (Muqarrira) — A fixed allowance.

مقروى (Muqarrirí) — A tenure held at a fixed and permanent rate of rent when payable to a proprietor, or revenue when payable to government; a fixed tenure in perpetuity.

- مقروري استماراري (Muqarrirí-i-istamarí) — A tenure at a fixed rate of assessment ; in the Upper Province the term is applied to tenures of which the revenue rate is permanent only for the life of the holder.
- مقروري جمع (Muqarrirí jama') — A fixed and permanent rate of assessment.
- مقروري دار (Muqarrirí dár) — The occupant of a farm or estate paying a fixed and permanent rate of rent or revenue.
- مقروض (Maqrúz) — Involved in debt, indebted.
- مقروقة (Maqrúqa) — Attached; distrained; under attachment or distraint.
- مقسم (Muqsim) — A place where people swear or are sworn.
- مقسموم (Maqsúm) — Portion, share, dividend.
- مقوله (Maqúla) — A saying, a text, a maxim.
- مقياس (Miqyás) — A measuring instrument; measure.
- مقياس هرچه (Miqyás-i-harja) — Measure of damage.
- مقيد (Muqaiyad) — Imprisoned, confined; restrained.
- مقيم (Muqím) — A resident; an appraiser, a broker; limited.
- مكاتيب (Makátibat) — (1) Epistolary correspondence. (2) A male or female slave who has been permitted to work out his or her emancipation according to *kitabát* or written covenant.
- مكاتيب (Makátib) — Writings, letters.
- مكان متعلقه خاندان (Makán mut'alliqa khándán) — A family house.
- مكان مسكونه (Makán-i-maskúna) — A dwelling house.
- مكان كرايه دينه (Makán kiráyá dená) — To let a house.
- مكتوب (Maktúb) — A collection of letters (generally pasted together, forming a roll.)
- مكتوب اليه (Maktúb-aleh) — An addressee, a drawee.
- مكرايه (Mukráná मुकराना) — To re-
fute; to give the lie to.
- مكرم بنده (Mukarram-i-banda) — Honoured sir.
- مكارنا (Mukarná मुकरना) — To deny, to retract one's confession.
- مكروه (Makrúh) — (M. Law) — An act which the law disapproves of, but does not invalidate.
- مكسوبه ذاتي (Maksúba-i-zátí) — Self-acquired.
- جايداد مكسوبه ذاتي (Jáedád-i-maksúba-i-zátí) — Self-acquired property.
- See — مشترك
- مكفول (Makfúl) — Hypothecated, pledged; bailed.
- مكفول عنه (Makfúl a'neh) — The person or thing for whom or which surety is given.
- مكفول له (Makfúl-lahú) — The person demanding bail.

ملا { Miláná } To recon-
 ملا { मिलाना } cile ; to
 मला लेना { Milá lená } persuade,
 मिला लेना

to gain or win over ; to make partizans of.

मला (Muláná मुलाना)—To fix or settle the price of ; to appraise.

मलायित (Muláimíyat)—Gentleness, affability.

मत (Millat)—Religion, creed, nation.

माला (Maltá मलता)—A worn rupee or other coin.

माला कर्ना (Maltá karná)—To debase (a coin) by rubbing smooth &c.

माला हुआ (Miltá húa मिला हुआ)—Corresponding, resembling, matching.

माल्तिम (Multazim)—Necessary or following ; attached to.

माल्तिमस हना (Multamis honá)—To beg, to pray, to supplicate.

माल्तावी (Multawí)—Postponed, adjourned ; pending.

माल्तावी कर्ना (Multawí karná)—To postpone, to adjourn, to put off, to defer.

माल्हाद (Mulhid)— See under कर्ना

माल्हाक (Mulhaqq)—Annexed, appended, contiguous, adjoining.

माल्हाका (Mulhaqqa)—What is annexed or appended.

माल्हाकत (Mulhaqát)—Appendages, appurtenances, fixtures.

माल्हुज राखना (Malhúz rakhná)—To bear in mind, to consider.

माल्जिम (Mulzim)—Accused.

माल्जुम (Malzúm)—Connected ; inseparable.

माल्फुफ (Malfúf)—Enveloped, enclosed, an enclosure (in a letter &c.), anything wrapped up.

माल्कब (Mulaqqab)—Surnamed.

माल्क (Mulk)—Kingdom, country, territory, land.

माल्क (Milk)—Dominion, property, proprietary right, landed property, rent free-land.

माल्का इ-मुआ'ज्जामा (Malka i-mua'zzama)—The exalted queen, Queen Victoria.

माल्की (Malakí)—The Malaki is one of the four sects of the Sunnis. It was founded by Abdulla Malik. His tenets are in force chiefly in Northern Africa, especially in Morocco and Algeria. The greatest commentator of Maliki school is Sidr Khalil.

माल्की (Mulquí)—Political, civil, imperial, royal.

माल्कियत (Milkiyat)—Proprietary right in land ; landed or real property, property, possession.

माल्कियत इ-इस्तमरारी (Milkiyat-i-istamarári)—Proprietary right or possession in perpetuity.

माल्की (Malaí मलई)—Rich alluvial soil on the bank of a river.

माल्छहा (Malechha मल्लेह)—A foreigner, a barbarian, a non-aryan, an outcaste, impure.

مقاطعات (Mumálatat)—Deferring payment of debt; dilatoriness in performing a promise.

ممالک (Mumálik)—States; provinces.

ممالک غیر آئین (Mumálik-i-gair áín)—Non-regulation provinces.

ممالک مغربی و شمالی (Mumálik i-magrabí-wa-shúmálí)—North-Western Provinces (now—United Provinces of Agra).

ممالک متحدہ (Mumálik-i-mutta-hida)—United Provinces.

ممالک متوسط (Mumálik-i-mutwas-sat)—Central Provinces.

ممالک سرحدی مغربی و شمالی (Mumálik-i-sarhaddí magrabí-wa-shúmálí)—The North west Frontier Province.

ممالک مفوضہ (Mumálik-i-mufaw-wiza)—Ceded provinces.

ممانسا (Mimánsá मीमांसा)—Judgment, investigation; one of the Hindu schools of philosophy, the object of which is to investigate the doctrine of the Vedas, and the practices enjoined.

See—ممانسا

ممانسک (Mimánsik मिमांसिक)—A judge, an umpire, a teacher of the mimansa philosophy.

ممانعت (Mumánia't)—Prohibition, restriction; hinderance; obstacle.

ممانعت کرنا (Mumáni'at karná)—To forbid, to prohibit.

ممانعت قانونی (Mumáni'at-i-qánúní)—Legal obstacle.

ممتحن (Mumtaban)—An examiner.

ممتحن کیمیا (Mumtahan-i-kímíá)—A chemical examiner.

ممدوح (Mumdúh)—Aforesaid, the person abovenamed.

ممکن (Mumkin)—Possible, feasible, liable.

ممکن التقسیم (Mumkin-ul-taqsím)—Liable to partition, partible.

ممکن الوقوع (Mumkin-ul-waqú)—Possible; likely to arise; likely to happen.

ممکن الانقاسخ (Mumkin-ul-infisákh)—Revocable.

مملکت (Mumlikat)—Kingdom, sovereignty, dominion, country.

مملوکه (Mamlúka)—Possessed.

مملوکه و مقبوضہ (Mumlúka wa maq-búza)—Owned and possessed.

ممنوع (Mamnu')—Prohibited, forbidden.

مملوک (Mamlúk)—(M. Law.) A purchased slave; a child brought up in the house of another.

ممیہا ساس (Mamyá sás ममियासास)—Maternal aunt of a husband or wife.

ممیہا سوسر (Mamyá susar ममियासुसर)—Maternal uncle of a husband or wife.

ممیہا (Mamerá ममेरा)—Maternal uncle's.

مَمَرَا بَهَائِي (Mamerá bhái ममेरा भाई)

Maternal uncle's son, first cousin by the mother's side.

مَمَرِي بَهِي (Mamerí bahin ममेरी बहन)

—Maternal uncle's daughter.

مُمَايِز (Mumaiyiz)—Distinguish-

ing, discerning.

مُمَايِز (Mumaiyaz)—Distinguished.

قُوَّت مُمَايِزَة (Qúwwat-i-mumaiyiza)

The discriminating power or faculty ; judgment.

مَنْ (Man)—A "maund" A

measure of weight (usually 40 sers or about 80 lbs.) but varying in different parts of India.

The Bombay maund is equal to 28 lbs. and in southern India it was fixed at 25 lbs. In Akbar's time the maund was equal to $34\frac{3}{4}$ lbs. In the United Provinces, the sarkárfi man is equal to 80 lbs, the *Reská man* means 96 lbs, the *Dhará ká man* is equivalent to 112 lbs.

مُنَابَزَة (Munábazat)—(M. Law.)

A particular custom in buying and selling, by which a person to whom the vendor threw his goods was obliged to become a purchaser ; considered illegal.

مُنَادِي (Munádi)—Proclamation.

مُنَادِي كَرْنَا (Munádi karná)—To

proclaim by the beat of drum ; to promulgate.

مُنَازَعَة (Munázia't)—Controversy,

litigation.

مُنَاسِب (Munásib)—Proper, fit, pertinent, fair.

مُنَاسِب سَمَاجِهِنَا (Munásib samajhná)

—To deem fit, to think proper.

مُنَاسِب نَهِيْن (Munásib nahín)—

It is not proper or expedient.

مُنَاسِب جَمَاعَة (Munásib jama')

—Reasonable assessment.

مُنَاسِبَة (Munásibat)—Analogy,

connection, relation, propriety, suitability ; proportion.

مُنَاسِبَة رَاكِنَا (Munásibat rakhná)

—To bear relation to ; to be proportionate to ; to correspond, to accord with.

مُنَاسِكَة (Munásikha)—(M. Law.)

Vested inheritance. By munásikha is meant that a person has died, and while yet his estate has not been divided, there died another, who is an heir of the first deceased ; in this case sometimes the two inheritances are divided by the partition of one original estate. (Rouzat-ul-Akbar).

مَنْط دَعْوِي (Manát-i-da'wí)—The

subject matter of the suit, the basis of a claim.

مُنَافَا' (Munáfa')—Profit, gain,

advantage.

مُنَافَا' جَمَاعَة (Munáfa'-i-khám)—

Gross profits.

مُنَافَا' زَايِد (Munáfa'-i záyad)—

Surplus profits.

مذافع مالکانه (Munáfa'-i-málkáná)
—Proprietary profit.

مناکحت (Munákihat)—Nuptials.

منا (Manáná मनांन) —To persuade, to win over, to mediate.

من بچ کرم (Man bach karam मन वचक्रम) —Thought word and deed.

منبع (Munba') —Spring, source ; a water channel cut from a canal or field.

منتج (Mantaj) —Consequence ; inference, conclusion.

داد رسی منتج (Dád rasí i-mantaj)
—Consequential relief.

منتخب (Muntakhab)—An abstract. An abstract of the village accounts, showing in one view the fields situated in different parts of the village owned or cultivated by the same individual. A detailed account of the village cultivation, made up from the *khasra* (now discontinued See *خسره* under *کاغذات ہندوستان*).

منتري (Mantrí मन्त्री)—A king's counsellor, a minister, a counsellor.

منتشر کرنا (Muntushir karná)—To disperse.

منتظر حکم (Muntazir-i-hukm)—Awaiting order.

منتظم (Muntazim)—A manager, a superintendent.

منتظم ریلوے (Muntazim-i-relwe)—The Railway administration.

منتقل (Muntaqil)—Transferred.

منتقل علیہ (Muntaqil a'leh)—A transferee, an alienee, an assignee.

منتقل کرنا (Muntaqil karná)—To transfer, to assign ; to dispose of ; to endorse.

منتقل کرنا بعد سکارنے کے (Muntaqil karná ba'd sakárne ke)—To negotiate a bill after acceptance.

منج (Munj मुञ्ज)—The Brahmanical girdle or a sacred cord of a Brahmin.

منجانب (Minjánib)—On behalf of, for, on the part of.

منجر (Manjar)—Directed ; tending to.

منجر بد نقض امن (Manjar ba nuqz-i-aman)—Leading to a breach of the peace.

منجمله (Minjumla)—From, out.

منجمله حساب (Minjumla hisáb)—On account of.

منجھ دھار (Manj dhár)—Mid-stream.

منجھا (Manjhá)—A kind of soil.

منحرف (Munharif)—An apostate, a renegade.

منحرف ہونا (Munharif honá)—To decline, to become disaffected ; to repel, to retract.

منحصر (Munhasir)—Dependent, resting on, relied upon.

مندا پونا (Mandá paṇá मन्दा पटना)
—To be or become abated or

slackened; to fall (as a market), to decline (as a business), to abate.

مندر (Mandir मन्दिर)—The dwelling of Hindu ascetics; a temple, a pagoda.

مندر سيوك (Mandir sewak मन्दिर सेवक)—A temple servant.

مندر راج (Rāj mandir)—A royal residence.

مندرج (Mandarj)—Contained, included.

مندرجه (Mandarja)—Contained, included.

مندرجه ذيل (Mandarja zail)—Described as below; as entered or mentioned below.

مند چيرا (Mund chirá मुण्ड चिरा)—A sect of mendicants who extort alms by threatening to wound their heads; an individual of the sect.

مندلي (Mandlī मण्डली)—An assembly, an association.

مندن (Mundan मुण्डन)—The first shaving of a child (it is a religious ceremony both among the Hindús and Mohammedans; tonsure.

مندھا (Maṇḍhá मंढा)—A temporary building or shed erected on festive occasions as at a marriage.

مندھا چڑھانا (Maṇḍhá chaṛháná मंढा चढ़ाना)—To ascend to the nuptial hall or bower (a bridegroom)—to be married.

مندلي (Mandī मण्डी)—A particular market for any one thing; a market; a shop for the sale of grain having a store house attached to it.

منسا (Mansá मनसा)—Desire, intention, purpose; mind, thought.

منسا پاپ (Mansá páp मनसा पाप)—Sin of thought or purpose.

منسالك (Munsalik)—Annexed, appended; filed (as papers.)

منسالڪه (Munsalika)—Appended, annexed.

منسوب (Mansúb)—Betrothed; connected with; attributed, imputed to, charged with.

منسوب کرنا (Mansúb karná)—To ascribe, attribute or impute; to charge with; to betroth; to associate one with.

منسوخ (Mansúkh)—Cancelled, abolished, annulled, repealed, erased.

منسوخ کرنا (Mansúkh karná)—To cancel, to repeal, to reverse, to abolish, to overrule.

منسوخ شدة (Mansúkh shudá)—Repealed, overruled.

منسوخی (Mansúkhí)—Abolition, annulment, repeal, cancellation.

منسوخی بندوبست (Mansúkhí-i-bandobast)—Annulment of settlement.

منشا (Manshá)—Object, tenor, drift or provision of a law or statute.

منشائے دعوی (Manshâe-i-da'wî)—
The subject matter of a suit.

حسب منشائے (Hasb-i-manshâe)—
According to the tenor or pur-
port of, according to the terms
of (a section).

منشی (Munshî)—A scribe, a
secretary; a teacher.

منشی خانہ (Munshî khâna)—The
room for native scribes in an
Indian office.

منشی گری (Munshigarî)—Clerk-
ship.

میر منشی (Mîr munshî)—The head
of the vernacular department
of an office.

منشہ گھات (Manushîghât मनुष्य घात)
—Manslaughter; homicide.

منشیہ بکری (Manushî bikrî मनुष्य
विक्रय)—Slave-trade.

منصب (Mansab)—Office, station,
dignity.

منصب دار (Mansab dâr)—An offi-
cer, a functionary, a magis-
trate.

منصبی (Mansabî)—Official, of or
pertaining to office.

خدمت منصبی (Khidmat-i-mansabî)
—Duty.

منصرم (Munsarim)—A manager,
a superintendent; a clerk of
the court (of the District Judge).
This officer is the chief minis-
terial officer of the court, and
controls the rest of the estab-
lishment; a head-clerk.

منصرم سرکاری (Munsarim-i-sarkârî)
—An official liquidator.

منصف (Munsif)—A munsif, a
judicial officer in a civil court.

منصف دیہہ (Munsif-i-dehâ)—A
village-munsif appointed under
the village munsif's Act.

منصیفی (Munsifî)—The court of a
munisif, the jurisdiction of a
munisif.

منصیفی کرنا (Munsifî karnâ)—To
preside over a court of justice;
to do justice.

منصفانہ (Munsifânâ)—Equitably,
justly.

منصوبہ کرنا	} Mansûba karnâ.
منصوبہ باندھنا	

To resolve; to form a plan,
to scheme, to contrive.

منطقی (Mantaqî)—A logician;
logical.

منظر عام (Manzar-i-'âam)—A con-
spicuous place.

منظور (Manzûr)—Sanctioned,
granted.

منظور کرنا (Manzûr karnâ)—To
sanction, to grant, to confirm,
to affirm.

منظور کیا گیا (Manzûr kiyâ gayâ)
—Received the assent of.

منظوری (Manzûrî)—Sanction;
consent, permission, admission.

منظوری فرد حساب (Manzûrî-i-fard-
i-hisâb)—Audit of the bill.

بہ منظورہ ما قبل (Ba-manzúrf-i-má-qabl) —With the previous sanction of.

بہ شرط منظوري (Ba shart-i-manzúrfi) —Subject to the approval of.

منظوري نيلام (Manzúrf-i-nílám) —Confirmation of a sale.

منظوري خاص (Manzúrf-i-khás) —Special sanction.

منظوري حاصل كرنا (Manzúrfi hásil karná) —To obtain the assent.

منع (Mana') —Prohibition for bidding; refusal; hinderance.

منع كرنا (Mana' karná) —To prohibit, to restrain, to hinder, to forbid.

منعقد (Muna'qid) —Confirmed, ratified (said of a contract, of marriage or sale); bound by contract; agreed upon, concluded.

منعقد ہونا (Muna'qid honá) —To be held or celebrated.

منفصل (Munfasal) —Detached, separated; adjudged.

منفصلہ (Munfasla) —Decided, tried.

منفعت (Munfa'at) —Advantage, profit, emolument.

منفك (Munaffak) —Redeemed.

منقسم (Munqasim) —Divided, partitioned.

منقضي (Munqazí) —Elapsed; expired.

منقضي ہونا (Munqazí honá) —To elapse, to expire.

منقطع (Munqatta') —Separated; concluded, terminated; settled, decided; exterminated.

منقولہ (Manqúla) —Movable or personal (property); that which is or has been said or related by tradition.

منكر ہونا (Munkir honá) —To deny, to disavow; to retract (one's word).

منكوحہ (Mankúhá) —A married woman, a lawful wife.

منگلا چرن (Manglá charan सगल चरन) —Prayer for the success of anything; a marriage-song; an auspicious ceremony or observance; pious custom or usage; preface, introduction.

منگل سوتر (Mangal sutr मंगल सूत्र) —The marriage-string.

منگنی (Mangní संगनी) —Asking in marriage, betrothing; betrothal; a thing borrowed on loan.

منگنی دینا (Mangní dená) —To lend.

منگنی لینا (Mangní lená) —To affiancé.

منو (Manu मनु) —Manu, the legislator and saint, author or reciter of *manu*. Sumarti son of Brahma. Various dates have been assigned to Manu. Sir W. Jones fixes it at 1280.

- B. C. Elphinstone at 900 B. C. and MaxMuller not earlier than 200 B. C.
- منو سمرتی (Manú smrití मनु स्मृती) —The code of Manu. It is the basis of Hindú law.
- منوتی (Manautí मनीती)—Security, bail; a person referred to for payment of the debt of another; an acknowledgment; a premium or bonus to a money-lender above the stipulated interest.
- منوتی دار (Manutí dár) — One who becomes a surety for another; one who is security to government for a revenue payment.
- منو کال کarna (Munh kálá karná)—To incur disgrace, to disgrace, to turn out with disgrace.
- منو پار موار کarna (Munh par muhar karná)—To give hush-money to.
- منو لگانا (Munh lagáná)—An inferior who is intimate or familiar with his superior.
- منهائی (Minháí) — Deduction; deduction from the assessed revenue of an estate or village, on account of uncultivable tracts, waste &c.; land not assessable.
- منهائی دار (Minháí dár)—A holder of land exempted from revenue or subject to a diminished assessment.
- منیب (Muníb) — The native superintendent of a mercantile establishment; a client, a constituent; a factor, an agent.
- منیب گواشته (Muníb gumáshta)—A head clerk or manager of a bank or mercantile establishment.
- موتراشی (Mú taráshí)—The ceremony of shaving the head of a child for the first time.
- مواجب (Mawájib)—Allowances, wages, rights, dues.
- مواجب (Mawájih)—Presence, appearance.
- مواجب بال (Bil-mawájih)—In presence of.
- مواخذة (Mawákhza)—Liability; incumbrance.
- مواخذة دار (Mawákhza dár)—Accountable for, responsible, answerable.
- مواخذة سے بری کarna (Mawákhza se barí karná)—To discharge or exonerate from a liability.
- مواخذة کarna (Mawákhza karná)—To call to account; to impeach; to demand as due, to claim.
- مواذ (Mawád)—Matters, points.
- موازی (Mawází)—Corresponding, equal, nearly about, as—موازی = about 5 bighás.
- مواشی (Mawáshí)—Cattle.
- مواضع { Mawáze } Villages.
مواضعات { Mawáze'át }

- موانع (Mawáne')—Impediments, obstacles.
- موانع اراث (Mawáne'-i-irs)—Impediments to succession.
- موتی اسمی (Moṭí asámí)—A wealthy or well-to-do person; a prize, a catch.
- موتیر (Múassar)—Applicable, effective, efficient.
- واقعات موتیر (Wáqá'át-i-muassar)—Relevant facts.
- موتیر ہونا (Muassar honá)—To have effect, to become relevant.
- موجب (Mújib)—Motive, reason.
- مورجہ (Muwarja)—(In logic.)—An affirmative proposition (opposed to سلب).
- موجد (Mújid)—An inventor, an author.
- موجدان قانون (Múji lán-i-qánún)—A legislative body, Parliament.
- موجر (Mújir)—Letting to farm, renting.
- موجود رہنا (Maujúd rahná)—To be present, to attend, to wait on.
- موجود کرنا (Maujúd karná)—To make present, to produce, to provide, to supply.
- موجودات (Maujú lát)—Effects, assets, ready money.
- موجودات لینا (Maujúdát lená)—To muster; to take the roll call of, to check, to audit.
- موجودگی میں (Maujúdgí men)—In the presence of, during the existence of.
- موجودہ } Maujúda
حالت موجودہ } Hálat-i-maujúda }
Existing or present state or circumstances.
- موجہ (Múwajjah)—Reasonable, valid.
- موجن (Mochan नी चन)—Release, liberation, acquittal, discharge, dismissal, forgiveness.
- موجر (Muwaḡbḡhar)—The latter
- مودی (Modí नी दी)—A merchant, a grocer, a grain-merchant; a purveyor, a steward.
- مودی خانہ (Modí ḡháná)—A grocer's or grain merchant's shop, a storehouse.
- مودی (Muaddá)—Delivered; paid, discharged (as debt); performed
- مودی (Muaddí)—A payer, a performer (of what is due.)
- مورت (Múrat)—An idol.
- مورتی استھاپن (Múrtí asthápán) }
مورتی پر تشننا } Múrtí pri-tashṡá }
Installation of an idol.
- مورتی کھندن (Múrtí khandan मूर्ती खण्डन)—Iconoclasm, the breaking of an image.
- مورث (Múris)—An ancestor, *prepositus*, the person from whom inheritance is derived, whether in the ascending or descending line.
- مورث اعلیٰ (Múris-i a'lá)—A common ancestor.

مورث فاسد (Múris-i-fásid)—A false ancestor; (In Mohammedan Law) the maternal grandfather and the mother of a maternal grandfather are termed false ancestors. They are not entitled to any specific share, nor included in the number of sharers or residuaries.

مورخة (Muwarriḡha)—Dated, bearing date, under date.

موروثي (Maurúsi)—Hereditary, patrimonial, ancestral.

موروثي اجارة (Maurúsi ijára)—A hereditary farm, held either at a fixed or variable rent, according to the terms of the lease, but descending from father to son as long as the stipulated rent is paid.

موروثي اسامي يا رعيت (Maurúsi asámí yá raiyat)—A cultivator in a village holding by hereditary descent, although not one of the proprietary community. He retains his holding as long as he pays the established rent, and can be dispossessed only if he denies the title of the landlord or mortgages or sells his holding without his permission.

See—اسامي دخيلكار

موسا (Mausá)—A mother's sister's husband.

موسومة (Mausúma)—Named, called, entitled.

موسى (Mausí)—A mother's sister's aunt.

موسيرا بباى (Mauserá bhái)—A mother's sister's son, a cousin.

موسيرى بهن (Mauserí bahin)—A sister's mother's daughter, a cousin.

موسل (Mausil)—A carrier, a bearer.

موصوف { Mausúf } Nam-
موصوف الية { Mausúf aleh } ed,
said—as حاكم موصوف (the said judge).

موسول هوا (Mausúl huá)—Received.

موسولا (Mausúla)—Received.

موصي (Músi)—A testator, one who bequeaths.

موصى به (Músa bihi)—The subject of a will, bequest, or legacy.

موصي له (Músi lahú)—A legatee; a devisee.

موصي له بقية ماندة (Músi lahú báqí mándá)—A residuary legatee.

موصية (Músiya)—A testatrix.

موضع (Mauza')—A village; a parcel of land.

موضع اصلي (Mauza'-i-aslí)—The original village, that originally settled and which has a number on the settlement list.

موضع داخلي (Mauzá'-i-dáḡhlí)—The part of a village super-added to the original.

موضع وار (Mauzá' wár)—By or according to villages. (Assessment of government revenue.

on the lands comprised within the village limits and dependencies, settled either with the whole community of proprietary villagers or an individual representing them, distinguished from a *zeminđarí* settlement as not recognising a single proprietor, and from a *ryot-wari* settlement as not farmed with each cultivator separately.

موروث (Mau'od)—Promised.

مورثت (Muwaqqat)—(M. Law.) Temporary marriage. It is invalid.

مورثت (Mauqa')—Opportunity.

مورثت، واردات (Manqa'-wárdát)—The scene of occurrence.

مورثت دیکھنا (Mauqa' dekhná)—To inspect the locality.

مورثت پر جانا (Mauqa' par jáná)—To visit the locality.

مورثت دینا (Mauqa' dená)—To give an opportunity.

مورثت توبہ کا دینا (Mauqa' tobah ká dená)—To give *locus penitentia*.

مورثت (Mauqúf)—(1) Postponed, abolished, dismissed, discontinued. (2) Left or bequeathed for charitable purposes; a bequest; a legacy (*esp.* for charitable purposes).

مورثت الیہ (Mauqúf aleh)—A grantee.

مورثت کرنا (Mauqúf karná)—To cease, to discontinue, to postpone, to defer; to abolish; to remove (from office); to dismiss; to make a thing depend upon.

مورثت (Mauqúf)—Dismissal, removal; arrest (of judgment.)

مورثت (Muwakkid)—Strengthened, confirmed.

مورثت (Muwakkil)—A client, one who delegates power to another.

مورثت (Muwakkal)—One to whom power is delegated, or to whom a charge or trust is committed.

مورث (Múl मूल)—Original text; the principal.

مورث پتر (Múl patr मूल पत्र)—Original deed, document or writing.

مورث انس (Múl ans मूल अंश)—A purchased share.

مورث (Mulid)—Birth-place.

مورث (Muallif)—An author, an editor, a compiler.

مورثت شریف (Maulúd-i-sharíf)—Celebration of the anniversary of the Prophet Mohammed; birth or burial service.

مورثت (Maulwí)—A Mohammedan doctor of law, a learned man.

مورثت (Maulerá मौलिरा)—Belonging or related to maternal uncle.

مورثت بھائی (Maulerá bhái मौलिरा भाई)—A maternal uncle's son.

مورثت بہن (Maulerí bahin मौलیرا بہن)—A maternal uncle's daughter.

مورثت (Momin)—An orthodox Mohammedan.

مہب (Maubib)—A present, a gift.

مہوب (Maubúb)—Given, granted.

مہوب لہ (Maubúb lahú)—A legatee; a donee.

موید (Mauiyad)—Confirming corroborating; confirmatory, corroborative.

موشی (Maweshí)—Cattle.

موشی خانہ (Maweshí kháná)—A pound, a cattle-pen.

مداخلت بیجا موشیان (Madákhlat bejá maweshíyán)—Cattle trespass.

مہا برہمن (Mahá brahmin महा ब्रह्मन्)—A priest who officiates at a *Saradh* or funeral ceremonies.

مہا پاتک (Mahá patik महा पातिक)—A heinous offence; a crime of the highest degree (five such are enumerated in Manu's Code—(1) Killing a Brahman. (2) Drinking intoxicating liquors. (3) Theft. (4) Committing adultery with the wife of a spiritual teacher; and (5) associating with any one guilty of these offences).

مہا راجہ (Mahárája महाराजा)—The Maharaja, the sovereign, the emperor.

مہا رانی (Mahárání महारानी)—The great queen, the empress.

مہا شہ (Maháshay महाशय)—A gentleman; sir, your honour.

مہاجر (Mahájar)—A fugitive, an exile.

مہاجن (Mahájan महाजन)—A man of credit, a banker, a money-lender.

مہاجنی (Mahajaní महाजनी)—Mercantile or banking business.

مہاتم (Muhatmim)—A superintendent, a manager; administration.

مہاتم بندوبست (Muhatmim-i-band-o-bast)—A settlement officer.

مہاتمہ (Muhatmimí)—Administration, managership.

مہتہ (Mahtú महते)—The headman of a village; the person employed by a landholder to collect the rent from a village; a factor; a scribe.

مہجور (Mahjúr)—Abandoned; deserted; repudiated.

مہدی (Mahdí)—The name of the twelfth Imám who according to the *Shiahs* is still to come.
See—مہدی

مہر (Mahr)—(M. Law.) Dower. Dower is defined to be the money or its value which is incumbent on the husband, either by reason of its being named in the contract of marriage, or by nature of the contract itself, to be proved in exchange of the usufruct of his wife. It is known by several names, as *Sadak* (صدق) *nuhlah* (نہلہ) and *ugr*. (عقر)

Where marriage is contracted without specification of the

amount, or kind of dower or without specifying as to whether any dower at all shall be payable or on the express understanding that none shall be payable, the wife is entitled after the consummation of marriage or after the husband's death to get *mahr-ul-misl* or the dower of the woman equal in rank.

Dower is confirmed by consummation, valid retirement, and the death of either husband or wife. The dower is like a debt, and as such it may be assigned by the wife at any time to any person including the husband himself, and an unpaid dower debt is claimable by the heirs of a wife as her assets (مترکات). A dower debt is a first charge upon the property of the husband.

مهر مسل (Mahr-i-misl)—Proper dower, or customary dower, is the dower which is usually assigned to the other girls of the woman's father's family, making allowance for greater beauty, understanding, piety, and virginity.

مهر معجل (Mahr-i-mua'jjal)—Prompt dower. A dower which is payable immediately on demand.

مهر موجل (Mahr-i-mojjal)—Deferred dower. Dower which is

not payable until the dissolution of marriage, either by divorce or by husband's death. (When nothing is definitely settled or known as to the kind of dower, a part of the dower should be supposed to be *maujjal* or prompt. A woman may refuse herself to her husband, as a means of obtaining payment of so much of her dower as is prompt.

مهر دین (Den-i-mahr)—Dower debt.

مهر کا دعویٰ (Mahr ká da'wí)—A claim for dower.

مہر (Muhar)—A seal, a stamp, a gold coin (current in India.)

مہر بردار (Muhar bardár)—A keeper of the seal.

مہر شاہی (Muhar sháhí)—Privy seal, Royal Signet.

مہر کرنا (Muhar karná)—To put a seal, to stamp.

مہلت (Muhlat)—Time, grace, a delay granted for an appointed time or term; notice of, or provision or preparation made for any approaching event.

مہلت دینا (Muhlat dená)—To allow time; to postpone.

مہلت ملنا (Muhlat milná)—To be allowed time.

مہلک (Muhlik)—Fatal.

مہلک ہونا (Muhlik honá)—To prove fatal.

مہم (Muhim) — Exigency ; an enterprise, an exploit, a feat.

مہمان (Mahmán) — A guest, a lodger ; a son-in-law.

مہمان سراے (Mahmán sarái) — An inn, a caravansarai.

مہمانی (Mahmání) — A feast or present given to the relations of the bridegroom when they first meet after the marriage.

مہمل (Muhmal) — Meaningless, absurd.

مہنت (Mahant) — The head of religious order.

مہنگی (Mahngí मैहगी) — Dearness ; time of dearness or of scarcity ; scarcity.

مہرا (Mahuá महवा) — The tree *Bassia latifolia* and its flower (a spirituous liquor distilled from the blossom ; oil is extracted from the nuts or seeds, which is used instead of butter and to adulterate ghí.)

مہینہ (Mahína महीना) — A month, monthly pay or wages.

مہینہ چڑھنا (Mahína chāḥná महीना चढ़ना) — To be in arrears as regards the monthly pay.

مہ خانہ (Mai kháná) — A tavern, a wine-cellar.

مہیاں سے کھینچنا (Miyán se khínchná) — To unsheathe a sword.

مہیا (Mehyá मेया) — A step mother.

میت (Miyat) — Dead body.

میتھن (Methun मैथुन) — Carnal intercourse ; marriage ; social intercourse.

میتنا (Meṭná) — To efface, to erase, to annul or cancel ; to extirpate.

میر (Mír) — A chief, a head, a title by which Saiyads are called.

میر عدل (Mír-i-'adl) — Chief-justice, superintendent of the court of justice (who revised the decisions of Qazis &c.)

میر منشی (Mír munshí) — Chief secretary ; a head clerk.

میراث (Mírás) — Inheritance, patrimony ; bequest.

میران (Mírán) — A portion paid to the head of a department out of the fees received by the inferior officers.

میرا (Meṛá मैड़ा) — A kind of platform erected in a field where a person is stationed to watch the crops.

میرا پھرننا (Meṛá pherná) — To pass the harrow over the field (in order to break the clods.)

میزان (Mízán) — Total, the sum total.

میزان کل (Mízán-i-kul) — The grand total.

میعاد (Mí'ád) — Term or limit (either of time or place.)

میعاد بڑھانا (Mí'ád baḥháná) — To extend time.

میعاد پوری ہونا { Mí'ád púrí }
karná
میعاد منقضی ہونا { Mí'ád mun- }
qazí honá }

— A term or period to expire.

میعادی (Mí'ádí)—Terminable, limited as to time (as a lease.)
 میعادی اجارہ (Mí'ádí ijára)—A terminable lease ; a lease or farm for a specified term or for a given number of years.
 میعادی ہندے (Mí'ádí hundí)—A bill after date.
 میکا (Meká मेका)—The maternal home or family (of a wife).
 میکلہ (Mekhlá मेखला)—The girdle worn round the loins by the first three classes of Hindús ; the cords or lines drawn round an altar or on the four sides of

the hole in which sacrificial fire is to burn.
 میکلہ (Mekhlá मेखली)—A Brahmin student who previous to marriage wears a girdle.
 میلا (Melá मेला)—A fair, a large concourse of people for commercial or religious purposes.
 مینڈ (Mend)—A bank to separate fields, a dam, a boundary ; a mark, the boundary ridge of a field.
 مینڈ بندی (Mend bandí मेड बन्दी)—A record of boundaries.
 میوکھ (Mayukh)—A book on Hindu law of the Bengal school.

(۱۵)

نا آزردہ (Ná-ázardá)—Inexperienced, without experience.
 نا آشنہ (Ná áshná)—Unknown, a stranger.
 نا انصافی (Ná-insáfí)—Injustice, inequity.
 نا بالغ (Ná-bálig)—A minor ; a ward ; a child not arrived at the age of puberty.
 See—بارغ
 نا بانگی (Ná-bá'gí)—Minority ; nonage.
 نابود کرنا (Nábú l karná)—To annihilate, to efface.
 نا پسند کرنا (Ná-pasand karná)—To disapprove of, to reject, to refuse.
 نا تمام (Ná-tamám)—Incomplete ; imperfect ; defective ; deficient.

نا چاقی (Ná-cháqí)—Displeasure ; disagreement ; coolness.
 ناحق (Náhaq)—False ; falsely, unjustly, wrongfully.
 ناحق و بغرض ایذا رسانی (Náhaq wa bagaraz ízá rasání)—Falsely and maliciously vexacious.
 نا جائز (Na jáez)—Invalid, illegal, wrong.
 نا جائز قرار دینا (Ná-jáez qarár dená)—To invalidate.
 نا خواندہ (Ná khwánda)—Uneducated, illiterate.
 نا خوشی (Ná khushí)—Unpleasantness, disagreeableness ; displeasure.
 نادار (Nádár)—Insolvent, poor, bankrupt.
 نا داری (Ná-dárf)—Insolvency, poverty, pauperism.

تا دانسته (Ná-dánista)—Unknowingly, ignorantly; unconsciously, unwittingly; innocently.

تا درست (Ná durast)—Incorrect, false, wrong.

تا دهند (Ná dihand)—Not paying what is due; close-fisted; defaulter.

تا راضی (Ná-rázi)—Discontent, dissatisfaction; displeasure.

تا بنا راضی (Banárázi)—Against; not being satisfied with.

تا فرمان (Ná-farmán)—Refractory, disobedient.

تا قابل (Náqábil)—Unfit, incapable.

تا قابل اعتراض (Náqábil-i-ai'tiráz)—Indisputable, incontestable.

تا قابل انتقال (Náqábil-i-intiqál)—Not transferable, inalienable.

تا قابل تقسیم (Náqábil-i-taqsím)—Impartible.

تا قابلیت (Náqábliyat)—Incompetence, unfitness, incapacity, disability.

تا قابلیت یکے بعد دیگرے — Successive disability.

تا کاره (Ná-kára)—Nugatory, bad, useless.

تا کامی (Ná-kámí)—Disappointment; want of success.

تا کارده کار (Ná-kardá kâr)—Inexperienced, unskilled.

تا گزار گذرنا (Ná gawár guzarná)—To prove unpalatable.

تا لایق (Ná-láyaq)—Unfit, unworthy, undeserving.

تا محرم (Ná-mahram)—One who is not (as regards marriage) within the prohibited degrees; one who is not permitted to enter a woman's apartments, a stranger.

تا مرد (Ná mard)—Imbecile; a coward.

تا مطابق (Ná-mutábíq)—Inconsistent, at variance with.

تا معقول (Ná-ma'qúl)—Unreasonable, improbable; impertinent; improper.

تا ممکن (Ná-mumkin)—Impossible.

تا ممکن الوصول (Ná-mumkin-ul-wusúl)—Unrealizable, irrecoverable.

تا مناسب (Ná-munásib)—Improper, unbecoming; objectionable, inexpedient.

تا منظور کړنا (Ná-manzúr karná)—To reject, to disallow, to dismiss (an application); to refuse.

تا منظوری (Ná-manzúrí)—Refusal, rejection; dismissal; disapproval.

تا موافق (Ná-muáfíq)—Not suitable or adopted.

تا موافقت (Ná-muáfíqat)—Disagreement.

تا واجب (Ná-wájib)—Improper, unjust.

نا و اقفیت (Ná-wáqfiyat)—Ignorance.

نا و اقفیت قانون کوئی عذر نہیں ہے (Ná-wáqfiyat-i-qánún koí'uzr nahín hai)—Ignorance of law is no excuse, *Ignoranti a juris non excusat.*

ناتا (Nátá नाता)—Relationship, alliance, affinity, consanguinity.

ناتا کچا (Kachchá nátá कचा नाता) Relationship with the family of the bride or bridegroom before marriage and after betrothal.

ناتا جوڑنا (Nátá joṛná नाता जोड़ना) —To form an alliance with.

ناتے دار (Nátédár नातेदार) —Relatives, kinsmen.

ناتے داری (Nátédárf नातेदारी)—Relationship; family alliance.

ناتی (Nátí नाती)—A daughter's son, a grandson.

ناتک (Náṭak नाटक)—A play, a drama.

ناتک سال (Náṭak sál नाटक साल)—A ball-room, a play-house, a theatre.

ناج (Náj नान)—Grain, corn.

ناج کی منڈی (Náj kí mandí नान की मंडी)—A grain-mart.

نا خودا (Ná ḵhudá)—The master of a ship.

ناراد (Nárad)—The name of a Rishi, a celebrated legislator.

ناری پر سنگ (Nárf parsang नारी प्रसङ्ग) —Libertinism; coition.

ناسخ (Násikh)—Repealing.

قانون ناسخ (Qánún násikh)—The repealing Act.

ناطق (Nátíq)—Final, conclusive; imperative.

ناطق و مختتم (Nátíq-wa-muḵhtatim)—Final and conclusive.

ناظر (Názir)—A supervisor, an officer employed in a judicial court; a sheriff; a bailiff.

ناظم (Názim)—An administrator; a governor; the chief officer of a province.

ناغہ کرنا (Nága karná)—To fail to come at one's term, to be absent; to render blank (an entry &c.)

نافذ (Náfiz)—In force, valid, operative.

نافذ الوقت (Náfiz-ul-waqt)—For the time being in force.

نافذ کرنا (Náfiz karná)—To put in force; to pass, to issue.

نافذ ہونا (Náfiz honá)—To have effect on, to be issued, to come into force.

نافلا (Náfla)—A work of supererogation.

ناقد (Náqid)—One whose business is to examine coin and to ascertain its genuineness, an assayer.

ناقص (Náqis)—Defective, imperfect; deficient.

ناقص ہو جانا (Náqis ho jáná)—To become defective or defi-

cient; to be vitiated; to deteriorate.

नाका (Náká नाका)—The site of a toll or custom station, where transit duties or custom is levied; a subordinate police station.

नाका बन्दी (Náká bandí नाका बन्दी)—Placing a picket at the extremity of a road; collecting (or collections on account of) land customs, transit duties or tolls.

नाकत खुदा (Nákat khudá)—An unmarried person, a bachelor.

नाकिल (Náqil)—A reporter, a narrator, a transcriber, a copyist.

नागरी (Nágrí नागरी)—The most approved form of Hindí character.

नाश (Nálish)—A suit; an action, a charge; a complaint; a prosecution.

नाश اثبات مواخذة داري (Nálish-i-
isbát-i-muákhazadári)—A suit to establish an encumbrance or liability.

नाश استرداد دعوي (Nálish-i-istar-
dád da'wí)—A suit for the avoidance of a claim, a suit to contest a claim.

नाश استقرار (Nálish-i-istaqrár)—
A declaratory suit.

नाश بيعات (Nálish-i-bai'bát)—
A suit for foreclosure.

नाश بيدهاي (Nálish-i-bedaḥháí)—
A suit in ejectment.

नाश اعاده حقوق زنا شوي (Nálish-i-
i'áda-i-huqúq-i-zaná shói)—A
suit for restitution of conjugal
rights.

ناش از قسم قمار بازي (Nálish az qism
qimár bází)—A speculative
suit, a speculation in litigation,
a maintenance.

ناش دخلياي (Nálish-i-daḥhlyábí)
—A suit for recovery of pos-
session.

ناش زر هرجه (Nálish-i-zar-i-harja)
—A suit for damages.

ناش تقسيم (Nálish-i-taqsim)—A
suit for partition.

ناش ديواني (Nálish-díwání)—A
civil suit.

ناش مقلسي (Nálish-i-mufliṣí)—A
suit in *forma pauperis*.

ناش نمبري (Nálish-i-nambarí)—A
regular suit.

ناش واگذاشت قرقى (Nálish-i-wá-
guzásht-i qurqí)—A suit of
replevin, a suit for the removal
of attachment.

ناش نان و نفقه (Nálish-i-nán wá
nafqá)—A suit for mainten-
ance.

ناش فوجداري (Nálish-faujdári)—
A criminal suit.

ناش فوجداري كي هدايت كرنه (Nálish-
i-faujdári kí hidáyat karná)—
To direct criminal prosecution.

ناش كا استحقاق (Nálish-ká istah-
qáq)—Right to sue, right in
action.

نالش دائر کرنا } Nálísh dáyar-
karná.
نالش رجوع کرنا } Nálísh rujú'
karná.

To institute a suit, to file a suit.

مجدداً نالش کرنا (Mujadidan nálísh karná)—To bring a fresh suit.

نالش سے دست بردار ہونا (Nálísh se dast bardár honá)—To withdraw a suit.

نالش میں مانع ہونا (Nálísh men máne' honá)—To bar a suit, to preclude a suit.

نالش دسمس کرنا (Nálísh dīsmis karná)—To dismiss a suit.

نالشی (Nálshí)—A complainant.

نامزد (Námzad)—Nominated, appointed; betrothed.

نامزد کرنا (Námzad karná)—To nominate.

نام کاٹنا (Nám kaṭáná)—To take one's discharge; to have one's name struck out of the rolls.

نام کرنا (Nám kran नामकरण)—The ceremony of naming a child after birth, a christening.

نام لگانا (Nám lagáná)—To accuse of, to charge with, to make an imputation, to ascribe.

نام لہوا (Nám lewá)—A son.

نامہ (Náma)—A deed, a record, a letter.

نامہ پیر (Námahar)—A letter carrier, a messenger.

نامہ نگار (Námanigár)—A correspondent, a news writer.

نان و نفقہ (Nán wa nafqa)—Maintenance, alimony.

نانا (Náná नाना)—A maternal grandfather.

نانکار (Nánkár)—An assignment of a portion of the land or revenue of an estate, made to the occupant or zemíndár as an allowance for his subsistence, usually amounting to about five, or sometimes ten per cent., on the assessment payable to the state; land granted to servants for their subsistence.

نانکار زمین (Nánkár zamín)—Land assigned rent free to zemíndárs or public officers for their maintenance.

نانکار دار (Nánkár dár)—A holder of *nankar* allowance.

نانکار مجرانی (Nánkár mujrání)—Deductions from the revenue, on account of *nankar* or subsistence allowance.

ناندی شراذہ (Nándíshrádh नान्दीश्राद्ध)—A *saradh'* or commemorative offering to the manes preliminary to any festive occasion (as initiation, marriage &c).

نانوں چکانا (Náon chukáná नाणों चुकाना)—To settle or discharge a balance.

نانہال (Nanhál नानहाल)—A maternal grandfather's family or house.

ذاني (Nání नानौ)—A maternal grandmother.

نايب (Nayab)—A substitute; a deputy, a delegate; *locum tenens*, an assistant.

نباھنا (Nibáhná निबाहना)—To conduct, to support; to deal with; to act or behave (towards); to carry on or through.

نبتانا (Nibtáná निबटाना)—To settle, to adjust, to decide.

نبنده (Nibandh निबन्ध)—Fixed property; a grant (of property)

نبنده (Nibandh निबन्ध)—Settled; ascertained.

نبنهنا (Nibhná निभना)—To serve, to live, to subsist; to endure.

نبيدن (Nibedan)—Representation.

نبيرة (Nabírá)—A grandson, a grandchild.

نبيزنا (Niberná निवेडना)—To settle, to adjust, to complete.

نپوتا (Napútá नपूता)—Childless, sonless, a childless man.

نتهي (Nathí नथौ)—A record or file of papers; the record or papers of a cause or suit.

نتيت (Natet नतेत)—Related; a relation, a kinsman.

نتيجة (Natíja)—Result, effect, conclusion; sum or substance.

نتيجة لازمي (Natíja lázmi)—Necessary inference, necessary consequence.

نتيجة نكالا (Natíja nikálná)—To confer, to conclude.

نثار (Nisár)—Sacrifice; money which is scattered or thrown among the people at marriages or on other festive occasions.

نيج (Nij निज)—Personal, individual.

نيج جوت (Nij jot निज जोति)—Lands cultivated by the proprietors or revenue-payers themselves, and for their own benefit.

نيج जोता (Nij jotá निज जोता)—A cultivating proprietor.

نيج خراج (Nij kharch)—Private expense.

نيجا (Nijá निजा)—A faithful wife, one who follows her husband's corpse to the funeral pile.

نجيب (Najib)—Of noble-birth; honorable; a volunteer; irregular troops; a jail-guard.

نجيب الطرفين (Najíb-ul-tarfain)—Noble on both sides (father's and mother's.)

نيجش (Nijsh)—(M. Law.) Bidding for articles on sale without intending to purchase them, for the sake of enhancing their price, This is held to be illegal.

نچهوار (Niccháwar)—Offering, the same as نثار (q. v.)

نتاس (Nakḥkḥás)—A slave-mart, a cattle-market; a tax (levied

<p>in some of the native states) on the sale of horses and cattle.</p>	<p>نرخ کا گھٹاؤ پر ہواؤ (Nirḵh ká ghaṭáú, baḡháo)—Fluctuation in the market prices.</p>
<p>نذر (Nazr)—A gift or present (from an inferior to a superior); a fee paid to the state or its representative on succeeding to an office or to property.</p>	<p>نردوش تہرانا (Nirdosh ṭhahráná نیردوش تہرانا)—To prove to be guiltless; to exculpate, to exonerate, to acquit.</p>
<p>نذر کرنا } Nazr karná } To نذر گزرائنا } Nazr guzránná }</p>	<p>نردھار (Nirdhár نیردھار)—Free from debt.</p>
<p>give as a present to a superior. نذرانہ (Nazráná)—A gift or present (offered or received when people of rank pay their respects to a prince); a fine or premium; the fee paid to government as an acknowledgment for a grant of land or any public office &c.</p>	<p>نردھکاری (Niradhkárí نیردھکاری)—Without authority; one who acts without authority. نرانشی (Niranshi نیرانشی)—One who has no share or interest, one who has been deprived of a share.</p>
<p>نارانا (Naráná)—To clear, to weed.</p>	<p>نرنے (Nirnay نیرنے)—Decision, sentence, verdict, decree, award,</p>
<p>نربندہ کرنا (Nirbandh karná نیربندہ کرنا) —To insist on; to persist.</p>	<p>(in logic) deduction, inference, conclusion.</p>
<p>نرپ (Nirp نرپ)—A king, a prince.</p>	<p>نرنے پتر (Nirnay-patr نیرنے پتر)—Decree, award, verdict.</p>
<p>نرپیکش (Nirpeksh نیرپیکش)—Indifferent to; independent of.</p>	<p>نرنے کرنا (Nirnay karná نیرنے کرنا) —To determine; to distinguish; to adjudge, to decide.</p>
<p>نرخ (Nirḵh)—Tariff, market, price-current; price (of provisions as fixed by the magistrates or the police); the standard rate at which the lands of a village or district are assessed.</p>	<p>نرنیت (Nir-nita نیرنیت)—Settled, decided; adjudged, decreed. نرراہک (Nirvábak نیرراہک)—One who conducts, a manager.</p>
<p>نرخنامہ (Nirḵh námá)—A table of current prices, price-current.</p>	<p>نر وپان (Nir-vapan نیر وپان)—Presentation of funeral offerings to manes; libation, oblation; gift, donation.</p>
<p>نرخنامہ ہندیان (Nirḵh námá-i-hundián) —Course of exchange.</p>	<p>نریکتک (Niryuktik نیریکتک)—Illogical; unmeaning; inappropriate, improper.</p>
<p>نرخ داروغہ (Nirḵh dároga)—An officer who regulates the market-rates.</p>	

نورینه (Narfna)—Male.

اولاد نورینه (Aulád-i-narfna)—Male children.

سلسله نورینه (Silsila-i-narfna)—In the male-line.

نزاع (Nizá')—Dispute; contention, litigation; controversy; the subject of dispute; the point at issue.

نزدات (Nizdát)—An inefficient balance; a suspense account.

نزدیک (Nazdík)—Hard by; near, adjoining; on the point of; in the opinion of.

نزدیکی (Nazdíkí)—Proximity, neighbourhood; propinquity; approach.

نزع (Niza')—Expiration, agony.

حالت نزع In a morbid state.

نزل (Nizúl)—An escheat, land that has lapsed to the state for want of legal claimants; crown or government land.

نزولی (Nizúlf)—Escheated property or land.

سلسله نزولی (Silsila-i-nizúlf)—In order of descent, in descending line (as opposed to سلسله صعودی)

نسب (Nasab)—Genealogy, lineage, family; *per stirpes*.

نسب نامه (Nasab námá)—Pedigree; a genealogical tree.

نسبی (Nasbí)—Lineal.

نسبت (Nisbat)—(1) Betrothal; affinity, matrimonial alliance;

connection; (2) Respecting, regarding, with reference to.

نسبت کرنا (Nisbat karná)—To form a matrimonial alliance.

نسبته (Nisbati)—Related by marriage.

نسبته بھائی (Nisbati bhái)—Wife's brother.

نستار (Nistár निस्तार)—Discharge of a debt, acquittance; definitive settlement; decision, decree.

نستعلیق (Nasta'liq)—A fine round-hand.

نستوک (Nistok निस्तोक)—Definitive settlement; decree.

نسخ (Naskh)—Cancelling, repealing; repeal, annulment.

خط نسخ کھینچنا (Khat-i-naskh khinchná)—To cancel (as a stamp.)

نسخ کرنا (Naskh karná)—To abrogate, to repeal, to annul, to set aside.

نسق (Nasq)—Arrangement, management.

نسل (Nasl)—Lineage, race, descent.

نسل پدری (Nasl-i-pidrí)—The paternal line.

نسلاً (Naslan)—Lineally.

نسلاً بعد نسلاً (Naslan ba'd naslan)—Generation after generation.

See—باطلاً بعد بطلاناً

نسیہ (Nasiya)—Delay allowed for payment of money ; credit; purchase or sale on credit.

نشا (Nasha نسا)—An intoxicant; intoxication.

نشان (Nishán)—A mark.

نشان تجارت (Nishán-i-tijárat)—A trade mark.

نشان حرفہ (Nishán-i-hirfa)—Design or trade mark.

نشان ملتبس (Nishán-i-multabis)—Counterfeit mark.

نشان مالکیت (Nishán-i-milkiyat)—A property mark.

پانی پر تیرنے والا نشان (Pání par tairne wálá nishán)—A buoy.

نشان دینا (Nishán dená)—To point or indicate (the place of occurrence.)

نشانات تشدد (Nishánát-i-tashad-dud)—Marks of violence.

نشانات حدود (Nishánát-i-hudúd)—Boundary-marks.

نشانی (Nishání)—A mark, a sign, a token.

نش پر مانک (Nishpramánik निषप्रमा सिक्क)—Unauthenticated, unauthorised.

نش چیت کرنا (Nishchit karná निश्चित करना)—To ascertain.

نش چے (Nishchey निश्चय)—Ascertainment, inquiry, investigation, decision, positive conclusion, fixed intention, design, aim, certainty, positively.

نش چے کرنا (Nishchey karná निश्चय करना)—To convince oneself, to prove, to determine ; to guarantee.

نشکرم (Nishkraman निषक्रमण)—Taking a child out of the house for the first time, (an essential ceremony performed in the fourth month after birth, and accompanied by sacrifice.

نشیدہ (Nishedh निषेध)—Prohibition ; negation, refusal, denial; contrary to, or deviation from a rule ; an exception.

نص (Nas)—(M. Law.) A clear and express dictum of law which cannot be set aside ; a text of the Qurán.

نصاب (Nasáb)—(M. Law.) An estate or property for which *zakat* or legal alms must be paid.

نصف (Nisf)—Half, a moiety.

نصف جمع پر بندوبست کرنا (Nisf jama' par bandobast karná)—To settle at half assessed rates.

نطفہ (Nutfa)—*Sperma hominis*, a son.

نطفہ حرام (Nutfa-i-harám)—An illegitimate child.

نظارت (Nazárat)—The office of a *Názir* (ناظر q. v.)

نظام (Nizám)—Constitution.

نظام الملک (Nizám-ul-mulk)—Administrator, the title of the Nawáb of Hyderabad (Deccan.)

نظامت (Nizámat)—Regulation ; government, administration of justice ; the office of Názim.

نظامت عدالت (Nizámat-i a'dálat) —The supreme court of criminal justice (nominally presided over by the Názim or the viceroy of the province. It was originally established at Murshidabad, and removed to Calcutta in 1790.

نظائر (Nazár) —Rulings, decisions, precedents.

نظر انداز کرنا (Nazar andáz karná) —To disregard, to take no notice of, to discard, to ignore

نظر اندازی (Nazar andázi) —Valuation of land or appraisement of crop upon inspection.

See — ذکوت

نظر بند (Nazar band) —Under surveillance ; confined

نظر بند رکھنا (Nazar band rakhná) —To keep under surveillance, to keep in custody ; to detain.

نظر بندی (Nazar bandí) —Surveillance, detention, confinement ; duress.

نظر میں (Nazar men) —In view, in the view or opinion of.

بہ نظر اسکے (Ba-nazar iske) —With this fact in view, seeing that.

بہ نظر سرسری (Ba-nazar-i-sarsari) —On a cursory view ; on the face of ; summarily.

کس نظر سے (Kis nazar se) —From what point of view, in what respect.

نظم و نسق (Naz'm wa nasq) —Administration ; system of government ; constitution.

نظم و نسق کرنا (Naz'm wa nasq karná) —To administer.

نظیر (Nazir) —Kullig, precedent ; a case in point.

نظیر معقولہ (Nazir-i-muhawwilá) —The case referred to, the precedent cited.

نظیر مقدمہ ہذا سے طبیعتاً مطابق نہیں ہے (Nazir muqadama házá se kuliwatan mutábiq nahiq hai) —Ruling is not on all fours with the present case.

نظیر دینا (Nazir dená) —To cite a case in point, to produce a ruling or precedent.

نecش (Na'sh) —Corpse.

معاینہ نعش (Mu'áina-i-na'sh) —Post mortem examination.

نفاذ (Nifáz) —The passing ; enforcement.

نفاذ قانون (Nifáz-i-qánún) —The passing or enforcement of the law.

نفاذ (Nifás) —(M. Law.) The condition of a woman after the birth of a child, during which period she is unclean, and is not permitted to perform the usual prayers. According to the Sunnis, it is a period of 40 days, but according to the Shiáhs only ten.

نفاق پڑنا (Nifáq pārná) —Disagreement to arise between.

نفر (Nafar)—One person, an individual.

نفع و نقصان (Nafa' wa nuqsáu)—Profit and loss.

نفس (Nafs)—Essence, the real merits of a case ; corpus.

نفس الامري (Nafs ul amrí)—Material.

نفس مطلب (Nafs-i-matlab)—The substance or real purport.

نفقة (Nafqá)—(M. Law.) Maintenance. It signifies all those things which are necessary to support life, such as food, clothes and lodging. There are three causes of maintenance established by law. (1) Marriage. (2) Relationship. (3) Property (in case of a slave).

نفل (Nafil)—(M. Law.) A voluntary religious act, one not enjoined by law.

نفل (Nafal)—Plunders (especially taken from infidels).

نفي (Nafí)—(M. Law.) (1) The formal denial of the paternity of a child born of his wife by a husband ; rejection or abandonment of a child. (2) Negation, negative.

نفي و اثبات (Nafí wa asbát)—Negation and affirmation.

نقاد (Naqqád)—An assayer.

نقب (Naqab)—House-breaking.

نقب زني (Naqab zaní)—Burglary, house-breaking.

نقب زني بوقت شب (Naqab zaní ba waqt-i-shab)—House-breaking by night.

نقد (Naqd)—Cash, ready money.

نقد و جنس (Naqd wa jins)—Money and goods ; cash and kind.

نقدي (Naqdí)—Pecuniary, rent paid in ready-money (in contradistinction to that which is paid in kind (bhaoli.)

نقدي چتها (Naqdí chitthá)—Cash account.

نقدي نيمصافه (Naqdí faislá)—Settlement of cash balances.

نقشجات (Naqshaját)—Maps, returns.

نقشجات ميعادي (Naqshaját-i-miá'dí)—Periodical returns.

نقشه (Naqsha)—A design ; a plan ; a map, or chart ; a table, a return ; a register, a statement.

نقشه بندر بست (Naqsha-i-bando-bast)—A summary of settlement statement.

نقشه جات گنگ و گنگ بارار (Naqshaját-i-gang shikast wa gang barár)—Maps of land affected by fluvial action.

نقشه حد بست (Naqsha had bast)—A boundary map.

نقشه خام (Naqsha-i-khám)—A rough plan.

نقشه سالانه (Naqsha-i-sálána)—An annual statement or return.

نقشه شش ماهي (Naqsha-i shash máhí)—A six monthly return or statement.

نقشه فوتي (Naqsha-i-fautí)—A mortuary return.

نقشه كشتوار (Naqsha-i-kishtwár)—A field-map; a plan of fields according as they are assessed.

نقشه ماسكبار (Naqsha-i-másik-bár.)
نقشه ماهانه (Naqsha-i-máhána.)

A monthly statement.

نقشه مساحت علمي (Naqsha-i-masáhat 'ilmí)—A professional map.

نقشه مروض دار (Naqsha-i-mauza' wár)—A village map.

نقشه حاضر (Naqsha-i-házrí)—The attendance register.

نقشه كمي و بيشي (Naqsha i-kamí-wa beshí)—A comparative statement.

نقشه نويس (Naqsha navís)—A draughtsman; a writer of statistics.

نقص (Nuqs)—Defect, deficiency; damage; injury.

نقص عظيم (Nuqs-i-'azím)—A material defect; flaw or irregularity.

نقص قانوني (Nuqs i-qánuní)—Legal defect, legal flaw.

نقصان (Nuqsán)—Injury, harm; loss; damage; deficiency, prejudice.

نقصان پهنچانا (Nuqsán pahunchána)—To cause loss, injury or damage.

نقصان رساني (Nuqsán rasání)—Mischief; causing harm.

نقصان كرنا (Nuqsán karná)—To do harm or injury; to destroy, to ruin.

نقض امن (Nuqz-i-aman)—Breach of the peace.

نقض معاهده (Nuqz-i-mu'áhda)—Breach of agreement.

نقل (Naql)—A copy, a duplicate, a transcript.

نقل مصدقه (Naql-i-musaddiqa)—An attested or authenticated copy.

نقل مطابق اصل (Naql-i-mutábiq asl)—A true copy.

نقل نويس (Naql navís)—A copyist.

نقلي (Naqlí)—Fabricated; spurious, counterfeit, false.

نقيب (Naqíb)—A herald.

نقيض (Naqíz)—Conflicting; inconsistent with.

نكاح (Nikáh)—(M. Law.)—Marriage.

It is a contract which has for its design or object the right of enjoyment and the procreation of children.

Marriage is contracted by declaration and acceptance. The words used in the contract are of two kinds; *sarih*, or plain, *kinayat* or ambiguous. The *sarih* are *nikah* (which literally means carnal connection) and *tazwij*. The *kinayat* include

such words as *hiba* or gift, *tamlík* or transfer, *sudkut* or alms, *beya* or sale, and *shira* or purchase.

Marriage is not contracted by *ijarat* or hiring, *iarat* or lending, *ibahut* or permitting, *ihlal* or legalizing, *tumatooa* or enjoying, *ijazat* or allowing, *raza* or being content, and the like.

The reference of a marriage to a future time, and its suspension on a condition are not valid.

A moozáf marriage (نكاح مضاف) or one which is referred to a future time is not valid, but a mooullug (نكاح معاق) marriage is valid where the dependence is on an event already passed.

The principal conditions of a marriage are. (1) The parties must be sane and adult and free. (2) The female being an adult should give her consent, and in the case of a *saibá* (a woman who has had sexual intercourse with a man) it is necessary that she should be explicit. (3) The declaration and acceptance should take place at one and the same meeting, and should not be discordant with each other. (4) *Shahadat*, or the presence of a sufficient number of competent witnesses. (5) That the husband and the wife

be both known and identified.

(6) The parties should be equal to each other. *i. e.*, as regards freedom and Islám. (7) The woman should not be one with whom marriage is prohibited. The degrees of affinity and consanguinity within which marriage is prohibited are nearly the same as under the Mosaic law. But under the Moham-
medan law affinity may be contracted by illicit intercourse, as well as by marriage. A man cannot also marry a woman related to him by fosterage, a prohibition which embraces not only the foster parents, but also persons related to them within the prohibited degrees of consanguinity and affinity. So also a *Muslim* is prohibited from marrying an idolatress, though he may marry a Christian or Jewess. A difference of nationality may also be classed among the prohibitions of marriage, for if one of the married couple should change his or her nationality, the marriage would be at an end. The principal incidents of a marriage are the wife's rights to dower and maintenance, the husband's right to conjugal intercourse and matrimonial restraint, the legitimacy of children conceived, not merely born, during

the subsistence of the contract, and the mutual rights of the parties to share in the property of each other at death. The right to dower is opposed to that of conjugal intercourse, and the right to maintenance opposed to that of matrimonial restraint. Marriage confers no rights on either party over the property of the other. The wife retains the same powers of retaining and disposing of her property, of entering into all contracts regarding it, and of suing and being sued without the consent of her husband, as if she were still unmarried. She can even sue her husband and is in no respect under his legal guardianship. On the other hand, he is not liable for her debts, though he is bound to maintain her, and he may divorce her at any time, without assigning any reason. He may also have as many as four wives.

نکاح پڑھائی (Nikáh parháí) — Marriage-fees.

نکاح پڑھا دینا (Nikáh parhá dená) — To tie the nuptial knot.

نکاح نامہ (Nikáh námá) — A marriage contract.

نکاسی (Nikásí نیکاسی) — (1) The skirts or suburbs of a town, the outer boundary of the land belonging to it. (2) Adjustment of accounts; discharge of a debt.

(3) Out-turn, yield, net produce.

نکاس پترو (Nikás patr نیکاس پترو) — A statement of adjusted accounts or of the gross produce of an estate receivable from the cultivator.

نکاسی (Nikásí نیکاسی) — Out-turn; net-produce, income; profit; tax collected on goods passing out of a town; transit duty; clearance; account of the revenue assessed upon an estate.

نکاسی خام (Nikásí khám) — Gross-produce of an estate of a village receivable from the cultivators by the *zamindar*, according to the account of the *patwari*, gross rental.

نکاسی کی چٹھی (Nikásí kí chīṭhī) — A certificate of clearance; a permit; a pass-port.

نکاسی حال (Nikási-i-hál) — Existing assets.

نکاسی خالص (Nikási-i-khális) — Net-assets.

نکاسی سالانہ (Nikási-i-sáláná) — Annual out-turn, annual assets, annual valuation.

نیکالنا (Nikálná نیکالنا) — (1) To strike out, to remove, to exclude, to eject, to put away, to beat out. (2) To issue, to publish, to work out, to find out, to discover, to give vent to (دل کا میل نہ لانا); to strike

(a balance); to bring out (a procession &c.); to give utterance to; to accomplish.

نگر و سب (Nikr. usi निकरोसी)—The ceremony of the bridegroom proceeding on horseback, with the nuptial procession to the home of the bride.

نگاهداشت (Nigáhdásht)—Observation, watch, custody, care, observance.

نکشپ (Nikshep निक्षेप)—A pledge, a pawn, a deposit (especially one which is open, or which if sealed is specified as to its contents, in opposition to *Upānidhi* or sealed or unknown deposit); hoarded treasure.

نکشیپ ندهی (Nidhi niksher)—In the south of India conveyances or grants issued to declare the right of the new occupant to all treasure that may be found in the soil, or to the treasure-trove.

نکشپ کاری (Nikshep kári निक्षेप कारी)—One who makes a deposit, a pledger.

نگر (Nagr नगर)—A city, a town.

نگر ادھیاکش (Nagr adhyáksh नगर अध्याक्ष)—The chief civil officer of a city.

نگرانی (Nigráni)—Supervision, revision. (It is to be distinguished from نظر ژانی or review.)

نگرانی کرنای (Nigráni karná)—To revise; to use the powers of

revision, to control, to superintend.

نگرانی درخواست (Darḡhwást-i-nigráni)—Application for revision.

نگمن (Nigman निगमन)—Logical conclusion; the deduction.

نماز (Namáz)—Prayer, (especially the prayers prescribed by Mohammedan law, which are said five times a day.)

نمایش (Numáyash)—Show, exhibition.

نمایش چپر مجرمانه (Numáyash-i-jabr-i-mujrimáná)—A show of criminal force.

نمایشی (Numáishí)—Colorable; ostensible.

نمایشی کارروائی (Numáeshí kárrawái)—Colorable transaction.

نمبر (Nambar)—Number.

نمبر دار (Nambar dár)—See—
نمبر دار

نمبری (Nambari)—Regular (suit.)

نمیت (Nimit निमित्त)—Share, allotment.

نمیت اوسکے (Uske nimit)—For his sake; in his interest.

نمدا باندھنا (Namdá bāndhná)—To become bankrupt.

نمک حرام (Namak harám)—Unfaithful, disloyal; disobedient; a traitor.

نمک حلال (Namak halál)—Grateful, faithful, true; loyal.

نمک خوار (Namak kháwár)—A servant, a dependant.

نمک کا حق ادا کرنا (Namak ká haq adá karná)—To discharge one's obligation arising from service.

نمک مهال (Namak muhál)—Revenue derived from salt, salt-revenue.

نمک نا بايز (Namak nájáyaz)—Contraband salt.

نمکترون پتر (Nimantran patr निमन्त्रण पत्र)—A written summons; a note of invitation.

نمونہ (Namúna)—A sample, a pattern, an example; a form; a specimen.

نند (Nand नन्द)—A sister-in-law, a husband's sister.

نند پنڈت (Nand pandit नन्द पंडित)—Nand Pandit the famous commentator of the Hindu law.

نندوي (Nandoi नन्दोई)—The husband of the husband's sister

ننہال (Nanihál ननिहाल)—The house and family of a maternal grandmother.

ننیا ساس (Naniyá sás ननया सास)—A mother-in-law's mother.

ننیا سسر (Naniyá susar ननया ससर)—A husband of the mother-in-law's mother.

نو آباد (Nau-ábád)—Recently settled or cultivated (as land.)

نو بارابر (Nau-barábar)—Land recently reclaimed.

نو شکست (Nau-shikast)—Land recently cut away by fluvial action; land newly broken.

نوست (Navast नवसत)—A division of crop where the zamindar takes nine parts out of sixteen and the cultivator the remaining seven.

نو شراذہ (Nau shrádh नव श्राद्ध)—The first of the series of sacrifices to the manes of a deceased relative (*viz* on the first, third, fifth, seventh, ninth and eleventh days after the death.)

نواب (Nawáb)—The title of Mohammedan princes.

نوارن پتر (Niwáran patr निवारण पत्र)—A prohibitory note to one employed to demand payment of debts.

نواسہ (Nawása)—A daughter's son.

نواسی (Nawási)—A daughter's daughter.

نوبت (Naubat)—Stage.

اول نوبت (Awáil naubat)—Preliminary stages.

نوبت پہونچنازا (Naubat pahuncháná)—Things or matters to come to such a pass or pitch; recourse or resort was had to clubs (لاٹھی کی), occasion for certain things to arise or arrive.

اول نوبت مقدمہ پر (Awwal naubat-i-muqaddma par)—At the first hearing of the case.

نوتنی (Nautni नौतनी)—A feast given to a newly-married couple by their relations.

- نوٹ (Not) A note; a currency note; a cheque.
- نوٹ پر مسموری (Pramisiri note)—A promissory note
- نوشت و خواند (Nawisht wa khwánd) — Engagement or compact in writing; a bond, the execution of a legal deed, epistolary correspondence.
- نوشتہ (Nawisht) A writing, a deed.
- نوشہ (Nausha) A bridegroom.
- نوع (Nau')—Kind, sort.
- نوع بہر (Bahar-nau')—At any rate, at all events.
- نوعیت (Nau'iyat)—Nature; specification.
- نوری (Naukari)—Post, service; pay for service.
- نورگی پر ہونا (Naukari par honá) —To be in service or employment.
- نونی (Nauni نونو) —Efflorescence of salt; harvesting.
- نویس (Navis)—A writer.
- نویس عرضی (A'rzi navis)—A petition writer.
- نویس باقی (Wásil báqi navis)—A writer of accounts, or receipts and balances of revenue
- نویس خوش (Khush navís)—A caligrapher.
- نویسیندا (Navisinda)—A writer, a clerk; the drawer of a hundī
- نہر (Nahr)—A canal.
- نہر کی آبپاشی (Nahr ki áb-páshí)—Canal irrigation.
- نہر کا محکمہ (Nahr ká mulakma) Canal department.
- نیابت (Niyábtan)—In the right of (another.)
- نیاز (Niyáz)—A gift, an offering, a thing dedicated; assignment of the revenue for the relief of the indigent.
- نیاز مند (Niyáz mand)—An humble or obedient servant.
- نیامک (Niyámak नियामक)—A controller, a superintendent.
- نیای (Nyáw न्याय)—Justice, equity.
- نیای (Niyáe न्याय)—Justice, equity, law, a lawful act; policy; decision; judgment; arbitration, argument, logic.
- نیای پتی (Niyái patí नियाय पत्र)—Decree.
- نیای چاہنا (Niyái cháhná नियाय चाहना)—To seek redress.
- نیای سبھا (Niyáe sabhá न्याय सभा) A court of justice or of arbitration.
- نیایا (Niyáya न्याय)—Right, just; lawfully claimable.
- نیای دھیش (Niyáe dhísh न्याय दीश) —A magistrate, a judge.
- نیای دھیشی (Niyáe dhishi न्याय दीशी) Magistracy; the office or function of a judge.
- نیامز (Niyámaz न्यायमंड) —A tree that has sprung up of itself in a cultivated field, and which the cultivator may cut down.

نیت (Niyat) - Intention ; design ; purpose, object, aim.

نیک نیت (Nek niyat) - Well-meaning ; *bonafide*.

خریدار نیک نیت (kharidār nek niyat) - A *bonafide* purchaser.

نیک نیتی (Nek niyati) - Good faith.

نیک نیتی سے (Nek niyati se) - In good faith, *bona-fides* (as opposed to *mala-fides* بد نیتی سے).

نیت فاسد (Niyat-i fásid) - Guilty intention.

نیت فریب (Niyat-i fareb) - A fraudulent intent.

نیت مجرمانہ (Niyat-i-mujrimáná) - A criminal intent.

نیت (Nít नीति) - Polity, ethics, justice.

نچ (Nich) - Low.

نچ جات (Nich ját) - A man of low caste.

نچ کمائی (Nich kamái) - Ill-gotten gain.

نیکت (Niyukt नियुक्त) - Appointed, delegated ; a functionary ; an appointed or delegated agent.

نیگ (Neg नेग) - Privilege, the customary presents at marriages and on other festive occasions made to relatives and dependants (and considered by them as perquisites to which they are entitled.)

نیل (Níl नील) - Indigo.

نیل کی کوٹھی } Níl kí koṭhí
 नील की कोठी }
 نیل کا کارخانہ } Níl ká kárkháná
 नील का कारखाना }

An indigo factory.

نیل والا (Níl wálá नील वाला) - An indigo planter or dealer.

نیلام (Nílám) - An auction, a public sale by auction.

نیلام بعات اجرای دگری (Nílám ba-i'llat ijrái-i-digri) - A sale in execution of a decree ; an execution sale.

نیلام بعات مالگزار (Nílám ba-i'llat-i-málguzárí) - A sale for arrears of revenue.

نیلام پر چڑھنا (Nílám par chadhána) - To bring to sale ; to bring to the hammer.

نیلام دار (Nílám dár) - An auction purchaser, one who holds an estate &c. purchased at a public sale.

نیلام کرنا (Nílám karná) - To sell ; to sell publicly or by auction.

نیلام منسوخ کرنا (Nílám mansúkh karáná) - To set aside a sale.

نیلام میں بولی دینا (Nílám men bolí díná) - To bid at an auction sale, to give a bid.

نیلامی (Nílámí) - Saleable by auction ; to be sold by auction.

نیلام طلب (Nílám talab) - To be sold by auction.

نیم (Niyam नियम) - Fixed institute or observance ; established practice ; a rule or regulation, a

statute ; an agreement, a contract, an engagement.
 نیم کرتا (Niyam kartá नियम कर्ता)—
 A legislator, the legislature.
 نیم پتر (Niyam patr)—A deed of agreement or assent, a contract, a written engagement.
 نیم (Nim)—Half.
 نیم آنہ پتواری (Nim ána pūṭwári)
 Half an anna in the rupee given as a fee to the village accountant at the settlement of assessment (Wilson)
 نیمای (Nimái)—A half share or concern in agricultural or commercial transactions.
 نیم سالہ (Nim sálí)—Half yearly.
 نیمیت (Nimit निमित्त)—Enjoined ; agreed upon, stipulated.

نیمچک (Nímchak नीमचक)
 The wooden platform of a well upon which the brick work or masonry rests as a foundation.
 نیوچارور (Neochháwar निवछावर)—
 See—نیوچارور
 نیوکتا (Niyoktá) — Appointed, delegated.
 نیوگ (Niyog नियोग)—An appointment, a delegated duty ; (See below.)
 نیوگ دھرم (Niyog dharm नियोग धर्म)—(H. Law.) Official duty or occupation ; the appointment of a kinsman to raise up issue by the wife of a childless husband, or one deceased without leaving children.

(9)

وابستگان (Wábastgán)—Dependants, relations, adherents.
 واپس دینا { Wápis dená } To re-
 वापिस देना } turn,
 واپس کرنا { Wápis karná } to
 वापिस करना }
 send back, to restore, to refund, to re-imbuse, to remand.
 واپس جانا (Wápis jáná वापिस जाना)
 To go back, to return, to retire.
 اپنے مستقل عہدہ پر واپس جانا (Apne mustaqil u'hda par wápis jáná)
 —To go back to his substantive appointment.
 واپس لینا (Wápis lená)—To take back, to claim back; to recover.

واپسی (Wápsi)—Return, remand; refund ; reversion.
 واپسی مقدمہ (Wápsi muqaddama)
 —The remand of a case.
 واثق (Wásiq)—Firm, strong ; binding, obligatory.
 واجب (Wájib)—Proper, just ; reasonable, right, necessary.
 واجب تھا عرض کیا (Wájib thá arz kiyá)—It was right and proper (and so) I have represented or mentioned it (an expression used at the end of petitions.)
 واجب جاننا { Wájib jánná. }
 واجب سمجھانا { Wájibsamajhná }
 To deem necessary or incumbent.

واجب الاتباع (Wájib ul itbá')—
Binding.

واجب الادا (Wájib-u'-adá)—Pay-
able; due; necessary to be
discharged (as debts or duties.)

واجب التسليم (Wájib-ul-taslím)—
Recognisable, binding.

واجب التحميل (Wájib-ul-ta'mil)—
Binding; necessary to be carri-
ed into execution.

واجب الالحم (Wájib-ul-rahm)—
Deserving pity or commiseration.

واجب لطلب (Wájib-ul-talab)—
Claimable, demandable.

واجب العرض (Wájib-ul-a'rz)—Ad-
ministration paper. It is a
statement of the constitution
of the mahal, a record of the
arrangements made by the
settlement officer himself, or
agreed to by the co-sharers
regarding the management of
a mahal and all the customs
prevailing therein.

واجب القتل (Wájib-ul-qatl)—De-
serving death or execution.

واجب الوصول (Wájib-ul-wasúl)—
Recoverable, capable of being
realized; due.

واجبات (Wájibát)—Necessary
things; important points, re-
quirements.

واجبي (Wájibí)—Proper, just, in-
cumbent, expedient.

واجبي دعوى (Wájibí da'wí)—A
just claim.

واچک (Wáchak वीचक)—News,
tidings.

واچن (Wáchan वचन)—Recita-
tion.

واد (Wád वाद)—Discourse, argu-
ment; pleading in court; a
law-suit.

واد پرت واد (Wád prit wád वाद प्रति
वाद)—Charge and defence;
pleadings in a suit.

واد واد (Wád wiwád वाद विवाद)—
Discussion; argument, dis-
putation.

واد پرت وادي (Wád prit wádí वादी
प्रति वाद)—Plaintiff and defend-
ant.

وار کرنا (Wár karná)—To make an
attack on, to assault.

وارث (Wáris)—An heir.

وارث بعيد (Wáris-i ba'íd)—A re-
mote heir.

وارث عودي (Wáris-i-'audí)—A
reversioner.

وارث باقي مانده (Wáris-i-báqí
mán-la)—A remainder man.

وارث متوسط (Wáris-i-mutwassat)
—An intermediate heir.

وارث قياسي (Wáris-i-qiyásí)—A
presumptive heir.

وارث مابعد (Wáris maba'd)—A
reversioner.

وارثي (Wársí)—Heritage.

وارد (Wárid)—A new comer, a
new arrival.

- واردات (Wárdát)—Events, occurrences; incidents, accidents; a casualty, a crime.
- موقع واردات (Mauqa' wárdát)—Scene (or place) of occurrence.
- وارن (Wáran वारन)—A sacrifice, an offering, an oblation.
- وارنت (Wáranṭ)—A warrant
- وارنت تلاشي (Wáranṭ-i-taláshí)—A search-warrant.
- وارنت چاري کرنا (Wáranṭ jári karná)—To issue a warrant.
- وارنت رهائي (Wáranṭ-i-riháí)—A warrant of acquittal.
- وارنت سپردگي (Wáranṭ-i-supurdgi)—An order of jail delivery.
- وارنت گرفتاري (Wáranṭ-i-girafári)—A warrant of arrest.
- وارنت کا مقدمہ { Wáranṭ ká }
مقدمہ قابل { muqaddama }
اجراءے ڈگری { Muqaddama- }
i-qábil-i-ijrái- }
i-ḡigrí }
- A warrant-case.
- وار (Wár वार)—An enclosure; a place.
- وارا (Wárá वारा)—A dwelling place; a division of a town, a quarter; a ward.
- واري (Wárfí वार्फ़ी)—A hamlet.
- वास (Wás वस)—A dwelling, a habitation.
- واستو (Wástav वास्तु)—The site or foundation of a house.
- واستوپوجا (Wástau pújá वास्तु पूजा)—Ceremonies observed on laying the foundations of a dwelling house
- واسطه (Wásta)—A medium; an instrument; a middle-man; connexion, relationship.
- بلا واسطه (Bilá wásta)—Independent, direct, immediate.
- واصل باقي (Wásil báqí)—Collections and balances; an account showing the payments made and outstanding dues; an account showing the amount of revenue realized and the remainder outstanding.
- واصل باقي کرنا (Wásil báqí karná)—To balance an account.
- واصل باقي نويس (Wásil bā qí navís)—A writer of receipts and balances.
- واصلت (Wáslát)—The total amount of revenue collected under different heads; the proceeds of an estate; mesne profits. (زر واصلت)
- واصلت آينده (Wáslát-i-áyanda)—Future mesne-profits.
- واضح (Wázah)—Evident, clear, manifest.
- واضح هو كے (Wázeh ho ke)—Be it known; whereas, now.
- واضع (Wáze')—A founder, a framer.
- واضعان قانون (Wáze'án-i-qánún)—The legislative body, the legislature.
- واعظ (Wá'ez)—A preacher.
- وافي (Wáfí)—Complete; sufficient; copious.

واقعات, (Wáqe'át)—Facts, occurrences, accidents; casualties, deaths.

واقعة, (Wáqe'a)—Event, incident, news; accident; casualty; death.

واقعة ہونا, (Wáqe'a honá)—Death of a person to occur.

واقعة نویس, (Wáqe'a navís)—A news-writer; a correspondent, an informer.

واقعی, (Wáqa'í)—Actual; due; actually; *defacto*, true, real, *bona fide*.

واقف, (Wáqif)—(M. Law.) (1) An appropriator; the donor of a *waqf*. (2) Informed; sensible; conversant with; experienced.

واقف کار, (Wáqif kár)—An experienced person,

واقف ہونا, (Wáqif honá)—To be acquainted with or aware of, to understand.

واقفیت, (Wáqfiyat)—Acquaintance, experience, knowledge.

واقفیت پیدا کرنا, (Wáqfiyat paidá karná)—To make an acquaintance with.

واقفیت ذاتی, (Wáqfiyat-i-zátí)—Personal knowledge.

واق داتا, (Wák datta वाक दत्त)—Betrothed.

واق دان, (Wák dán वाक दान)—A verbal or promised gift; affianced, betrothal, promise to give a boy in adoption or a girl in marriage.

واق پروری, (Wák parú-hiya वाक परस्य)—Defamation, scandal, calumny punishable by law.

واق گزاشت کرنا, (Wáguzásht karná)—To release.

واق گزاشت, (Wáguzásht)—Release (from attachment), relinquishment.

واق والا شان, (Wálá shán)—Of elevated rank and dignity.

واق حضور والا, (Huzúr wálá)—Your honour.

واق داد, (Wálid)—A father.

واق دة, (Wálda)—A mother.

واق دین, (Wálden)—Parents.

واق داری وارث, (Wálf wáris)—Guardians, parents.

واق الیہ, (Wáliya वाबियی)—Boyhood, infancy, youth.

واق اپرستہ, (Wánaprastha वाण प्रस्थ)—A man of the three first castes, who, after the term of his house holdership has expired, has entered the third *asarma* or "order," and has proceeded to a life in the woods: (the *Hyllobios* of Greek-writers.)

واق انمکھ, (Wánmukh वांमुख)—An exordium.

واق اہب, (Wáhib)—A donor, a giver; one who executes a deed of gift.

واق اہبہ, (Wahiba)—A female donor.

واق ہیہ, (Wáhiya)—Expelled from caste or society; an outcaste; a foreigner.

دیہاگ (Wibhāg विभाग)--(H. Law.)

—Portion of inheritance or partition of property.

Partition according to Vijneshwar (author of Mitakshra) is the adjustment of the rights of many, over the whole property by distributing those rights in particular portions of it. Before partition, the right of each co-owner stands, over the whole property. The effect of partition is to create in favor of each co-owner an exclusive right to a part, in lieu of the joint right which he previously possessed over the whole. *Dayabhag* defines partition as the allotment of separate portions of the family property to the co-sharers corresponding to the shares already owned by each, even before partition. The share of a co-parcener is known. By partition an allotment is made in respect of that share. Allotment of shares to the sons by the father is called partition.

The Hindu lawyers treat partition and inheritance as part of the same subject. The reason of this is that the normal state of property, with which they have to deal, is joint property and that they can only explain the amount of interest which each member has in the

property, by pointing out what share he would be entitled to in the event of a partition.

There is no such thing as succession properly so called, in an undivided Hindu family. The whole body of such family, consisting of males and females, form a sort of corporation, some of the members of which are coparceners, that is, persons who on partition would be entitled to demand a share, while others are only entitled to maintenance. Each person is simply entitled to reside and be maintained in the family house.

As he dies, his claims cease, and as others are born, their claims arise. The claims of each of them spring from the mere fact of their entrance into the family, not from taking the place of any particular individual in the family. Each member transmits to his issue his own share in the joint property, and that such issue takes *per capita inter se*, but *per stripes* as regards the issue of other members.

But in the general body of the undivided family the property does unlike the coparcenary not go to all the surviving generations, but only to the three generations next to the owner in an unbroken male

descent. Every one of these descendants is entitled to offer the funeral cake to the owner of the property, and therefore every one of them obtains by birth an interest in his property.

In Bengal the right of every co-parcener is to a definite share, though to an unascertained portion of the whole property. The right passes by inheritance to female or other relations, just as if it were already divided, and it may be disposed of by each male proprietor just as if it were separate or self-acquired property, though such alienation will be taken into account as part of his share on partition. The rule of survivorship governs the devolution of the share where a coparcener leaves as no near heirs, and determines its amount. When however, property comes to belong exclusively to its possessor, either as his self-acquisition, or in consequence of his having separated himself from all his coparceners, or having become the last of the coparcenary, then it passes to his heir properly so-called. His heir is the person who is entitled to the property whether he takes it at once, or after the interposition of another estate. If the next heir

to the property of a male, is himself a male, then he becomes the head of a family, and holds the property either in severalty or in coparcenary as the case may be. At his death the devolution of the property is traced from him. But if the property of a male descends to a female, she does not except in Bombay, become a fresh stock of descent. At her death it passes not to her heirs, but to the heirs of the last male holder.

The principle upon which one person succeeds to another generally depends upon the capacity of benefiting that person by the offer of funeral oblation.

اجیورد دیہاگی (Ajivad wibhág अजीवद विभाग) — Partition after father's decease.

دیہاگی پرکاش (Parkásh wibhág प्रकाश विभाग) — A public partition made in the presence of a witness.

دیہاگی انیورن (Anyonya wibhág अनयोन्य विभाग) — Mutual partition made by the sharers without the presence of any other person.

جیورد دیہاگی (Jivad wibhág जीवद विभाग) — Partition made during the life of the father.

ریہیہ و ہیک (Rihasiya wibhág रहस्य विभाग) — Partition made privately in the presence of a few friends only.

سام و ہیک (Sam wibhág सम विभाग) — Division of the property among the sons in equal shares.

ویکھام و ہیک (Wikham wibhag विषम विभाग) — Division of the property by the father in his life time amongst his sons in different proportions, which may take place with property self-acquired.

ہیک و ہیک (Wibhág bhák विभाग भाक) — (H. law.) One who shares in property already distributed, as a son born subsequently to the partition of the parental inheritance.

پترکا و ہیک (Wibhág patrká विभाग पत्रिका) — (H. Law.) A deed of partition. (It should be drawn up at the time of partition, specifying whether the property is ancestral or self-acquired, the particulars of its acquisition, the names of the sharers with their respective shares. It should be signed by the parties, witnessed and dated.)

ویبھکت (Wibhakt विभक्त) — Divided, separated (either the property, or as applied to persons; the sharer who has separated from his co-heirs and holds his portion in severalty.

ویبھدک (Wibhedak विभेदक) — Contradictory.

ویپراتی پتی (Wiprati patti विप्रति पत्ति) — Difference of opinion; conflict of evidence.

واسوق (Wasúq) — Confidence, trust, reliance; strength, firmness.

واسیقا (Wasíqa) — A deed, a document; a bond. A pension paid out of the interest of government promissory note in deposit with government.

واسیقا-انتقال (Wasíqa-i-inteqál) — A deed of transfer.

واسیقا-حصہ داری (Wasíqa-i-hissá dârf) — A scrip.

واسیقا دار (Wasíqa dâr) — A holder of a bond or a government promissory note, a pensioner.

واسیقا سرکاری (Wasíqa sarkârf) — Government paper.

واسیقا-ضمانت (Wasíqa i-zamánat) — A bail-bond.

واسیقا-وقف (Wasíqa-i-waqf) — A deed of endowment.

واسیقاجات (Wasíqaját) — Compacts; bonds, documents; title-deeds.

واجاتیہ (Wajátyá वजातीय) — Of different or mixed origin; base-born, bastard; a bastard.

واجوب (Wajúb) — Necessity, obligation.

واجوبہ (Wajúh) — Grounds; reasons.

واجوبہ اپیل (Wajúh apíl) — The grounds of appeal.

وجوه تهميدى (Wajúh tahlídí) —
The preliminary grounds.

وجوه (Wajah) — Ground, reason,
cause, motive.

وجوه تهرىك (Wajah tahrík) — The
motive.

وجوه ثبوت (Wajah sabút) — Evi-
dence.

وجوه ثبوت كامل (Wajah sabút ká-
mil) — Conclusive proof.

وجوه ثبوت واقعات (Wajah sabút
wáqeá't) — Circumstantial evi-
dence.

وجوه ثبوت پيش كرنا (Wajah sabút
pesh karná) — To adduce evi-
dence.

وجوه ثبوت ميں منظور كرنا (Wajah
sabút men manzúr karná) — To
receive in evidence.

وجوه قانونى (Wajah qánúní) —
Legal ground.

وجوه قوى (Wajah qawí) — Strong
proof.

وجوه كافى (Wajah káfí) — Sufficient
cause, ground or excuse.

وجوه معاش (Wajah mu'ásh) —
Means of subsistence; main-
tenance.

وجوه مرجح (Wajah muwajjah) —
A strong reason, a sufficient
cause.

وجوه دالش } Wajah nálish
وجوه متخاصمت } Wajah mukhás-
mat

Ground of complaint, cause of
action.

وجوه (Wichár विचार) — Investiga-
tion; judgment.

وجوه كارنا (Wi·hár karná) — To
deliberate, to consider.

وجوه (Wachan वचन) — A dictum
in law, a text from a work of
authority.

وجوه (Widhi विधि) — A rule, a pre-
cept, especially one enjoining
a particular act or observance
in law or religion; any act or
rite or ceremony so enjoined.

وجوه (Widhwa) — A widow.

وجوه وودن (Widhwá vedan विधवा
वेदन) — Widow marriage.

وجوه (Widyá विद्या) — Knowledge
of any kind, science, art.

وجوه دهن (Widyá dhan विद्या धन) —
Money acquired by teaching
or by means of learning.

وجوه مان (Widyá mán विद्यामान) —
Being present; presence of
a third person as a witness in
money transactions.

وجوه ديعت (Wadía't) — (M. Law) De-
posit. A thing entrusted to the
care of another. The proprietor
of the thing is called the *mudi* or
depositor; the person entrusted
with it is *mudá'*, or trustee,
and the property deposited
is *wadia't*.

وجوه (Wiritíya व्रितया) — A man
of one of the first three castes
who has lost caste through
non observance of ten principal

purificatory rites especially investiture with the sacred thread. /

وراثتورم (Wirátastoma व्रातस्तीम) — A sacrifice performed by persons who have lost their castes through not receiving investiture for the purpose of being allowed to receive it.

وراثت (Wirásat) — Inheritance, heritage; heirship.

وراثت كى سند } Wirásat kí }
 سارثيفيكات وراثت } Sárþifikát, wi- }
 rásat. }

A certificate of heirship, succession certificate.

وراثت ناما (Wirásat námá) — A deed of inheritance or heirship.

وراثت (Wirástan) — By or by way of inheritance.

وراثتاً پھرنچنا (Wirástan pahunchná) — To devolve by inheritance.

ورث (Wrata व्रत) — Observance of any enjoined practice; office; means of subsistence, allowance.

ورث (Wirsa) — Inheritance; heritage; bequest.

ورثا (Wirśá) — Heirs.

ورث پانا (Wirśá páná) — To acquire a property by inheritance or bequest.

ورث دار (Wirśa dár) — An heir, a proprietor by hereditary right.

ورجيت (Warjit वर्जित) — Forbidden, unlawful.

ورد سمبندھ (Wirudh sambandh विरुद्ध संबन्ध) — (H. Law.) Degree of consanguinity or relationship, within which marriage is prohibited, extending to seven degrees, or all connected by offerings of the funeral cake or *pindas*.

ورد (Wiriddhi विद्धि) — Increase of money, interest: various kinds of interest are recognised by Hindu Lawyers:—

1.—وردھى (Káyik wirddhí कायिक विद्धि) — Bodily interest or the advantage arising from the body of an animal pledged as security for loan; interest paid repeatedly without reducing the principal.

2.—وردھى (Kálik wirddhí कालिक विद्धि) — Interest payable periodically.

3.—وردھى (Chakr wirddhí) — Compound interest.

4.—وردھى (Kárká wirddhí कार्का विद्धि) — Interest at a stipulated rate higher than the usual rate, or without regard to the legal rate.

5.—وردھى (Sukh wirddhí सुख विद्धि) — Interest at a usurious rate payable daily.

6.—وردھى (Bhog lábh भोग लाभ) — Advantage accruing to a creditor from the use of any article handed over to him as security; as the usufruct of land, gardens, &c.

وردھي انيا (Anyái wiriddhí अन्याय विद्धि)—Usurious interest.

وردھي پرم (Param wiriddhí परम विद्धि)—Interest at the highest legal rate.

وردھي سامان (Sámán wiriddhí सामान विद्धि)—Interest at the usual or a moderate rate.

وردھي धर्म (Dharam wiriddhí धर्म विद्धि)—Lawful interest.

وردھي واستو (Wástav wiriddhí वास्तव विद्धि)—Just or customary interest.

وردھي شرادھ (Wiriddhí sharádh श्रद्धा यज्ञ)—A saradh or offering made to departed ancestors on any prosperous occasion.

وردھي غلانا (Wargaláná)—To inveigle, to decoy, to deceive, to incite, to instigate.

وردھي اتسर्ग (Wrishotsarg वृष चरसर्ग)—Letting a bull go loose at certain ceremonies; the bull is considered sacred and belongs to no one.

وردھي दान (Wirthá dán वृथा दान)—An improper gift and that may be annulled, or if only promised, not performed; as gifts to courtesans, panegyrist, or money lost at play &c.

ورد (Waran वरुण)—A tribe, a class; a caste.

وردھي (Wirhaspatí)—The name of an author of a commentary on Hindu Law.

وزن (Wazan)—Weight; influence.

وزن کش (Wazan kash)—A weighman.

وزن کشي (Wazan kashí)—The office or the perquisites of a weighman.

وزير (Wazír)—A minister; a privy-counsellor.

وساطت (Wisátat)—Intervention, intercession, means, medium.

بلا وساطت (Bilá wisátat)—Directly, not mediately.

وسارجه (Wisarjan विसर्जन)—Gift; donation; dismissal; setting a bull at liberty on particular occasions.

وسط دري (Wast daryá)—Mid-stream.

وسعت (Was'at)—Extent; latitude, convenience.

وسعت دينا (Was'at dená)—To extend the meaning, to go the length of saying and to make applicable.

وسيع (Wasi')—Ample, large, extensive, comprehensive; liberal.

وسيلة (Wasíla)—Means.

وسيلة پيدا کرنا (Wasíla paidá karná)—To provide the means, to create interest.

وسيلة ناجایز (Wasíla nájáyaz)—Corrupt or illegal means.

بے وسیله (Be wasíla)—Without means or resources; without patronage or interest.

دشنو پریٹی (Wishnú prítí विष्णु प्रति)

—Land granted rent-free to Brahmans in honor of Vishnu, or to maintain his worship.

دشنو تر (Wishnú tra विष्णु तर)—

A grant of rent-free land for the worship of Vishnu.

دشہ (Vishay faḡḡ)—Object, aim,

affair, business, transaction, subject-topic department

دصایا (Wasáyá)—(M. Law.) Wills

and directions for carrying it out.

See—وصیت

دوصول (Wasúl)—Recovery, collec-

tion ; realization of revenue.

(دوصول مالگزارى)

دوصول باقى (Wasúl báqí)—Un-

collected balance ; realization and recovery of arrears.

دوصول کرنا (Wasúl karná)—To

realize, to collect, to levy.

دوصی (Wasí)—An executor.

دوصیت (Wasiyat)—(1) Will, testa-

ment. (2) (M. Law.) Confer- ring a right of property in a specific thing, or in a profit or advantage, in the manner of a gratuity, postponed till after the death of the testator. The legal effect of a bequest is to confer on the legatee a new right of property, in the same way as in the case of a gift, and the bequest becomes vested in him by acceptance ; so that if he accepts after the death of the testator, his ownership of

the thing bequeathed is estab- lished, whether he takes pos- session of it or not.

A bequest to a stranger is valid without the consent of the heirs, but not beyond one third of the estate, unless assented to by them after the testator's death. A bequest to an heir is not lawful, without the assent of the other heirs.

دوصیت تحریری (Wasíyat-i-tahríri)

—Written will.

دوصیت زبانی (Wasíyat-i-zubáni)—

A non-cupative will.

دوصیت نامہ (Wasiyat náma)—A

will, a testament.

دوصیت نامہ رعایتی (Wasíyat náma i-

riy'aití)—A privileged will.

دوصیت نامہ غیر رعایتی (Wasíyat

náma-i-g'air riy'átí)—An un- privileged will.

دوصیت بل ووقف (Wasíyat bil waḡf)—

It is a testamentary direction to the heirs to make a *waḡf*, that is to appropriate property to the purposes and in the manner indicated by the testa- tor. Such testamentary direc- tion is technically called *wasi- yat bil-waḡf*.

دوضع کرنا (Waza' karná)—(1) To

establish, to legislate. (2) To subtract, to deduct ; to allow for.

دوضو (Wazú)—Sacred ablution

performed before prayer.

- وطن (Watan)—Native country, home ; dwelling. (Marathas) Any hereditary estate, office, or privilege.
- وطن دار (Watan dár)—(Maratha) The holder of a hereditary right, property or office, with the privileges and emoluments attached to it.
- وظيفة (Wazífa)—A pension, pay or allowance ; land bestowed in gift for past services ; revenue collected at a stipulated or a fixed rate for a certain quantity of land.
- وظيفة دار (Wazífa dár)—The holder of a pension, or of a rent free-grant of land.
- وضیعة (Wazí'at)—Trust, deposit.
- وعدة (Wa'idá)—A promise, an engagement ; an agreement.
- وعدة خلافی (Wa'da k̄hiláfi)—Breach of promise or engagement ; default.
- وغيره (Wagaira)—And others ; &c.
- وفا کarna (Wafá karná)—To keep faith ; to fulfil ; to satisfy, to bear with.
- وفاة (Wafát)—Death.
- واقعا (Waqáya)—Occurrences, news.
- واقعا نویس (Waqáya' navís)—A newspaper correspondent.
- وقت (Waqt)—Time, term, period, opportunity.

وقتاً، فوقتاً (Waqtan fa-waqtan)—From time to time.

وقف (Waqf)—(M. Law.) Waqf is the dedication of some specific property, in perpetuity for some charitable purposes or other good objects which never fail, extinguishing the rights of the creator or author of the waqf, to transfer the property or deal otherwise with it as his own, vesting it in a person who is called a Mutwallí as trustee for carrying out the intention of the appropriator.

The property itself is supposed to remain vested in the appropriator, according to one opinion, while by another, though the appropriator's right abates, it is supposed to abate in favor of Almighty God, and does not pass to a human substitute. Appropriation may be constituted by words *inter vivos* or by bequest. But when it is constituted by bequest, the property which is the subject of it must not exceed $\frac{1}{3}$ of the testator's estate, unless the excess is assented to by the heirs. The proper subjects of appropriation are land, houses or other immovable property generally, movables, with a few exceptions, cannot by themselves be made the subjects of appropriation. With regard to its

objects two conditions are required. There must be some connection/between them and the appropriator, and they must be of such a nature that, taken together, they can never fail.

A pious or charitable purpose, according to Mohammedan law, is every purpose which conduces to what is technically called *Qurbat* or approach to the Almighty. Therefore every good purpose which according to religious conceptions of Islám leads to that end is a proper purpose for a waqf. To provide for oneself, or for one's own children, results in as much merit as a dedication for the support of the general body of the poor, but it has been held that there must be substantial appropriation of the property for charitable or such purposes to make the appropriation valid.

وقفہ, (Waqfa) — Delay ; respite, interval.

وقوع, (Waqú') — An occurrence, the happening; an accident, an event.

وقوع جرم کے وقت, (Waqú' jurm ke waqt) — On the occurrence of the crime, red-handed ; *flagrante delicto*.

وقوع میں لانا, (Waqú' men láná) — To bring to pass, to cause to happen.

واقیہ, (Waqíya) — A weight of 7 *misqals* and 40 *dirhams*, an ounce.

وکالت, (Wikálat) — The business of an advocate or pleader ; practice at the bar ; delegation, commission.

وکالت کرنا, (Wakálat karná) — To practise as a pleader ; to advocate the cause (of) ; to act as a substitute or proxy.

وکالت نامہ, (Wikálat náma) — A power of attorney.

وکالت, (Wikálat) — Through a pleader, by agent ; by delegation.

وکریہ (Wikraya विक्रय) — Sale, selling.

وکریہ انوشاے, (Wikraya anúsaya विक्रया अनुषय) — Recession of sale.

وکریہ, (Wikrayí विक्रयी) — A vendor.

وکریہ پتر, (Wikrítá putra विक्रिता पुत्र) — A son sold by his natural parents and bought to be adopted as a son.

وکریہ سم پرادانم, (Wikriyasam pradánam विक्रय सम प्रदान) — Non-delivery of an article sold, recission of sale.

وکیل, (Wakíl) — A *vakil*; a pleader; an ambassador, an agent; an attorney.

وکیل کرنا, (Wakíl karná) — To appoint one as *vakil* or pleader.

وکیل علی الرجحہ, (Wakíl-'alá-ul-wajeh) — An executor.

و, (Walá) — (M. Law) A peculiar relationship voluntarily established, and which confers a right of inheritance on one or both parties.

It is of two kinds.

1. — ولاءاتقده, (Walá-ul-atáqah) — Relationship between a master and a manumitted slave, in which the former inherits any property the latter may acquire after emancipation.
2. — ولاءالمؤاآة, (Walá-ul-mawálat) — The connection arising out of a mutual friendship.

ولادت, (Wiládat) — Birth.

ولايت, (Wiláyat) — Guardianship. (According to M. Law. the word is restricted to the guardianship of property, and education and marriage of the ward, whilst Hizánat (حضانة) q. v.) is used to denote guardianship over the rearing and bringing up of the child.)

The guardianship of a minor for the management and preservation of his property devolves first on his or her father, then on the father's executor, next on the paternal grandfather, then on his executor, then on the executors, next on the ruling power or his representative, the Qází.

ولايتاً, (Wiláitan) — In behalf of, as the guardian of.

ولايتي, (Wiláití) — European, foreign, English.

ولد, (Walad) — A son, an offspring.

ولدالحرام, ولدالزنا } Walad-ul-harám }
 ولدالزنا, ولدالزنا } Walad-ul-ziná }

(M. Law) — A bastard, an illegitimate child. He cannot inherit the property of his father but he is acknowledged as the rightful heir of his mother.

ولدالحلال, (Walad-ul-halál) — A legitimate child. (The shortest period of gestation recognized by M. Law. is 6 months, and consequently a child born at any time after six months from the date of marriage has a claim to legitimacy).

ولدمؤاآة, (Walad-ul-mulá'nah) — (M. Law.) A child of impregnation. He is debarred from his right of inheritance from his father.

ولي, (Walí) — (M. Law.) Next of kin; a guardian.

ولي بعيد, (Walí ba'íd) — A legal guardian of a more remote degree than father, brother or uncle.

ولي جبير, (Walí i jabír) — An authoritative guardian, recognized by law.

ولي الدم, (Walí-ul-dam) — A relative entitled to exact retaliation.

ولي عهد, (Walí a'had) — An heir-apparent.

دلي قريب (Walf qurfb)—A near guardian.

دلي و ذبالغ (Walf wa nábálig)—A guardian and ward.

دلي مقارري (Walf muqarrirí)—A testamentary guardian.

دليده (Walíya)—A female guardian.

دنديراه (Wandigraha बन्दि ग्राह)—A thief, a housebreaker ; especially one who breaks into a place where something precious or sacred is kept.

دانش (Vansh वनश्)—A race, a family.

دانش دلي (Wansharálf वंशा वली)—A genealogy.

دانش كرام آگت (Wanash karam ágat वंशकर्मागत)—Des ended or inherited lineally.

دنه (Winmay विनिमय)—Exchange ; substitution ; requital, retaliation ; a pledge, a deposit.

دوا (Wiváh विवाह)—See दा :

دوراس (Wivás विवास)—Banishment, expulsion from house and home.

دياپار (Wiapár व्यापार)—Traffic, merchandise ; dealing, transaction, labour, work, operation.

See—ديوپار :

ديابحار (Wiyábhichár व्याभिचार)—Going astray, doing wrong, profligacy, adultery.

دياج (Wiyáj व्याज)—Interest, usury.

دياجي (Wiyájí व्याजी)—Bearing interest.

دياج كتوتو (Wiyáj kaṭautí व्याज कटौती)—Making out an interest account, calculating the interest at different periods on sums on either side of the account, and drawing out the balance.

دياس (Wiyás व्यास)—A celebrated sage, the reputed arranger of the Vedas in their present form.

دياسنا (Wiyásana व्यासन)—Vic, dissipation, profligacy.

دياهاريك (Wiyáohárik व्याहारिक)—Customary ; belonging to judicial procedure, legal ; a counsellor

ديده (Veda वेद)—The primary source of H. Law. There are 4 Vedas, the Rig Veda, the Sham Veda, the Atharvava Veda, the Yajur Veda.

ديده كريدا (Veda kriya वेद क्रिया)—The religious ceremonies enjoined in the Vedas.

ديوان كارنا (Wirán karná)—To lay waste ; to depopulate

ديريده دان (Wiryá dán वीर्य दान)—Seed-gift (when a husband of one of the three subordinate castes was either dead or away from the country, and the wife had not as yet borne a male child, the Purohit of that household temporarily filled the husband's place and begot a son.)

ویشیا (Veshiyá वैश्य) — A prostitute.

ویش (Waisha वैश्य) — A man who occupies the soil; a man of the third Hindu caste whose business was trade and agriculture.

ویماتر (Wemátra वैमात्र) — A step-mother's son; a half-brother.

ویماتری (Wemátrí वैमात्री) — A half-sister.

ویروستھا (Wyavasthá व्यवस्था) — Settlement, arrangement, a written opinion on points of law, with citation of original texts on which it is based given by Pandits; a decision.

ویروستھا پتر (Wyavastha patr व्यवस्था पत्र) — The written dictum or opinion of a Hindu lawyer; an extract from a code of law.

ویروستھا داई (Wyavasthá dáí व्यवस्था दाई) — A law-giver; one who gives a legal opinion.

ویروستھت (Wyavasthit व्यवस्थित) — Arranged, adjusted, based, established, appointed, decided, decreed.

ویروھار (Wyavhár व्यवहार) — Affairs, business, wordly occupation; as trade, or profession; judicial procedure, administration of justice (both civil and criminal), practice of the courts; lawsuit.

ویروھار وشے (Wyavahár wishaya व्यवहार विषय) — Object or title of legal procedure

According to Manu the titles of subjects are eighteen :—

1. *Rinádan* (رندان) Contraction of debt.

2. *Nikshap* (نکشپ) Deposit, bailment.

3. *Aswámi vikraya* (اسوامی وکریہ) Sale without ownership or authority.

4. *Sambhuwá samáithana* (سمبھوا سماتھن) Concerns amongst partners.

5. *Datta pradának* (دات پردانک) Resumption of gift.

6. *Vet nadána* (ویت ندان) Non payment of wages.

7. *Sámird Vyátikrama* (سامرد ویات کرم) Breach of agreement.

8. *Kiráya vikráyanusaya* (کرایے وکرایے انوشایے) Recession of sale and purchase.

9. *Simá Wiváda* (سیمہا ویرواد) Boundary disputes.

10. *Swámi paláyar wiváda* (سووامی پلایر ویرواد) Disputes between master and dependant.

11. *Vák parushaya* (واک پاروشایے) Defamation, slander.

12. *Danda párushaya* (دند پ'اروشایے) Assault.

13. *Stiyá* (ستیا) Theft.

14. *Sahasa* (سہس) Robbery, extortion:

15. *Strisangrahan* (استری سنگرھن) Adultery.

16. *Stripundhāran* (استری) (پندھارت) Duties of man and wife.
17. *Dāya bhag* (داے بھاگ) Partition of inheritance.
18. *Dyūta* (دیوت دھرت) Gambling.
- These titles are sometimes differently stated and a few are added :—
- Vyavahār* (व्यवहार मात्रिक) (دیورہار ماتری) Legal process in general.
- Sākshiyā* (साक्षीय) (ساکشیہ) Legal evidence.
- Lekhya* (लेख्य) (لیکھی) Written testimony.
- Divya* (दिव्य) (دیویہ) Ordeal.
- Abhyupetya* (अभ्युपेत्य) (ابھوپیتھ) Contracted service.
- Prakirnaka* (प्राकिर्णक) (پراکیرنک) Miscellaneous
- دیورہاری { Wyohārī व्योहारी }
 دیورہاریک { Wyohārik व्योहारिक }

A suitor, a litigant ; an adult, one who is of age to manage his own affairs ; one who is engaged in the active occupations of life.

Wahábí (Wahábí)—Wahábi is a sect of the Mohammedans, so called after the name of Abdul Wahib, the founder of the sect, who lived in the 15th century. Wahábís are known as *Ahl-ul-Ahádis*. They reside in Central Arabia and Southern Africa and have their own rulers whose mandates are decisive in any matter of law, when no rule or decision in point is to be found in the Qurán or the *Hadís*. They do not submit to the authority of *Kyás* and *Ijmá*, unless it be of a *Saháb* or the companion of the Prophet.

(४)

- ہاتھ آنا (Háth áná हाथ आना)—
 To come into the possession or power of, to fall, to be gained.
- ہاتھ پر ہاتھ مارنا (Háth par háth márná हाथ पर हाथ मारना)—
 To make a promise, to pledge oneself ; to bet.
- ہاتھ پھینکنا (Háth phenkná)—
 To fence.

- ہاتھ ڈالنا (Háth dálná हाथ डालना)
 — To meddle, to interfere ; to lay hands on ; to insult (a woman), to encroach on ; to undertake.
- ہاتھ چٹھی (Háth chiṭṭhí हाथ चिट्ठी)
 A letter of credit ; a testimonial.
- ہاتھ چٹھا (Háth chiṭṭhá)—
 An account written by the debt-

or himself in the books of the creditor.

ہاتھ مارنا (Háth márná ہاتھ مارنا)
—To strike at; to strike down; to slay; to parloin; to enbezzle; to plunder; to promise.

ہاٹ (Hát ہاٹ)—A market; a moveable market.

ہار (Hár ہار)—(1) A field; land most distant from the site of a village, beyond the *manjhá*; (2) Loss; forfeiture.

ہار جیت (Hár jít ہار جیت)—Loss and gain; gambling.

ہار جیت کرنا (Hár jít karná ہار جیت کرنا)
—To gamble.

ہاریج (Hárij)—Interrupter.

ہاریج ہونا (Hárij honá)—To be a bar; to interrupt, to prevent.

ہارنا (Hárná ہارنا)—To lose; to fail.

ہاچن ہارنا (Bachan hárná)—To promise, to give one's word.

ہالا (Hálá ہالا)—A tax on plough; an instalment of revenue.

ہامی بھارنا (Hámí bharná ہامی بھارنا)
—To afford confirmation of, to confirm, to pledge oneself, to promise, to assent.

ہان (Hán ہان)—Neglect, desertion, loss, absence (of), deficiency, mischief, injury, murder.

ہبہ (Hiba)—(M. Law.) Gift. Gift is the conferring of a

right of property without an exchange. This may be done either by actual transfer, which is termed *tamlík* (تملیک) or by extinction of the donor's right, which is termed *Isgát* (اسقاط). When gift operates by way of transfer, it is not complete without possession, and is in general resumable. When it operates by way of extinction of right, it does not even require acceptance, and cannot be resumed. When the gift is of a thing that may be divided without impairing any of its uses, it is necessary that the subject of it should not be *Mooshá'* (مشاع) or confused with the property of another.

Before delivery any gift may be revoked, but after delivery gifts to relatives within prohibited degrees, between husband and wife, do not admit of revocation. Other gifts may in general be revoked, unless there is some special cause to prevent it. Of the causes that prevent the revocation of gifts, one in particular may be noticed because it has given a name to a device for effecting a gift of a *Mooshá*. It consists in giving an *ewaz* or exchange for the gift. This may be entirely an afterthought, or may have been stipulated for in the first transaction; which in that case is termed *Hiba-ba-shart-ul-*

ewaz. In both cases the *ewaz* is itself a gift. Up to possession, too, the *ewaz* may be revoked, but after that, neither the original gift nor the *ewaz* for it is resumable. In the second case there is a further effect, which is that, after possession of *ewaz*, the two transactions continue, and form an exchange of property for property, which is a sale. Thus *hiba-bil-ewaz* has become a device in India for giving effect to the gift of a *Mushá* in a thing susceptible of partition, which may be lawfully sold, though it cannot be the subject of a gift.

هبة اصلي (Hiba-aslí)—The original bequest.

هبة الاخذ (Hibá-ul-akhz) — A demonstrative legacy.

هبة بالعرض (Hiba-bil-ewaz)—(M. Law.) Gift for an exchange. "The fundamental conception of *Hiba-bil-ewaz*" says Justice Mahmud "is that it is a transaction made up of mutual and reciprocal gifts between two persons each of whom is the donor of one and the donee of the other." It is a sale in all its legal incidents.

هبة به شرط العيوض (Hiba-ba-shart-ul-ewaz) —(M. Law.) Gift with a condition of exchange. This is a contract in which one party gives a certain thing

to another on condition that the latter shall give to the former something in return. It is therefore like a contingent contract.

هبة بالارغبت (Hiba-bil-ragbat) — A voluntary gift.

هبة خاص (Hiba-i-khás)—A specific legacy.

هبة شرطية (Hiba-i-shartiyá)—A conditional gift. A gift which is made to depend for its operation upon a certain condition, e. g., when to-morrow comessuch a gift is void.

هبة مشروط (Hibá-i-mashrút) — (M. Law.) A gift with a condition. In such a gift the extent of the donee's right is sought to be restricted by a condition qualifying the absoluteness of the gift. In such a case the condition is void and the gift valid.

هبة كالعدم (Hiba-i kál-'adam)—A void gift, a void bequest.

هبة مابقى (Hiba-i-má-baqá) — A residuary bequest.

هبة مشاع (Hiba-i-mushá')—See— مشع

هبة مشغول (Hiba-i-mashgúl)—(M. Law.)—The gift of a thing occupied, as the gift of a leathern bag in which there is food of the donor's is not lawful, but a gift of the food in the bag is lawful; so also the gift of land with the crop; when a

right be established in the crop,
is void

هتک عزت کرنا (Hatak i'zzat karná)
—To disgrace.

هتک کرپی (Hath karí हथ कड़ी) —
Handcuff, manacle.

هتک کرپی لگانا (Hath karí lagáná)
हथ कड़ी लगाना
هتک کرپی ڈالنا (Hath karí dálná)
हथ कड़ी डालना
To handcuff.

هتک پھیر (Hath pher हथ फिर) — Bor-
rowing.

هتک پھیر لینا (Hath pher lená) — To
borrow.

هتک دھرم (Haṭṭ dharam हट धर्म) —
Unjust, ungrateful.

هتیار (Hatyár) — A tool, an im-
plement; arms.

هتیاربند (Hatyárband) — Armed.

هجری (Hijri) — The era of the
flight of Mohammed. It be-
gins from 622 A. D.

هدایت (Hidáyat) — Direction,
guidance; precept.

هدایت قانونی (Hidáyat-i-qánúní) —
A direction of law.

هدایت نامہ بندوبست (Hidáyat námá-
i-band-o-bast) — Directions for
settlement officers.

هدایت نامہ مالگزار (Hidáyat ná-
má-i-málguzári) — Directions
for collectors of land-revenue.

هدایتی (Hidáyati) — Directory.

مقدمہ ہدایتی (Muqadma-i-hidáyti)
—Leading case.

ھدیہ (Hudyá) — An offering, a
present.

ھدی ٹوٹنا (Haḍḍi ṭuṭnâ हड्डी टूटना)
—The fracture of a bone.

ھدی اُترنا (Haḍḍi utarnâ हड्डी
उतरना) — The dislocation of a
bone.

ھر آئینہ (Har áfna) — By all means;
at all events.

ھر روز (Har roz) — Daily.

ھر کارہ (Har kára) — An out-door
servant to go on errands; a
courier; a peon, a post-peon.

ھرگا (Hargáh) — Whereas.

ھر سوت (Har sot हरसोत) — The
first ploughing of the season.

ھراج (Hirráj) — An auction; an
outcry.

ھراج کرنا (Harráj karná) — To sell
by auction.

ھرائی (Harái हर्राई) — The portion
of land in a field which is in-
cluded within one circuit of a
plough.

ھرج کرنا (Harj karná) — To inter-
rupt, to delay.

ھرجہ (Harja) — Damage.

ھرجہ بعید (Harja-i-ba'id) — Remote
damages.

ھرجہ برائے نام (Harja-i-barái-i-nám)
—Nominal damages.

ھرن ہاڑی (Haran bári हरण बाड़ी)
—House of correction; peni-
tentiary.

ھرنا (Harná हरना) — To kidnap;
to steal.

ह, वा (Harwáhá हरवाहा)—A ploughman.

ह, रुरी (Harauri हररी)—The place where ploughing is going on ; money lent by a cultivator to a ploughman (bearing no interest as long as he serves).

ह, रल (Harwal हरवल)—Advances made to a ploughman without interest.

ह, री (Hari हररी)—Contribution of assistance by cultivators in ploughing the fields of zemindárs; compulsory ploughing of fields.

ह, अ-बुद (Hast-a-búd)—Present actual state (of revenue or income) compared with former years; an estimate of the assets of a tract of land.

ह, न-बुद (Hast nábúd)—A remission granted by zemindárs; portion of land failing in produce.

ह, म कर्ना (Hazm karná)—To embezzle.

ह, शो मिनहाई (Hasho minhái)—Rent-free, *Nankár* or other assigned lands.

हल (Hal हल)—A plough.

हल बार (Hal barár) Assessment according to the number of ploughs; collection at a certain sum per *bighá*.

हल स-जी (Hal sázi)

हल बन्दी (Hal bandi)—A tenure in which a few *bighás* are assign-

ed to each tenant who has a plough for the cultivation of cotton &c., for which he pays rent in cash, for all other land in his occupation he makes payment in kind; the quantity of land under cultivation.

हलक कर्ना (Halák karná)—To kill, to murder.

हलक (Halákat)—Death, execution; homicide.

हलक का बाईस होना (Halákat ká bá'is honá)—To cause death.

हलक-इ-लाज़िम मालज़ूम (Halákat-i-lázim malzúm)—Justifiable homicide.

हलदी चर्हाना (Haldi charháná)—The ceremony of rubbing turmeric on the bride and bridegroom between the betrothal and actual marriage.

हम पाये (Ham páyá)—An equal, a colleague.

हम जदी (Ham jaddí)—A collateral relation.

हम जदी قرابت (Ham jaddí qarábat)—A collateral kinsman.

हम زلف (Ham zulf)—A wife's sister's husband.

हम سایه (Ham sáyá)—A neighbour.

हम सर (Ham sar)—A peer; an equal.

हम सरफ़ का दावा कर्ना (Ham sarf ká da'wá karná)—To lay claim to equality.

हम शक (Ham shakl)—Identical, resembling.

هوشير (Hamshír)—A foster sister.
 هوشيرة (Hamshíra)—Sister.
 هوشيرة اخياني (Hamshíra-i-akh-yáfi)—A sister by the same mother only.
 هوشيرة حقيقي (Hamshíra-i-haqíqí) A whole-sister.
 هوشيرة رضاعي (Hamshíra-i-razáí)—A foster sister.
 هم معني (Ham ma'ní)—Synonymous.
 هم شرب (Ham shurb)—A co-religionist; one who can drink of the same cup.
 هم نام (Ham nám)—Cognominal, namesake.
 هم وطن (Ham watn)—A fellow-country-man.
 همه (Hama)—Whole, every.
 باين همه (Ba-ín-hama)—Notwithstanding; without.
 هانتا (Hantá हन्ता)—An assassin; a thief, a robber.
 هنداوان (Hundáwan)—Price paid upon (or for) a bill of exchange; rate of exchange, discount.
 هندي (Hundí)—A bill of exchange.
 هندي درشني (Hundí darshaní)—A bill payable at sight.
 هندي ميعادي (Hundí mí'ádí)—A bill payable after date; a bill payable after a certain stipulated interval.

هندي بهيچنا (Hundí bhejná)—To send a hundi, to make payment by a bill.
 هندي پتنا (Hundí paṭná)—A hundi or bill to be cashed or to be honored.
 هندي پر بيچنا لکھنا (Hundí par bechá likhná)—To endorse over a bill.
 هندي کا بيوهار (Hundí ká biyohár) —Exchange.
 هندي کرنا (Hundí karná)—To remit money by a bill of exchange; to draw a bill or cheque upon.
 هندي وال (Hundí wál)—A banker; an exchange-merchant; a bill-broker.
 هندییت (Hundet)—An insurer.
 هنگامه (Hangáma)—An affray.
 هنگامه کرنا (Hangáma karná)—To commit an affray.
 هوا بگاڑنا (Hawá bigáṛná)—To get a bad name.
 هوا دیکھا کرنا (Hawá dekhá karná) —To watch the state of affairs; to notice how things are tending.
 هوتا چلا آنا (Hotá chalá áná)—To have been ever so; to be a custom from time immemorial.
 هوتا (Hotá होता)—The officiating priest at a sacrifice.
 هولہ (Holáḥ)—A foetus, a child in the womb.
 هوم (Homa)—An oblation with clarified butter; a burnt offering; a sacrifice.

دٽڪ هوم (Dattak homa)—An oblation made to the fire at the time of adoption.

هيٽي ڪرڻا (Heṭi karná)—To bring disgrace on.

هير پهير (Her pher)—Exchanges, barter

هيزه (Haiza)—Cholera.

هيڪري جٽانا (Hekri jutána)—To menace, to brag.

(ي)

يابنده (Yábinda)—A receiver ; a recipient ; a finder.

يابنده زر (Yábinda-i-zar)—The payee.

ياترا (Yátrá यात्रा)—Pilgrimage ; a festival.

ياترته (Yatártha)—True or real meaning ; just, truth.

ياچڪ (Yáchak याचक)—The officiating priest at a sacrificial ceremony ; an applicant.

ياچت (Yáchít याचित)—(H. Law.) A particular form of deposit in which the holder of the deposit may have the use of it.

ياچتڪ (Yáchítik याचितिक) An article deposited or lent for use.

يادداشت (Yáddásht)—A memorandum.

يادداشت اپيل (Yáddásht-i-apíl)—A memorandum of appeal.

يادداشت شراڪت (Yáddásht-i-shirákat)—A memorandum of association.

يادگار (Yádgár)—A monument, a memorial.

يازت (Yáft)—Perquisites, gains, profits.

يازت ڪي نوڪري (Yáft ki naukri)—A lucrative appointment.

يازتني (Yáftani)—That which is to be received ; dues ; bills receivable ; credits.

رزقہ زر يافتني (Ruqqa-i-zar-i-yáftani)—A note of credit.

ياتن (Yatn यत्न)—Effort, endeavour ; scheme.

ياتها استھت (Yathásthit यथा स्थिति)—According to place or circumstances ; *in statu quo*.

ياتها اړڪ (Yathá ukt यथा उक्त)—As mentioned above.

ياتيم (Yatim)—An orphan ; (M. Law) —A child whose father dies before he or she arrives at maturity although the mother be living.

يجر ويد (Yajur veda यजुर वेद)—The sacrificial veda. It is divided into two portions, the Black and White, both of which

Full on the subject of
es.

(Ajmání यज्ञनाही) — See —

(Ajmán यज्ञमान) — A per-
son who employs a priest or
priestess to perform for him
regular or occasional re-
ligious ceremonies.

(Yajn यज्ञ) — Sacrificing,
performing sacrifices or minister-
ing for others either person-
ally or by competent priests,
on one's own account.

(Yajan याजन) — Conducting
religious ceremonies for others.

(Yajya यज्ञ) — A sacrifice;
performance of a sacrifice; offer-
ings or oblations or oblations of

(Yag pashú यज्ञ पशु) — An
animal offered or sacrificed.

(Yagyn pavit यज्ञो पवीत) —
The ceremony of investiture
with the sacrificial thread.

(Yagyú pauti यज्ञो पवीति)
The priest who is invested with the
sacrificial thread.

{ Yaqín diláná } To
{ Yaqín karáná } as-

(Yaqín karná) — To be-
lieve or to give credit.

(Yaqínan) — Assuredly, cer-
tainly.

(Yakjaddí) — Of the same
stock, descended from the same
ancestor.

(Yaksá níyat) — Identity,
uniformity.

(Yaktarfa) — *Ex parte*.

(Yaktarfa faisal
karná) — To decide *ex parte*.

(Yak faslí) — Land pro-
ducing only one crop annu-
ally.

(Yak qalam) — Entirely ;
at one stroke.

(Yak lautá beṭá) — An
only son

(Yakmusht) — In a lump
sum, prompt payment.

(Yakmusht adá kar-
ná) — To pay in a lump sum.

(Yukti युक्ति) — The reason of
a thing or argument. consis-
tency given to a passage of law
by the determination of its
sense or purpose, usage, cus-
tom ; policy.

(Yake bá dígre) —
One after another.

(Yagána) — Kindred.

(Yawá यवा) — One who has
attained the age of puberty, a
youth (from 16 or 17 years of
age).

(Yantak यन्तक) — A nuptial
gift ; presents made to a wo-
man at her marriage, becom-
ing her property (See استوری دهن),
a gift to a youth or child at

any of the initiatory ceremonies or *Sanskárs*.

جوراج (Yavráj यवराज)—The young Raja, properly the eldest son of a Raja who succeeds to the Raj by the right of primogeniture; a young prince associated with his father in the government before his death.

يوك شيم (Yogkshema योगक्षेम)—
(1) Property assigned for the performance of religious ceremonies and accomplishment of benevolent objects, as constructing temples, wells &c. (2) Transport or custody of goods, and charges on that account; property.

يوك (Yog योज)—(H. Law.)
Collusion, fraud; wealth or its acquisition; an assembly or

court of Brahm
cognizance

يوم الفطار (Yaum-ul-fatar)
of breaking fast
of Ramzán.

يوم الاقسطاع (Yaum-ul-
(M. Law.)—This
which any one
possessed of
may restore it or
sation to the owner;
on which any thing ter

يوم الشاهر (Yaum-ul-shaha)
day of sacrifice, the fe
Bakr'id.

يوميه (Yaumiya)—A da
ance or pension of a
daily.

يوميه دار (Yaumíya dáí)
pensioner or grantee